

THE FRIEND

New Year Blessing on a Child.

By Mary Dillingham Frear

God make thee center-true as stars of night,
Joyous as dawn aflame on every height,
Gentle as rain that falls through shimmering light.

God make thee pure as is the moonlight pure,
Patient as wind-swept hill-tops that endure,
Peaceful as forest solitudes secure.

God make thee brave as the first flowers to blow,
Above a devastating lava flow;
Faithful as fruits that times and seasons know.

God make thee strong as rootlets of the palm,
Kind as the eucalyptus' healing balm,
Attuned to life and love and God as ocean's rhythmic psalm.

Written for The Friend.

HONOLULU

JANUARY, 1913

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THE FRIEND

OLDEST NEWSPAPER WEST OF THE ROCKIES.

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An Enlarging Movement.

GOOD thots as well as great thots often visit this world in pairs or even in companies. The classical illustration whereof will always be the enunciation of the scientific doctrine of evolution by Darwin and by Wallace independently. In the case of a sane and Christly celebration of the Christmas festival it is to be expected that many disciples in many places should long to be free from gift-giving slavery and welcome concerted action towards re-establishing a sensible observance. Any one en rapport with the spirit of the age whose chief characteristic is the passion of reality knows that for some years there has been a steady trend in this direction. Hence when the Pictorial Review last March opened its columns to suggestions as to "How to reform Christmas," the response was remarkable. Letters poured in upon the editor from all sorts and conditions of people. Finally in November the interest culminated in the formation of a "Sensible Christmas League," an organization without officers, meetings or dues of any kind. Its only visible sign was the

Sensible Christmas League Postal Card issued by the Pictorial Review of New York at cost of mailing—a two cent stamp securing five cards. The card reads: "Will you join the Sensible Christmas League? The purpose of which is to revive the spirit of the old-time Christmas. I ask you to join with me in this pledge: 'I will be brave enough to give only where love and sympathy and helpfulness make giving worth while. I will not turn Christmas day into a day of barter and exchange. I will make those whom I love and who love me happy, and bring joy, as far as I am able, to those who otherwise would have no joy—to the poor, the lonely, the ill, the old, the friendless, and the helpless.'" These cards were to be sent out by the purchaser to his friends in good season before Christmas to serve as announcement of the purpose not to make mere perfunctory gifts. Just how many of these cards were used we do not know, but that sympathy with this movement existed in many minds not acquainted with it was made clear by the informal announcement of large numbers of persons weeks before Christmas that this year they were giving cards only and not presents. With the close of another holiday season it is well to review the past and anticipate the future. To many of us who began to put in practice the spirit of this sensible Christmas observance some years ago the recurrence of the day brings a steady increase of joy and each Christmas seems in turn best of all. Those remembrances, simple in themselves, which tell the story of personal thot are par excellence joy bringers, while our own greatest satisfaction arises from the real love tokens sent where we know they will do most good or bring the largest cheer. We are glad therefore to see the call issued by the Pictorial Review to churches, women's clubs, schools and social organizations to push the movement along lines of greatest social benefit and to round up the spirit of giving so that it may be directed towards really needy recipients. Christmas is the time of all times when this spirit should find widest exercise, but unless it takes right channels it may do more harm than good. In this day of social expression it is often the mark of a higher unselfishness and a truer generosity not to have the

personal satisfaction of directly relieving distress when a more impersonal and social channel offers greater character promise for those helped. We are learning every year with increasing clearness how truly we are all members one of another, what a delicate organism the human soul is, and how much more fundamentally it is influenced by social environment than in any other manner. Welcome then the contribution of this sensible Christmas movement toward the evolution of a higher social order.

✽

The Church In Social Reform.

For a generation it has been a stock expedient of public talkers on social topics to have a fling at the Christian Church as so busied over spiritual matters that it cares little about the concerns of men in this world, as solicitors for the rich and indifferent to the poor, as indentified with capital and indifferent to the interests of labor *et cetera ad infinitum*. The reply of the Church members has usually been, "yes, we have our faults, we will try and do better." It rarely occurs to the supporters of the Church to investigate exactly its relation to the great social movement. They have not taken the time to do this because their first concern all along has been to help transform this world into God's kingdom of righteousness, peace and joy in the Holy Spirit. The bigness of the problem which the Church has faced has been so appalling that it felt, and very sincerely, that it was not living up to its full privilege, opportunity and duty. But nevertheless in this day of careful investigation it was inevitable that some student would do for the Church what it had not time to do for itself. A recent study of the personnel of social reform workers reveals that 92 per cent of Associated Charity workers, 88 per cent of social settlement workers and 71 per cent of general social workers are church members. The revelation does not surprise the Church. That is exactly what it expects. It shows that the Church is where it ought to be in all this movement for social betterment so far as the movement has advanced. But it does not relieve the situation in the mind of the Church and it certainly occasions no feeling of complacency. And for the reason that while these statistics

demonstrate the Church to be the one great altruistic agency in modern society, they do not reveal what a small proportion of Church members are actively enlisted in social reform. Here is the real crux of the situation. The Church thru its members is doing the largest part of what is being done, but it is by no means using all its available power in this great endeavor. It is good to find it leading the army and constituting the bulk of the fighters, but the army is small compared to the number the Church can put into the field. Let it be encouraged at the showing of the statisticians to get into the thick of the fight with all its membership enlisted.

A Successful Builder.

We learn that President John W. Gilmore of the College of Hawaii has decided to accept the offer which has come from the University of California. The position there opens to him an opportunity larger than that with which he now is coping so successfully, and it seems his duty to accept it. His going will be a distinct loss to Hawaii. President Gilmore having had extended experience in establishing educational institutions in China and in the Philippines, came to Hawaii well fitted for the problem of organization which faced him in building up an Agricultural College in this Territory. He proved to be the right man for the emergency and has done excellent work in laying sound foundations. The new college now housed in a fine building and upon a splendid site has before it a large future. President Gilmore has gathered about him an able staff of instructors and has attracted students in numbers that compare brilliantly with the early years of not a few of our strongest American colleges and universities. His successor will find his course made easy for him by the wise pioneering of the past few years. Hawaii is losing more than an able educational leader, however, in President Gilmore who has by no means confined his activity to the institution which he has so well guided into vigorous life. He has been a public spirited citizen, prominent in civic and church activities as well as in educational circles outside of his position in his college. He will therefore be missed from the larger life of the community. THE FRIEND also will sustain a decided loss in its editorial staff. It is pleasant when compelled to bid farewell to so useful a citizen to be able to make such a valuable contribution to a sister municipality as Honolulu is now giving Berkeley in Mr. Gilmore.

A Great Crime Against Justice.

For months we have remained silent with reference to what seemed the saddest chapter in criminal procedure that a civilized government has presented since the infamous Dreyfus scandal in France, because evidence seemed lacking. But it is impossible longer to refrain from allusion to the damaging revelations concerning the action of certain Japanese Government officials in Korea in the trials of alleged conspirators. It is only by appeal to the public conscience of the world that wrongs of this sort are righted nowadays. It is charged that leading officials fearing the influence of Christianity in developing an intelligent independence in its converts, and desirous of keeping the conquered Koreans tamely submissive, determined to turn an ill conceived school boy plot against Governor General Tereuchi to account in discrediting large numbers of Korean Christians including a few of the most eminent and reliable converts in the country. Not finding any evidence against these men the Japanese authorities resorted to brutal torture by which means so-called confessions were forced and convictions secured. Such a hue and cry against these procedures were raised that the cases had to be reopened. The retrial is now in process and reveals most revolting testimony of unbelievable cruelty. It seems impossible that the Home Government in Japan could have known anything of the policy of these underlings in Korea, and there is little doubt that it will discredit them entirely. Indeed the good name of Japanese justice is at stake. Nor can anyone who knows Japan believe for an instant that the imperial authorities are actuated by any spirit of religious persecution. Some local officials in Korea may have been influenced by some such motives, and if so the Japanese government may be relied upon to remove such narrow-minded representatives. The governing of a dependency like Korea is a difficult task. Only the most impartial administration of justice can ever win the campaign of making Korea a loyal, integral part of the Empire. This combined with generosity of treatment will be sure to tie the Christians of Korea to the Imperial Government. Christianity should be Japan's greatest ally in Nipponizing its new territory. Prince Ito was large visioned enough to know this, and all Japan will in time come to believe it. Unfortunately the blunder perpetrated in these unjust trials threatens to postpone the winning of Korea. We confidently look for a complete change in policy there and a return to the wise, confidence-producing rule of Prince Ito.

Korea now knows that she never had so good a friend as this murdered statesman and her best people most bitterly regret the crime of their fellow countryman in his taking off.

Sheriff Henry's Protest.

The High Sheriff has done the Territory good service in his protest against the use of the lash upon criminals. He is right in declaring his determination not to administer it himself. In demanding such punishment society is brutalizing the administrator as well as itself. In cases of assault upon women and children society has the duty of making it impossible by radical surgical measures for the offender to repeat his offence. This would be a far wiser penalty than life or any less imprisonment. Society should not support such an offender. The deterrent influence of such physical treatment would be tremendous. The operation necessary would brutalize no one. If applied to pimps and procurers it would soon end this trade. It should be clearly recognized that this whole tribe of assaulters and panderers is degenerate and hopeless without heroic treatment appealing with resistless force to brain cells wholly inhibited by their wretched habit of mind and body. Such a radical measure as is suggested would remove the entire subject from the realm of penalty to that of medical treatment. The mere fear of pain which is futile for reformation would be replaced by a healthy vital dread that would work wonders for prevention. Our age may not be ready for such a thoro going solution, but the world will surely come to it some day. We have got to protect our women and children. The life of our species depends upon it and in the end appeal to that the most fundamental passion in the human or any other organism will prevail.

Aftermath.

The good effects of the great meeting in the Bijou Theatre on December first are becoming progressively apparent. Our military fellow residents carefully considering exactly what President Horne said in his wise and public-spirited remarks evidently realized that he had made a most conservative statement well within the declaration of works dealing with the menace of barracks to community life. Finding therein no personal attack upon American soldiers, but rather one more testimony to the cause of human warfare, the unthinking clamor promptly subsided, leaving clear cut in the public mind a very pertinent feature in the local situation which in

time must bear fruit in inducing our Nation to treat its enlisted men with more humanity. If we must have soldiers, the highest intelligence, the most delicately poised conscience and an iron civic will should be enlisted in surrounding them with manhood making environment. It is simply brutal to dump thousands of men upon Oahu and expose them to what they meet here without counteracting forces. Yet we have no Y. M. C. A. post buildings, no adequate amusement program and practically little educative machinery. The flurry over President Horne's statement has set not a few men to thinking "why not?" All thanks to him.

Then again the meeting crystalized in the appointment of a Committee on Social Vice which already has accomplished something. It has held one largely attended meeting that voiced the demand for raising the age of consent from 14 to 16 years. This is good but not good enuf. Up to the last national election every State possessing woman's suffrage and no less than eight without it have raised this age limit to 18 years. Let Hawaii aim at the best. Under the influence of a great movement like the present in Honolulu it is easy to go the whole measure. The next legislature should be urged to put the age of consent at 18 especially in this Territory.

Furthermore the Committee thru some of its members has begun to get hold of cases of law violation and to push proceedings. Attendance upon trials by leading men and women has flowered into rigorous court procedure. Thus public opinion is slowly mounting. Let the good work move on. We need a little heat in this easy going community. All this is royal preparation for the coming of Raymond Robins and Fred Smith.

Judge Kingsbury.

President Taft certainly displayed a quality which his treatment of Governor Frear had led most of us to believe non-existent in his make-up when he re-nominated Judge Kingsbury to succeed himself as Circuit Judge on Maui. The two cases were fundamentally quite similar in that both men had rendered conspicuous public service, demanding of any lover of civil service reform immediate renomination. In Judge Kingsbury's case his constituents were practically unanimous for his reappointment. His conduct of his court has been conspicuously public spirited, not of course in the eyes of a number of the legal fraternity, but without question in the opinion of the people. The American people are tired of the law's delays, of the

bulldozing of judges by attorneys and of the triumphs of interminable technicalities over justice. Time was when common sense was law, but that time is not now in America if President Taft, and other equally eminent legal authorities are to be believed. That time has got to come again. Judge Kingsbury is one of the men who believes this, and is doing his best to restore confidence in the courts. Hence he is opposed by one type of lawyers, not that we charge that all the members of the local Bar Association who recently tried to down him belong in this category. Penny politics influenced some of them. The Territory owes President Taft a debt of gratitude for his courageous and patriotic action in placing before the Senate for renomination a judge so thoroly determined to do right and one who has accomplished so much for good order and righteousness thruout Maui County as Judge Kingsbury.

D. S.

Hawaiian Board Day at Central Union

People are naturally asking "What was the outcome?"—that is "What was the collection?" It was thought by some that the presentation of the work of the Board on the previous Sunday was a good one. The proof of the pudding being in the eating, the foregoing belief is justified by the gift of the Central Union people.

The cash was not large,—\$240. The number of cards signed and amount they totalled was most encouraging. Better still, we confidently affirm that the number of comparatively small givers is the best sign yet of the increased hold the Board is getting on the hearts of the people. There were 28 cards signed with a total of \$523 promised to the Board for next year. Most of these names, too, were new.

The total collection may then be said to be \$763.

Of course our readers do not need to be told that the heaviest supporters of the Board are in the Central Union church. The total gifts from this body amount to over \$20,000 yearly.

The hope of the future, however, lies in the number of givers of small amounts we can keep continually interested. Especially does this apply to children.

A SUGGESTION.

I cannot tell why there should come to me
A thought of some one miles and years
away,
In swift insistence on the memory,
Unless there be a need that I should pray.

He goes his way, I mine; we seldom meet
To talk of plans or changes, day by day,
Of pain or pleasure, triumph or defeat,
Or special reasons why 'tis time to pray.

We are too busy even to spare thought
For days together of some friends away;
Perhaps God does it for us, and we ought
To read His signal as a call to pray.

Perhaps, just then, my friend has fiercer
fight,

A more appalling weakness, a decay,
Of courage, darkness, some lost sense of
light—

And so, in case he needs my prayer, I
pray.

Dear, do the same for me! If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer, as interlude;
Be very sure I need it; therefore pray.



TREASURER'S STATEMENT.

November 21, 1912, to December 20, 1912.

RECEIPTS.

A. B. C. F. M.....	\$ 38.65
A. M. A.	262.20
Bills Payable	800.00
Bertania Mission Land.....	4000.00
Chinese Work	75.00
Educational—Social Work.....	100.00
English-Portuguese Work	200.00
Exchange Check Account	10.00
Friend, Hoaloa and Tomo.....	230.10
Hawaii General Fund	106.00
Invested Funds (bal. only).....	962.40
Japanese Work	330.35
Kauai General Fund	16.00
Kalihi Settlement	525.00
Kalaupapa Building Fund	348.95
Maui General Fund	20.00
Molokai General Fund	21.00
Oahu General Fund	483.60
Office Expense	.15
Temporary Investment Revenue...	200.00
	\$8729.40.

EXPENDITURES.

A. B. C. F. M.....	\$ 456.50
Beretania Mission	52.70
Chinese Work	\$25.50
Salaries	591.50
Educational—Social Work.....	\$86.00
Salaries	607.00
English-Portuguese Work	\$ 88.50
Salaries	1006.00
Friend, Hoaloa, Tomo.....	185.30
General Fund	72.28
Salaries	410.00
Hawaiian Work	\$65.00
Salaries	565.00
Hyde property	22.00
Interest Account	1.67
Investment	3000.00
Japanese Work	\$116.70
Salaries	1024.00
Kalihi Settlement	679.15
Office Expense	218.15
Sunday School Work	84.80
Temporary Investment.....	303.45
	\$9661.20

Excess of Exp. over Receipts.....\$ 931.80
Overdraft December 20, 1912.....\$3477.53
—T. R.



Though 'mong the lowly, humble kine,
Gentle the foot-tread, yours and mine:
Is there no Christ in the manger?

—P. H. Dodge.

❖ ❖ Men Working for Men ❖ ❖

PAUL SUPER

get \$100,000 for the new building that closed the sixth day instead of the tenth, with \$144,000 subscribed? It will if the efforts of an unusually fine membership committee can bring about the result. Ed Towse is chairman of the



THE ATTRACTIVE LOBBY OF THE ASSOCIATION BUILDING.

Some Figures.

WE have just gathered some interesting figures to show the condition of the Young Men's Christian Association at the present time. Here they are:

Present membership	1153
Using physical department.....	267
Night school students	179
In twelve Bible Classes.....	117
*Religious meetings each week....	15
Situations found (1912).....	71
Attendance at building, average day	694
Attendance, Cafeteria, average day	225
Men serving on committees.....	93
Led into the Church this fall.....	4
Dormitory, accommodating 32 men, no vacancies.	

* Includes Bible Classes.

Getting Newcomers.

Our efforts to get hold of young men when they first come to town are increasingly successful. A committee of three or four men has several times visited a number of boarding houses asking the men living there to visit the Association. The New Comers' Club, meeting Sunday afternoon from 4:45 to

6:30 including supper draws quite a number. Many are reached by the attractiveness of the building itself. Others are brought in by fellow employees. One of our force, Mr. Newcomb, is doing effective work getting hold of the young fellows who stand on the corners wondering what to do. His frank way and friendly manner draws many young men into Association membership. We are now sending an attractive letter to all names of men on incoming ships who leave the boats at Honolulu, with the exception of those names we recognize as being old residents. Those not in personal touch with the situation have no idea how many young men are coming in right along, and these the Association is making strenuous efforts to reach. Character conserved, and at times character rebuilt is the result.

For New Members.

The Association is planning a great campaign to secure 201 new members. No campaign of this sort has been conducted since March 7, 1907, when in an attempt to secure 100 members in one day, 180 were secured. Will the goal of 201 be overshot this time as it was then, and as it was later in the campaign to

whole committee. Charles R. Frazier manages the advertising. A. H. Tarleton has charge of headquarters, which will be the offices of the Office Supply Co. and of C. M. Cooke Estate. George H. Angus and Emil Berndt will lead teams of 24 men each to see who can land the most men. It will all happen January 10. We hope to see the membership go up to 1400. That hustler of hustlers, A. E. Larimer, is the secretary in charge of this department, and he usually gets what he goes after.

Men and Religion Campaign.

Most of the time of three of our secretaries will be given to the Men and Religion Campaign this month. Mr. Loomis will work with the committee on boys' work. Mr. Killam on the Community Extension committee. The general secretary will be executive secretary of the movement, and devote practically all his time to it during January. The team and quartette arrive January 23, and leave January 30.

Something of the extent of the campaign planned may be gathered from the program which has been outlined as follows:

The Program.

A study of the program will show that the institutes are the chief features, with the evening platform meetings as the popular feature.

THURSDAY.

- 8 A. M. Party arrives.
- 12:30. Executive committee meets.
- 6:30. Great opening dinner.

FRIDAY.

- 10 A. M. Conference with ministers.
- 12. Noon conference Y.M.C.A. Directors.
- 4:30. Opening institutes.
- 8 P. M. Platform meetings.

SATURDAY.

- 12 noon. Shop meeting.
- 8 P. M. Robins meets social workers. Smith. Platform meeting.

SUNDAY.

- 11 A. M. Church services.
- 4 P. M. Men's Mass Meetings.
- 7:30 P. M. Men's Mass Meetings.

MONDAY.

- 9 A. M. Smith. Conference Y. M. C. A. workers.
- Robins. Address, some school.
- 12 noon. Shop meeting.
- 4:30 P. M. Institutes.
- 8 P. M. Platform meetings.

TUESDAY.

- 9 A. M. Address, some school.
- 10-11 A. M. Conference, Ministers.
- 10-12 A. M. Conference with out-of-town delegates.
- Afternoon and night same as Monday.

WEDNESDAY.

- 9 A. M. Address, some school.
- 12:15 noon. Business Men's Luncheon.
- 4:30 P. M. Institutes.
- 6 P. M. Dinner for students.
- 8 P. M. Evangelistic meetings.

THURSDAY.

- 12 noon. Address, one of the clubs.
- 4:30 P. M. Final institute and conference.
- 6 P. M. Dinner with College Men's Club.
- 8 P. M. Evangelistic meeting.

FRIDAY.

- Final meetings with committees.



Pray Therefore.

Let the Christian people of Hawaii join in prayer for the largest possible good from these conferences and addresses. This visit should mark a new epoch in some phases of our local work.



Lord,

*Grant us the consciousness to feel
That we are pulsings of Thy sacred heart,
Unmoved by doubts, or fears
Of little things or great, but part
Of motive indestructible, outlasting years!*

—P. H. Dodge.

Honolulu Legends

W. D. WESTERVELT

A Shark Punished at Waikiki.

BETWEEN 1860 and 1870 two Hawaiian papers, the *Kuokoa* and the *Au-Okoo* gave space to a great many chapters of Hawaiian history and legend.

Among the legendary characters was Ka-chu—the little yellow shark of Pearl Harbor. He had been given magic power and great wisdom by his ancestor, Ka-moho-alii, the shark god, brother of the fire goddess Pele.

Part of his life had been spent with his parents, who guarded the sea precipices of the Coast of Puna in the southern part of the island Hawaii. While at Pearl Harbor he became homesick for the beauty of Puna, so he chanted:

"O my land of rustling Lehua trees!
Rain is treading on your budding flowers,

It carries them to the sea.

They meet the fish in the sea.

This is the day when love meets love,
My longings are stirring within me
For the spirit friends of my land.

They call me back to my home,
I must return."

Ka-chu called his shark friends and started along the Oahu shores on his way to Hawaii. At Waikiki they met Pehu, a shark visitor from Maui, who lived in the seas belonging to Honokahau. Pehu was a man-eating shark and was swimming back and forth at Kalehua-wike (the surf outside Moana Hotel). He was waiting for some surfer to go out far enough to be caught.

Ka-chu asked him what he was doing there. He replied, "I am catching a crab for my breakfast."

Ka-chu said: "We will help you catch your crab."

He told Pehu to go near the coral reef while he and his large retinues of sharks would go seaward. When a number of surf-riders were far out he and his sharks would appear and drive them shoreward in a tumultuous rush, then Pehu could easily catch the crab. This pleased the shark from Maui, so he went close to the reef and hid himself in its shadows.

Ka-chu said to his friends: "We must kill this man-eating shark who is destroying our people. This will be a part of our pay to them for honoring us at Puu-loa (the ancient name for Pearl Harbor). We will all go and push Pehu into the shallow water."

A number of surf-riders played on the waves and Pehu called for the other sharks to come, but Ka-chu told him to wait for a better chance. Soon two men started on a wave from the distant dark blue sea where the high surf begins.

Ka-chu gave a signal for an attack. He told his friends to rush in under the great wave and as it passed over the waiting Pehu, crowd the men and their surf-boards to one side and push the leaping Pehu so that he would be upset. Then while he was floundering in the surf they must hurl him over the reef.

As Pehu leaped to catch one of the coming surf-riders, he was astonished to see the man shoved to one side, then as he rose almost straight up in the water he was caught by the other sharks and tossed over and over until he plunged head first into a deep hole in the coral. There he thrashed his great tail about, but only forced himself farther in so that he could not escape.

The surf-riders were greatly frightened when they saw the company of sharks swimming swiftly outside the coral reef—but they were not afraid of Pehu. They went out to the hole and killed him and cut his body in pieces. Inside the body they found hair and bones, showing that this shark had been destroying some of their people.

They took the pieces of the body of that great fish to Pele-ula (near the present corner of Nuuanu and Beretania streets). There they made a great oven and burned the pieces.

The place where he stuck fast in the coral is probably still known by the fishermen of Waikiki and is not far from the Moana hotel beach.

Ka-chu passed on toward Hawaii as a knight errant meeting many adventures and punishing evil minded residents of the great sea.



The Psychology of War.

War is the untaming of the tamed. Therefore, it is welcomed by most sons of women, says Philip Gibbs in the Graphic, because, although the whole effort of civilization throughout the ages has been to tame the brute in man, although religion, poetry, art have worked hand in hand to this end, the brute hates those fetters, and it is with a great and exceeding joy that when war comes he breaks those bonds and leaps out naked and unashamed to kill or be killed. That, I honestly believe, is at least one secret of the psychological aspect of war. Too often the sacred name of Liberty is used as a cloak for base ambitions, and the ideal which men raise aloft as a banner is but a hollow turnip with a candle inside. Bigotry, racial hatred, lust of gold or land, are in most cases the mainsprings of war, and martial glory is just a murderer's renown. As old Erasmus said with cynical truth, "One murder makes a criminal and many murders a hero."

BROTHER TOMMY IN CHINA

I STARTED from the improved foreign part of Shanghai in a rickshaw drawn by a Chinaman toward the old native city. In about one mile ride I got out at the wall of the old city and went in a few yards. There I took another rickshaw, but before starting I told my rickshaw coolie to take me to the idol temple. He said, "I don't savy." Well, anyhow I started to clasp my hands and bow my head to the floor. Afterwards I got on my knees and posed as a worshiper, then got up and said, "You take me to the temple." He said, "All light; I heap savy," and away I started for the temple. He took me down some streets where I had to almost try to keep from smelling because the odors that came from some dwellings and an old canal furnished a hard trail for my nose and smeller to overcome. Some streets I passed through were almost twelve feet wide, while others I did not go through seemed narrower still. Soon I came to a corner and some one who heard me inquire of the coolie told me the temple was about a block away. It was up a narrow street so crowded with people that I could not ride, and so I got out of the rickshaw and paid the coolie.

And say, I was not off the rig more than a minute before I was surrounded by about fifty of the raggedest, dirtiest men and women, some with gray hair and part bald. Most of them had terrible sores on them, some were part blind, and little children from four to seven years old were naked. I thought I was mobbed. I wondered who they were and what they wanted. They all acted as though they were raving maniacs. But as I braced up all the nerve I had, held a good stiff upper lip and got all my thoughts well lined up, I saw that they were after alms. Something said to me, "These are poor beggars." Then I felt tender in my heart and I thought, "you poor unfortunate souls, how I wish you knew Jesus Christ!"

The odors from the diseases were terrific. They kept hollering and crying something at me, and at one time nearly a hundred hands, big and little, tender and rough, some very withered and pale, and others bandaged with dirty rags, were held out toward my face. They uttered such sorrowful cries, the likes of which I never heard before. It was a sad sight and indescribable. Well, I handed out to them about two hands full of coppers. Then I got some more and gave them all a few cashes each. Ten cashes make a copper cent. Then I threw up a handful of coins and they all scrambled for them. That was the way I got rid of the beggars.

I turned a corner quickly and went one block to a large temple in which are seventy-one gods. Some say seventy-six. I counted seventy-one gods made of wood in the image of old time officials and rulers of China. After death these people were considered sacred and the people made gods to be set up in a temple worthy of worship and reverence. Many of these idols were built of gold, silver or bronze. I saw twenty-two people that morning bow their knees and worship many of these gods. They also burned colored papers and incense, and paid the priest after worshiping. I sat in the temple and saw this thirty minutes, then passed out and on to another temple and saw fifteen idols. Some of them stood six feet high, others were fifteen feet. This temple had many candles burning in it and many people were coming with incense in their hands. I did not stay, although the priest of the temple met me and handed me incense, which I did not take, also two burning candles, thinking I wanted to worship idols. But I said to the priest: "No worship. Sa me ya so. (Chinese talk.) Praise Lord Jesus Christ." Then I pointed heavenward. He said, "I savy," then walked away smiling. Then I started toward the wall of the city home. But I stopped off in a large tea house, where people go to drink tea and chat. There I called for a pot of tea without milk or sugar in it, native style. There I sat down and drank several cups of hot tea, which cost me only a few cents. On every table, nearly, there were bird cages with one or two birds singing in each. This made the air feel pleasant and musical. At my table two yellow birds sang and chirped all the time I sipped my hot tea. I was rather warm and would have preferred a drink of cold water, but one risks his life when he drinks unfiltered water in China. Hot tea is not so cooling, but it quenched my thirst, and I knew sure my beverage was a germ-proof one. Then I started out, and down the little narrow streets saw many beggars lying on their backs, full of sores and praying for coppers. I looked in one store, and about all I saw were pipes for smoking opium, smokers' lamps, outfits, etc. In some places I passed smoke and fumes were sickening.

About 11 o'clock that night, after I had retired to bed, I heard some one hollering very loud, and our friend in the next room called to us and said: "He is selling fresh tea and eggs." Then in half an hour some one came to the house across the street and started to bang on the door. Then he let a yell out of him that sounded like he was being slaughtered. The banging kept up for about five minutes, when some one

came to the door, pulled back the big bolts and let the disturber in. Later I heard another night prowler passing down the street and playing a loud sounding instrument. He is a medicine peddler, and that is the way he attracts the attention of the public to his business. Once more I was awakened by a fellow playing a squeaky out-of-tune thing that is called a Chinese fiddle, but looks more like a wooden beefsteak or spud smasher with some strings on it. This mixture of noises kept up nearly every hour, and added to it were the mosquitoes, which furnished an orchestra in the air. Such is life in China. The natives seem to like it first-rate.

"BROTHER TOMMY" ANDERSON.

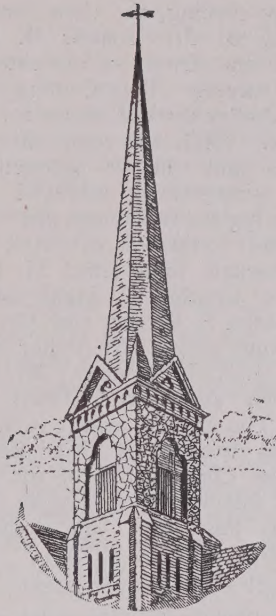
("Brother Tommy" is well known in Honolulu, where he conducted a most successful mission among the Porto Ricans. The Hawaiian Board has called him for work among that and other Spanish-speaking people.—Ed.)



KUKUIOLONO HILL, in ancient times a geographical guide-post for the fishermen of Kauai, has recently been converted into a natural park, the remarkable beauty of which has been enthusiastically commented upon by Rev. Akaiko Akana since his recent visit to the Garden Island in the interests of Sunday School and Christian Endeavor work. To Mr. Walter D. McBryde, manager of the Kauai Fruit and Land Co., Ltd., belongs the credit for the wonderful transformation which has taken place. His love of the beautiful, and a deep rooted desire to share the fruits of his labors, furnished the inspiration for this public-spirited undertaking.

Kukuiolono occupies a commanding position, and from its summit the whole of Koloa is visible. On the Eastern side of the hill Mr. McBryde has caused to be planted a forest of eucalyptus trees which create a wind-break for the heavy north-east trade winds. An inner growth of trees is of carefully selected koa, furnishing an excellent collection of the various varieties of "Hawaiian mahogany." To the south are pineapple gardens, and winding gracefully around the elevation is a verdure clad, flower-scented road. On the summit a large square has been reserved for games and public sports.

In commenting upon Koloa, Mr. Akana lays stress upon the wonderful growth which has taken place since his last visit in 1903. The diligence and thrift of the homesteaders, he says, has converted this village into one of the beauty spots of the island.



Central Union News

Two Unusual Sunday Services.

NOVEMBER 24, 1912.—*Three Scudders.* Rev. E. C. Scudder of Vellore, India; his brother, Rev. Frank S. Scudder of the Hawaiian Board, and his cousin, Dr. Doremus Scudder of Central Union Church met on the platform on this occasion. "Glimmerings of the Dawn in India" was the encouraging title of Mr. E. C. Scudder's optimistic address on present day conditions in India. As a missionary in India for many years, the speaker found deep significance in the unrest over the restraint of caste, the eagerness of Western education and customs, and the restless unbelief in the old gods and religions. Thirty years ago, said Mr. Scudder, the continent of India was submerged in the darkness of superstition, but now the temples of the old religions are falling into disuse, while there is only a half-hearted endeavor to prevent the drawing together of those who have been ignorant or opposed to each other. The various denominations are being united in the South India United Church. Another hopeful development is the India Church Board, which has recently been established in many missions, to which the missionaries make a quarterly grant, to be administered by the Indians themselves. The native Christians have developed wonderfully in the last few years and are making great progress. Thus the light is breaking.

December 8, 1912. *Three Gulick brothers*, representing an aggregation of over 110 years of missionary service, were assembled on the platform of Central Union Church this Sunday morning, Rev. William H. Gulick being credited with forty years in Spain; Rev. John T. Gulick was ten years in China and twenty in Japan, and Rev. Orramel Gulick with twenty years in Japan and over twenty in Hawaii. Mr. Gulick brought out the force of the words of the Apostle Paul, "We are debtors" and in his address, "Forty Years of Service in Spain," told the story of his efforts to discharge the account. In vivid and dramatic phrases he outlined the rapid making of history during the last four decades, until today, when "the Spanish nation, living to a considerable degree under the conservative formulas of theoretical ultra-montanism, practically enjoys a large degree of liberty." During these years the mission of the American Board has extended from Santander eastward to Bilbao and San Sebastian, Damploonia, along the Ebro to Zaragaza and even to Barcelona. The International Institute for Girls at Madrid, one of the fruits of the Woman's Board of Missions, is now on an independent basis. Friends in Honolulu have helped build its beautiful edifice, which is appraised as a model school building. Mr. Gulick heartily endorsed the work of the Christian Endeavor Society in Spain, particularly in bringing together the churches of different denominations

Two Sunday Evenings in the Old Testament.

On November 24th and December 15th the Associate Minister gave Bible readings on some striking incidents of the Old Testament, illustrated by stereopticon slides. The reproductions were made from masterpieces and brought out vividly the scenes of the Bible narrative, beginning with Fritz von Udhe's conception of the Lord appearing to Abraham, and closing with Michael Angelo's "Isaiah."

Annual Election of Church Officers.

At the Annual Business of the Church and Congregation held Wednesday, December 18, the following were elected: Deacons—A. C. Alexander and P. W. Rider.

Deaconesses—Mrs. W. W. Hall and Mrs. T. G. Thrum.

Standing Committeemen—G. W. Paty and Paul Super.

Clerk—E. T. Chase.

Treasurer—O. C. Swain.

Bible School Superintendent—Vaughan MacCaughy.

Assistant Superintendent—Arthur E. Lariner.

Secretary—Chester E. Blascow.

Assistant Secretary—Arthur De Witt Alexander.

Treasurer—William J. Forbes.

Junior Superintendent—Mrs. Robert W. Andrews.

Junior Secretary—Miss J. Ellanora Snow

Primary Superintendent—Miss Margaret L. Hopper.

Primary Secretary—Miss Helen Colburn.

Superintendent Sunbeam Class—Miss M. Ermine Cross.

Co-Superintendent Sunbeam Class—Mrs. Lloyd R. Killam.

Assistant Superintendent Sunbeam Class—Miss Margaret Jones.

Superintendent Cradle Roll—Mrs. C. P. Morse.

Secretary Sunbeam Class—Miss Martha W. Bergerson.

Superintendent Home Department—Mrs. Elizabeth B. Waterhouse.

Secretary Home Department—Mrs. William O. Smith.

Librarian—Miss Maude Peterson.

First Assistant Librarian—Lyle Holmes.

Second Assistant Librarian—W. W. Goodale Moir.

Pianists Senior Department—Lyle Holmes and Mrs. A. A. Ebersole.

Pianist Primary Department—Miss Hazel Gear.

Pianist Sunbeam Class—Miss Katherine L. Reynolds.

Trustees—G. R. Carter, J. P. Cooke, S. M. Damon.

Finance Committeemen—A. Lewis Jr., John Waterhouse, W. L. Whitney.

A Child Culture Program Adopted.

On Wednesday, November 20, a special meeting of the Church was called to act upon the question of adopting the following program of child culture as recommended by the Standing Committee:

1. The children of Christian parents connected with this church shall with the parents' consent be enrolled as Child members (children) of the Church.

2. Baptism is a sign or symbol of the recognition of this relationship.

3. The roll of Child Members (Children) of the church shall be published in the Year Book.

4. At seven years of age Children of the Church shall be recognized publicly by presentation of Bibles.

5. The Church favors a season of training in the Minister's Class for all children thirteen years of age.

6. During adolescence—From twelve years of age and upwards—the solemn

obligation and privilege of entering adult membership (uniting with the Church—by public confession of Jesus Christ shall be impressed personally upon every Child Member (Child) of the Church.

7. The June Communion shall be the great Home Festival and Children's Day of the Church with infant baptisms, recognition of children, graduation of the Minister's Class and First Communion.

8. The roll of Child members (Children) of the Church shall be revised annually by the Standing Committee.

At this meeting a most interesting and valuable discussion took place. It was decided to postpone action that more time might be given for careful thought on this important subject. The meeting consequently adjourned to reassemble in business session on Wednesday, December 4. At that time the following program was adopted.

Program of Child Culture adopted by this Church:

The Program as Adopted.

1. The children affiliated with this church shall be enrolled as Children of the Church.

2. At seven years of age Children of the Church shall be recognized publicly by presentation of Bibles.

3. The Church favors a season of training in the Minister's Class for all children thirteen years of age.

4. From twelve years of age and upwards the solemn obligation and privilege of uniting with the Church by public confession of Jesus Christ shall be impressed personally upon every Child of the Church.

5. The June Communion shall be the Great Home Festival and Children's Day of the Church with infant baptisms, recognition of children and graduation of the Minister's Class.

Christmas at Central Union.

December 20. An extremely pretty part of the Christmas celebrations was the three o'clock gathering of the Sunbeam Class in their room in the Parish House on Friday afternoon. The little tots sat in their usual kindergarten circle, in the center of which a gayly decked little tree twinkled and beamed at the children and the large number of parents and friends who lined the walls of the room. With song and story, the visit of Santa Claus driving a spirited team of reindeer, and refreshments, a most enjoyable afternoon was spent.

December 22. Sunday morning at ten o'clock the Bible School held special Christmas exercises in which the entire school participated, the Sunbeam Class,

Primary Room, Junior and Senior Departments contributing to the interesting program of Scripture recitation, the recital of Christmas poems and Christmas songs. Miss Evelyn MacDougall gave a reading, adapted from the Ben-Hur story of the Birth of the Babe.

The church service on the morning of the twenty-second was most beautiful and impressive, with all its features attuned to the Christmas note. Beginning with the organ prelude "Preludium on Christmas Themes," through the anthem "There Were Shepherds Abiding in the Field," rendered by Mrs. Hall and the Choir, the Response, "Thou Didst Leave Thy Throne," the old French Christmas Song, "Sing Joyously," presented by Mrs. Mackall, Mr. Wall, Mr. Hill, Mr. Brown, and Mr. Tracy, to the Postlude, "Christmas March," every detail expressed the inspiring gladness of the holy festival.

In his sermon "Their Angels," Dr. Scudder pronounced the enthronement of the child history's greatest miracle. Taking as his text, "See that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven," Dr. Scudder said in part, "Wherever the story of the Christ Child has gone a divine hand has reached forth to exalt the little ones. There is no miracle in history quite to compare with this—the social enthronement of the child by the mere word of a tramp carpenter and the story of his babyhood. The Jews believed in guardian angels. Jesus took this popular thought and made use of it in this declaration to show how close to the heart of the Great Father the little children nestle. Is it more than play fancy? Yes, for no poet ever cared so much for the spirit behind the form as the typical Hebrew prophet, and first among them all in this passion for reality stood the man who said, 'My words are spirit and they are life.' God needs angles for Himself, to satisfy His social nature, which is Love. Then we may be sure that we also do. There seems no reason to doubt that some of these comrades of the king may be allowed the joy of entering into our lives helpfully. Perhaps by 'their angels' Jesus meant the child angels, the little ones culled from earth during infancy and childhood. But I cannot stop here. Children's angels, who are they? Men and women with the heart of the Christ so large that they enfold little ones in trouble wherever they may meet them. None of us are too weak to be one of their angels, none too poor to own a free pass to the circle that 'ever beholds the face of my Father Who is in Heaven.'"

Sunday evening, the choir, under the leadership of Mr. Arthur B. Ingalls, Organist and Director, presented with notable success "The Coming of the King," Dudley Buck's Cantata for Christmas-Tide. While the composition is an ambitious and difficult production the singers triumphantly achieved it and have won highest encomiums thereon. The choir was composed of Mrs. Bruce McV. Mackall, Miss Ethel M. Damon, and Mrs. Charles L. Hall, sopranos; Mrs. Charles S. Weight and Mrs. Chester J. Hunn, altos; Mr. Arthur F. Wall and Mr. J. A. Hill, tenors; Mr. George A. Brown and Mrs. Clifton Tracy, basses. The cantata, which is in eleven parts, was preceded by "Noel Ecossais," an ancient Christmas carol for the organ, and followed by Arcangelo Corelli's Christmas Pastorale. The numbers of the Cantata were as follows:

1. Noel—Prelude for organ.
2. Prophecy—Soprano solo.
3. Advent—Chorus and soprano and alto duet.
4. The Annunciation—Alto solo and tenor solo.
5. Across the Desert (the Caravan of the Magi). Male chorus.
6. The Plains of Bethlehem. Female chorus and tenor solo.
7. The Departure of the Shepherds. Bass solo, male chorus and soprano solo and full choir.
8. The Virgin's Lullaby. Alto solo.
9. The Questioning of the Magi. A lengthy scene between the characters of the Magi and Herod.
10. The Adoration. Soprano solo and male voices.
11. Adeste Fideles.

Annual Bible School Festival.

December 23. The Bible School turned out in full numbers for its Christmas entertainment, held in the Sunday-School rooms at 6:30 Monday evening, each class sitting together with their teachers. At one end of the room a stage was erected, on which a particularly festive Christmas tree stood bedecked with gifts and glittering with lights and tinsel. The stage also harbored a real Christmas fireplace, with a capacious chimney. The school joined in Christmas carols, Mr. W. A. Bowen offered prayer, Frances Farrington and Theodore Forbes gave recitations, and Miss Bertha L. Kemp sang a Christmas solo. A group of the younger children took part most realistically in a charming little Christmas sketch, written for the occasion. Then Santa Claus came down through the chimney in the most approved fashion and presented gifts and

candy generally. His most important gift this year was for the well-beloved superintendent, Mr. Bowen, who retires from office this year on account of contemplated absence from the city. This gift took the form of a large silver loving cup bearing this inscription:

"William A. Bowen,
From the Teachers of
Central Union Sunday School."



Miniature Hague Conferences.

The year 1913 closes the first decade of a remarkable movement which is gaining headway among the student bodies of the world.

The large influx of foreign students has changed our universities from provincial to international institutions and the student body is being infused with cosmopolitan ideals. In 1903 a band of students in the University of Wisconsin organized a Cosmopolitan Club; in 1907 the idea had spread so far that a national body was formed; today these clubs are found in Europe, Asia and South America. It is believed that when the international congress meets at Cornell University this year, every section of the globe will be represented.

Among our exchanges is one called *The Cosmopolitan Student*, official organ of the Corda Fratres Association of Cosmopolitan Clubs.

The Corda Fratres (brothers in heart) came into existence in Italy five years before the organization of the first of the Cosmopolitan Clubs in America. Each was at first ignorant of the existence of the other—but the object of both was the same, the promotion of "the idea of solidarity and brotherhood among students." Any person from any country is eligible, irrespective of creed, color, religious or political affiliation, and all are to be treated as equals.

The educative and broadening influence of these clubs with their study of the best things in each other's national life and customs, and their lectures upon national and international topics, is something which has long been desired as a corrective of the provincialism of Americans and their over-weening pride in "God's Country," and it is bringing those who are to be the leaders in the formation of public sentiment to realize the real brotherliness and personal likableness of men of every land.

—F. S. S.



Nothing can be well done into which a man's soul is not put. We are in danger of despising the commonplace. The commonplace is the warp and woof of life. May God help us to see the dignity and glory of the commonplace.

—F. T. Bayley.

FOR NOW AND COMING TIME.

For THE FRIEND.

Should loving-kindness be denied

In any age or clime?

Then clasp the hand and pledge the heart

For now and future time.

For now and coming time, my friends,

For now and coming time;

We clasp the hand and pledge the heart

For now and coming time.

What though of different race we come,

Though born in far-off lands?

The speech of kindness is the same,

The true heart understands.

For now, etc.

What though our duties lead afar

In distant paths to be?

The ties of friendship are the same,

Not bound by land or sea.

For now, etc.

The East be East, the West be West,

The world they form is one;

Alike the aims of humankind.

The goal when all is done.

For now, etc.

—Philip Henry Dodge, Tokyo.



HOW SUN WOULD SAVE CHINA.

From the Japan Advertiser.

Shanghai, Dec. 7.—Dr. Sun Yat Sen has presented to President Yuan Shih Kai two plans for saving Mongolia from Russia's hands. The first plan is to issue paper money, and make it legal currency, and at the same time to stop the circulation of both gold and silver money which is likely to impair the price of the paper money. Why cannot China fight Russia in face of the latter's insolent attitude? asks Dr. Sun. It is because China is in financial difficulties. By issuing paper money, however, the Chinese can fight Russia without borrowing any foreign money.

The second plan is to safeguard China's territories from a Russian invasion by strategy. Russia is now invading Chinese territories because China cannot fight her. To resist Russia's aggression by diplomatic negotiation is impossible. But the present dispute with Russia can easily be settled if the Government issues paper money and this consolidates the finances. At present Russia has a standing of one million men, an army which can be increased to five millions in time of war. China has 500,000 well-trained soldiers, while her militia is almost innumerable. Judging from the present provisions of Russia, it is difficult for Russia to bring 500,000 soldiers to Mongolia within six months, but China can easily dispatch the same number of soldiers to Mongolia at any time. After six months, she can reinforce the army with another 500,000, fresh men. Then China can open fire upon Russia.

This is the plan of operations for the first year. But if China be defeated in the first year of the war, she can dispatch two million soldiers to Mongolia in the next year to fight Russia. With these two million troops China can, Dr. Sun believes, not

only drive Russia out of both Mongolia and Manchuria, but can recover also the province of Amur from Russia. Should this war end in China's defeat, she can dispatch another force of four millions, and if still China be defeated, she can prepare in the following year six million troops, and there is no reason why China should not defeat Russia with such a vast force. Dr. Sun continues:

"By this time we may expect financial difficulties in Russia together with the uprising of revolutionists. Russia makes still further attempts on China, we can send in the fifth year eight millions or even ten millions of troops and these troops can sweep over the Russian territory as far as Moscow and even St. Petersburg.

"Some people may think this plan of mine is impracticable. But it is not altogether so. On the contrary I believe it is not necessarily beyond possibility of execution. A modern war requires money, and we can fight Russia without any financial difficulties if the Government adopts my first plan, the issue of paper money. It is not altogether impossible to support ten millions of soldiers in the field for five years by means of the productive capacity of 400,000,000 Chinese people. The present situation cannot be considered in the ordinary way; it must be viewed in an extraordinary way. If we think of it in the ordinary way, China must fall in a war with Russia just as much as if she offers no resistance. Is it not far better to fall fighting for righteousness and humanity especially when there is some hope in this plan of saving China's honor and people from the present difficulties? I hope both the Government and the people will first try to consolidate the finances of the country, and then make preparations for war with Russia."



How He Settled the Quarrel.

A man died leaving his property to be divided among his three sons in the following proportions:

To the eldest, one-half.

To the second, one-third.

To the youngest, one-ninth.

The total legacy proved to be 17 camels. As the sons could not divide it they fell to quarreling. A kind friend, to settle the dispute, added one more camel to the number, making it 18, and each took his share thus:

Eldest son 1-2=●●●●●●●●●●

Second son 1-3=●●●●●●●

Youngest son 1-9=●●

and one was left =○

So each son got more than his full share of the property and the kind friend got his camel back in the bargain.

—Rev E. C. Scudder, for *The Friend*.



The desire in Japan for something more pretentious in the line of Christian music than the usual church hymns, is evidenced by the fact that the Sacred Cantatas prepared by Rev. F. S. Scudder are in constant demand. One of these Cantatas has recently gone into its third edition.

HAWAIIAN LAYMEN.

Without disparaging in the least the good work of the Hawaiian Ministers, it can be said that the Laymen are the backbone of the churches. These Laymen, including of course the women, are a vigorous company five thousand strong. They are "the salt of the earth" in each community. If one should go into any village or hamlet of these islands and call a meeting on some moral question, the majority of those responding will be our Hawaiian Laymen. It is one of the hopeful signs in our work that in each church there are a few earnest men and women who are keenly interested in the welfare of the church and who are bending every effort to make the church a power for righteousness.

Many of the Anglo-Saxons here think that the Hawaiian Church is largely dependent upon their charity. But this is by no means true. The Hawaiian church members are most liberal givers to their own support and to other good causes. Last year our Hawaiian churches contributed for their own support and for benevolence the sum of forty thousand dollars; not a mean contribution from five thousand wage-earners. Four-fifths of all the cost of carrying on the Hawaiian work throughout the Territory was given by the Hawaiians themselves and the Board and its agencies contributed only one-fifth. A little company of sixty Christians in one village on this island gave one thousand dollars toward a new church building; another church of ninety members gave one thousand six hundred dollars toward their new church.

There is a spirit of independence in most of the churches which some outsiders have mistakenly interpreted as race-prejudice. The true explanation is to be found in the awakened manhood and self-respect of the Hawaiian Laymen. They have reached the point where they feel competent to handle their affairs wisely and they are courting responsibility. The experience of those intimate with the activities of the churches, demonstrates that the Hawaiian Christians are alive to their responsibilities and are competent to plan well.

J. P. E.—

"Thy Man-Servant and thy Maid-Servant"

ARE THEY JAPANESE?
GIVE THEM THE TOMO
50c. a year.



Field Notes



Not a Bad Investment.

The investment in Mission work among the Japanese of these islands is beginning to declare dividends which are worth attention. These are some of the items for the year 1912.

One Church, Honomu, cleared off a debt of \$1559.00 and became self-supporting.

Ten Churches raised no less than \$23,000 for new buildings, of which \$9000 came from Japanese.

A total of more than \$11,500.00 was contributed by Japanese, which amounts to three-fourths of the amount appropriated by the Hawaiian Board for Japanese work for the year.

Three new Churches were erected.
Five Churches repaired.

Two new buildings for settlement work were added to the equipment.

Two new parsonages and two under way.

Three parsonages repaired.

Two Churches (formerly contributing) increased their monthly contributions to the Board.

Eight Churches were added to the list of monthly contributors to the Board.

Eight Churches pledged annual contributions to the American Board and the American Missionary Association.

The churches in Kauai last January called a conference of ministers, officers and members to consider ways and means of attaining self-support, and fixed the date for a similar meeting in 1913.



About Landmarks.

What is the matter with our landmarks? Some people are constantly sounding the alarm lest they should be removed. That they are being assailed is very evident; what shall we do about it? Shall we search the records of the past,—medieval; ancient and prehistoric to establish them? Shall we dig up all the ancient cities and mounds for new props? If so, what about the common man? Is he to wait till all this is done before he can be sure who is right?

We speak of religion. Are its landmarks so unstable that we tremble for them lest they fall at the breath of a critic? When Christians run to and fro in excitement because someone has a new theory of the authorship of certain

books of the Bible, or of some psalm, what is the inference? Does their faith hang on such questions? If it is subversive of faith and the undermining of religion to question whether a certain passage, once regarded as historical may not be better classified as poetry or parable, should not a man busy himself to get a better basis for his faith.

Religion does not depend on the issue of academic discussions. The world knows that it hangs on no such threads as that. Fire and sword have battled against it, scorn and hate have hissed it for thousands of years, but its moral, spiritual and humane ideals are taking deeper root and wider hold on society with each succeeding generation.

Men care nothing for the difference between sibboleth and shibboleth. They are held in the eternal grip of the great religious concepts of God, and man's need of God; of moral accountability and the problem of an unrevealed future; and grandest of all, of God manifesting himself in Jesus Christ. These are landmarks that art worth while. Bank on these. Use the Bible and nature and history and experience to illumine these great bedrock truths and there can be no fears of the landmarks being overthrown.

Trees are not good for landmarks; something may happen to them; they may be struck by lightning or torn up by the roots in the storm. The old homestead, dear as it is and always to be cherished, is not good for a landmark. Sometimes it is taken away. The mountains are better, yet we can not be sure that even their heads may not be blown off by some convulsion of nature; such things happen now and then.

Have you ever been in a terrible storm? Have you felt the ominous silence that precedes it? The birds stop singing and the animals seek a hiding place. The storm breaks, the foundations of the house are shaken, and with a wrench of the heart you see the old trees go. Fear and trembling take hold upon you. What next, will the house be carried away! What will be the fate of many with ourselves?

After the storm we contemplate the results. One regards it as a great disaster. The damaged property, the ruined crops, the fallen trees and bridges, the damaged roads and suspended traffic! Everything gone to ruin. Another takes a broader outlook. He looks up instead of down. Nature has transformed herself; the storm has swept away tons of debris, and she has washed her face and clothed herself with golden light. Was there ever such such life in the atmosphere and color

in the landscape, such radiance on the mountains and glory in the sunset!

Who cares for the claim-stakes that men have driven in here and there? the real landmarks can not be removed.



Maui Christmas.

We had a very joyous time. The trees in the various organizations with which we are connected took a great deal of time, of course, but it all paid. Our Sunday Church work was most gratifying with large attendance, and the best Christmas music we have ever had; this is thanks to Mrs. Jones' hard work.

—R. B. D.



Wailuku Girls' Home.

It is time to sit up and take notice of this fine Home. Started a little over a year ago, it now has 33 girls, and is expecting five more this January. They come from Wailuku, Haiku, Waihee, Paia, Lahaina, Puunene and Honolulu. They are here kept under Christian guidance while they attend school or go into domestic service.

Recently the Maui Aid Association procured a fine central site for this Home near the William and Mary Alexander parsonage. A building attached to the land has been remodeled and

lighted by electricity. A new building will be required, however, in addition to this to properly accommodate even those who are now in the Home.

In the evening the girls are instructed in sewing, flower-making, music and Japanese reading and writing. The Home is in charge of Mrs. Kanda, a lady of exceptional character and ability. Miss Charlotte L. Turner will be happy at any time to give full information about this most interesting work.



We are having Home meetings twice a week in the Ewa camps and they are better attended even than the Church services.

—K. Maeda.



To Keep the Ball Rolling.

To express his appreciation to those who gave him a round-the-world-trip, and to help others to see with his eyes what he has seen, and as a means of turning back into Christian work the sum which he spent on his world-tour, Rev. T. Okumura has published a book entitled "Round the World on Postcards."



Rev. T. Okumura
author of
"Round the World
on Post Cards."

Picture post cards of the most interesting places visited are reproduced together with a description of the scenes and the date of his visit.

The book is printed on heavy paper with clear type and cloth binding. The price, postage paid, is \$1.25, all proceeds from its sale to be devoted to a Children's Playground. We commend this book as an excellent present to your Japanese friends.

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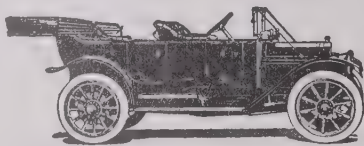
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It Might Have Been.

When I look at those pictures of the Japanese churches as in Honolulu and Hilo, I say what a man would faithful Brother Ito Tokichi been had he gone with the first batch of Japanese emigrants, as pastor for them, as Mr. Irwin asked him to do, paying passage and supporting him; but his sense of duty to his Nationals here at home detained him, and after successful work at Yokosuka, Mishima, Suwa, is now holding the fort in all our Hokoku field with four of five helpers under him. He that is least among men shall be greatest in heaven. A blessed reward surely shall await his faithful services. I think I will send him this November number of THE FRIEND to cheer his heart.

—J. H. B., Yokohama, Japan.



Though we despise sidewalks in Honolulu, it would improve the appearance of the city if the dirt where the sidewalks ought to be were rounded up instead of hollowed out; so they would shed the water instead of holding it in wallowing troughs.



BOOK REVIEWS



Outclassing "The Lady of the Decoration," "The Little Green God," and "The Bishop's Conversion," which have hitherto been regarded as the staples of missionary fiction, "The Goodly Fellowship" is a vivid Persian story from the pen of Rachel C. Schaffler.

Miss Schaffler, it may be interesting to know, is a sister of the author of "Romantic Germany" and other books of admirable craftsmanship.

Brilliant repartee, unusual love situations, dramatic episodes, touches of real comedy, flesh and blood characters of a sort not often met in literature, and behind all, the wonderful background of Persia—these are elements which combine in producing a most praiseworthy book.

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More impressive than any of them, however, is the quiet, steady revelation of the character of the men and women who are in a remote mission field in the service of a great Master. The gradual alteration of the attitude and convictions of this worldly-minded visitor toward missions and toward personal Christianity is shared by the reader; almost as unconsciously as Jean Stuart herself, he is led to the viewpoint of Dan and Margaret Lawrence toward the world and the Christ.

Published by McMillan & Co.



The Lord's Prayer in Japanese.

Ten ni mashimasu warera no Chichi yo,
Heaven in art us of Father oh,
negawaku wa mi na wo agamesase
desire as for august name cause to exalt

tamae; mi kuni wo kitarase tamae; mi
bestow; august kingdom cause to come bestow; august

kokoro no ten ni naru gotoku, chi ni
heart of heaven in becomes as, earth in

mo nasase tamae; warera no nichiyō no
also cause to do bestow; us of daily use of

kate wo kyo mo atae tamae; warera ni
provisions today also grant bestow; us against

tsumi wo okasu mono wo warera ga
transgressions commit beings we

yurusu gotoku, warera no tsumi wo mo
forgive as, us of transgressions also

yurushi tamae; warera wo kokoromi ni
forgive bestow; us temptation to

awasezu aku yori sukui idashi
causing not to meet evil from deliver cause to go out

tamae; kumi to chikara to sakae to
bestow; kingdom and power and glory also

wa kagirinaku nanji no mono nareba
as for end without Thee of possession since it is

nari. Amen.
it is. Amen.



Christmas at Kalaupapa.

The box must have arrived there on Christmas day. We imagine the curiosity of those who unpacked it,—not unlike that of youngsters approaching the Christmas stocking. If the big metal horn came out first, they must have thought they had to deal with a megaphone for the announcing of races. However, the putting up of a Victor machine is no great trick, and we fancy it must have done heavy duty that day.

The pastor's letter which follows shows what took place at the celebration, and it is quite significant that the church shared their treasure with Mormons and Catholics alike. The only "fly in the ointment" was the difficulty (suggested by the

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pastor in his letter) that they could not understand all the words of the songs. By the way, will some one suggest a practical way of turning those English words into Hawaiian?? What infinitesimal part of the incision of the needle which made the record goes to make up the pitch of the tone, and what part is represented by the vowel and consonant elements in the sound?

As to the records, it may be said there were all varieties, save as we declared in the announcement, we would purge their Christmas joy from the heaven of "rag." One contributor in deprecating the presence of too much of the "Old Hundred" character suggested his own pleasure in "I have rings on my fingers." It went.

We have money left for more records, which we may send up from time to time. Following is a translation of Pastor Kaai's letter:

"I am sending you an account of our concert an entertainment on the night of December 29, 1912. A Sunday School review was held during the day, and a concert at night at 6 o'clock. Before this, there was a prayer meeting. The concert opened with some talking machine selections. Following this, songs from the Sunday Schools were sung. The Mormons and the Catholics came together.

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The attendance for the evening as I counted, numbered about 189. But there was a possibility of this number exceeding 200. There was great joy and enthusiasm over the talking machine.

"Kindly accept out thanks.

"Your co-worker,

"D. KAAL."

**His Name Is 4106.**

We have an assistant secretary and his salary is only \$5 a month, but he is doing fine service in our Japanese Y. M. C. A. His name is 4106, to be spelled out on the dial of your "phone."

MATSUZAWA, Sec'y.

**To the Disheartened Minister.**

Do not be surprised if the ministry sometimes spells sacrifice and rejection. Remember what the ministry of reconciliation has cost from the beginning, and cultivate the noble spirit of your predecessors.

It cost God the patient waiting over a heedless world. It cost him the lives of many noble ambassadors, and the pain of seeing them "stoned, sawn asunder, tempted and slain with the sword." It cost him the gift of his Son.

It cost Jesus rejection, desertion, the agonizing prayer and the bloody sweat in Gethsemane. It cost him his reputation and his life—death upon the cross between two crucified criminals.

It cost Paul scourgings and stonings, and shipwrecks and perils and hunger and thirst, and pain and weariness.

It has cost so much to every one who has followed in their train in the genuine ministry of reconciliation, that if there is any minister who has not experienced a good deal of inconvenience at the hands of the enemy, the inference would seem to be that has not exercised himself sufficiently in the ministry.

When inclined to discouragement on account of obstacles, therefore, a minister may well enquire whether these may fairly be counted as the results of a faithful discharge of his duty.

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EVENTS.

November.

24. Rev. E. C. Scudder gave an interesting account of his thirty years work in India at Central Union Church.
25. Dr. Pratt, president of the Territorial Board of Health, elected president of the Hawaiian Medical Association.
26. Captain Berger, of the Hawaiian Band, returns from a six-months' trip to the United States and Germany.
28. Central Union, Methodist and Christian churches join in a union Thanksgiving service.
28. The Kings Daughters complete the raising of the \$50,000 for the erection of the Home for Aged People.
29. Torrey's portrait of Judge Sanford B. Dole presented to the Territory and hung in the upper hall of the executive building.

December.

1. Mass-Meeting in Bijou theatre called by federation of churches to voice public protest against crime committed against women and little girls.
2. Three day sale of Red Cross Seals begins for benefit of anti-Tuberculosis work in Hawaii.
6. Humane Society proposes a \$50,000 home for orphans....Tenth anniversary of Seaman's Institute celebrated. Daring scientists descend four hundred feet into crater of Halemau-mau to obtain samples of gas for analyses.
8. Rev. William H. Gulick speaks in Central Union Church of forty years of mission work in Spain.
10. Dr. H. E. Walker and Dr. J. F. Illingworth are recent additions to the faculty of the College of Hawaii.
14. United States Ambassador Whitelaw Reid died in London after an illness of two weeks.
17. Citizen's Protective Committee organize and take steps to secure legislation and law enforcement for the protection of young girls.
19. The Kamehameha Schools celebrate their twenty-fifth anniversary. Exercises at the Mausoleum in memory of their loved founder, Bernice Pauahi Bishop.
19. President Taft accepts the Kent professorship at Yale University.

DEATHS.

Woolsey—In Honolulu, December 1, George Woolsey of Manoa Valley.
Clark—In Honolulu, December 6, Dora Mossman Clark.
Lindsey—In Honolulu, December 5, Thomas Weston Lindsey of Waimea, Hawaii.
Weinrich—At Robinson, Oahu, December 10, William Weinrich, Sr.
Romick—In Pomona, Cal., December 12, George W. Romick, father of Mrs. Willis T. Romick.

MARRIAGES.

Rogers-Spalding—In Honolulu, November 26, 1912, Miss Ethel Spalding to Lieut. Joseph Albert Rogers.

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The Friend



FOR A HONOLULU
TILL MORE
BEAUTIFUL

Outdoor Circle of the Kilohana Club

A RHYME OF TREES

Mary Dillingham Frear

Miss Monkeypod is soon to have
A dainty summer gown;
Her old one is the shabbiest
I've seen about the town.
So ragged, brown and dusty too;
The new one's shaded green
Of satin folds with flowerets pink
All sprinkled in between.

Dear Mother Nature's generous
I'm sure 'tis very clear,
To give to each and all her trees
A brand new gown each year.
And how appropriate each dress!
What taste could better be?
The colors always just the one
For every special tree.

For Tanciana what so good
Is scarlet for a gown?
While Royal Palm so straight, sedate,
Deserves his kingly crown
Dear Golden Shower wears, of course,
A dress of green and gold,
And Bougainvillea purple wears,
Yet never looks too bold.

For Madam Mango russet brown
And bottle green combine.
Bright orange, or canary shade
Become Bignonia vine.
For Grandpa Banyan sombre hues
And quiet seem in place
Miss Algaroba's graceful form
Is dressed in dainty lace.

Rukui, quareress, is clad
In garb of silver grey;
Her neighbor mountaineer Lehua
Wears tufts of scarlet gay.
Guava, just a country girl
Is dressed in garments plain.
Kamani carries brilliant fans,
And yet she is not vain.

How proudly General Yucca holds
His flower helmet white,
While all his leafy bayonets
Proclaim him valiant knight!
And there the modest Cassia stands
In bridal pink and white,
Of all the host of comely trees
Perhaps the sweetest sight.

But who could choose for every one
To all our hearts is dear;
Each has its place and marks with grace
The seasons of the year.

THE FRIEND



VOL. LXXI.

HONOLULU, H. T., FEBRUARY, 1913.

No. 2

A BEAUTIFUL CITY

What Does Honolulu Beautiful Mean?

A place with clean streets, dustless, free from unsightly pavement holes, well sidewalked, greenswarded and decked with trees; a town with many parked thoroughfares and grassy angled road intersections where landowners vie with municipal authorities in making public ways more lovely by contrast with fenceless door yards whose individuality is only excelled by the artistic taste with which they fit harmoniously into the decorative scheme of their immediate environment; a great social organism with a developed civic consciousness that finds expression in abundant playcenters under community oversight, in many wide generous highways side by side with tinier passages flanked with modest detached homes for families of slenderer means, in a business district built not along narrow allies, but broad avenues fit for free passage of happy burghers, and in wise architectural supervision that will not tolerate the erection of a monstrosity or an insanitary menace to human life; the mistress of Earth's Greatest Ocean, embosomed in mountains whose rare treasures are guarded with zealous care and whose indescribable charms are made accessible to every lover of high places, boasting a shore line whose possibilities of scenic driveway, deepened lagoon and wave-crowned outer reef, transformed into exquisite reality, shall make its owner envied of all the sea towns of the planet, and possessing a miniature harbor endocked with such skill, its waters so jealously keep pure from all contaminating human waste and its environing streets and buildings so free from the grime of a sordid commerce that it shall seem like a gem set in the gold of the great city's encircled rim.

Is this all that Honolulu Beautiful in this Twentieth Century means?

Nay, it includes the beings that dwell in it. It is therefore a place where King Alcohol, enemy of humans, finds no spot he can call his own, teeming with social centers where the congregating instinct functions naturally and healthfully, guaranteeing thru its Government Board of Employment work for all, inveterate foe of tenements, generous friend and abetter of independent homes, fosterer of innocent and educative amusements; a town without segregated vice, where law relentless in its desexing grip upon panderers and seducers leaves no room in its minimum wage provisions for forcing girls into infamy, where the high age of consent, combined with thoro sex education gives Lust no vantage ground, where streets are as safe at midnight as at noon, slums unknown and the byways with their humbler homes are as full of charm as the boulevards of the rich because harmonious and healthful social conditions spontaneously express their own beauty in the universal physical loveliness.

Such a town is worthy of the united efforts of all the women of Honolulu. A house is never clean when its dark corners harbor filth and a city is never beautiful when it houses dens of infamy and haunts of vice. Let the Civic Spirit once be born in the souls of our people and it will never rest content until this truth shall have been registered in the life of the community. Hence THE FRIEND hails the work of the Outdoor Circle of the Kilohana Club as one more evidence of the enlarging life of this lusty product of our century—the Civic Spirit. The Old Bible worthily closes with a picture of the City of God and thereby demonstrates its agelong sympathy. It remains for our century to fulfil that prophecy. It is good to see our women taking hold of this task in real earnest. The men are with them, determined to be not one whit behind. Larger and larger the circle of interest must grow until it includes within its circumference every man and woman, every boy and girl, banded together in the joyful task of building Honolulu Beautiful.

—D. S.

Aims of the Outdoor Circle of the Kilohana Club

1. Plant shade trees in streets.
2. Secure sidewalks and curbs—urging concrete sidewalks.
3. Removal of all old fences.
4. Rid City of Billboards.
5. Clean up vacant lots.
6. Get as much Hibiscus planted as possible.
7. Park open spaces--(as we have done at Alapai Plaza.)
8. Establish play grounds for children.
9. To conserve and develop the natural beauties of the landscape by encouraging the growing of native trees and shrubs and the introduction of such new ones as belong to tropical life.

Mrs. F. J. Lowrey, Chairman

Annual Meeting of the Outdoor Circle

ON January 20, 1913, one year after the organization of the Outdoor Circle of the Kilohana Club, thirty ladies met at the home of Mrs. F. J. Lowrey to report on the work of the year, and discuss plans for the future. Mrs. Lowrey, chairman of the circle presided, and summarized the aims of the circle.

The chairmen of the neighborhood circles reported on cleaning-up and planting in the various districts, and told of schemes which have received their approval and cooperation.

In Manoa, along the triangular park between upper and lower Manoa road, royal palms have been planted, forming a gateway to the valley, and two parks are under cultivation.

In the Makiki district a scheme of hibiscus hedges is being worked out and a small park at the head of Makiki street is planned for.

In the Thomas Square district flowering trees are being set on the shorter cross streets, and it is proposed to border the longer avenues with palms, or other tall trees.

The Alapai Plaza has water laid; grass planted and monkey-pod trees growing.

Cocoanut trees are growing along Kalakaua avenue and the planting of

oleanders between the trees will soon be completed.

On Alewa Heights kukui and koa trees are used for roadways, with some poincianas, and many Cherokee rose vines are planted over the hill-slopes.

Aala Park planting is an accomplished fact, the trees bordering its edge already making a showing and giving promise of grateful shade, and the successful growth of the bougainvillea along the stream warrants its extension to the St. Louis College grounds.

Kalihiwaena School has adopted a scheme of yellow for its pleasant, wide play-grounds, under the suggestion of the Outdoor Circle.

The circle has watched with interest and pleasure the carrying out of the effective plans for the planting of Fort Ruger, with the artillery red as the color motif. One hundred and seventy-five poincianas and great numbers of red hibiscus will furnish the color, and these will be set off by royal palms, monkey-pods and banyans.

Another interesting planting scheme is being carried out by three Japanese gentlemen in a tract of twenty acres on the slopes of the Manoa hillside, where pink and white shower trees, recalling the cherry blossoms of Japan, will combine with blue vines and terraces of hydrangeas.

CATHERINE E. B. COX,
Secretary for the Day.



Kalakaua Avenue as It Will Be Five Years Hence

By KATHERINE POPE.

*Who does his duty, is a question
Too complex to be solved by me;
But he—I venture the suggestion—
Does part of his that plants a tree.*

SO sang Lowell when they set out a tree at Inverara for the Burns Centennial, and we in this sunny, glittering city in the subtropics should, it seems to me, concede the duty and the beauty of this work of tree planting undertaken by the women of Honolulu.

An unprejudiced observer glancing at the unlovely present and listening to the plans for beautification, is readily kindled to enthusiasm. Can't you see it yourself in your mind's eye? A mile of greenness and bloom and fragrance. A central parkway given ever to leafiness above and verdant grass below, and on the outer side the driveway, on both

sides, cocoa palms uprising, with clumps of oleanders every here and there along the row of bordering palms—the glossy leaves of the oleanders, their graceful habit of growth, their abundant bloom beloved of the landscape gardener in Hawaii as well as in Italy. How many of you know that wonderful screen of oleanders at Moanalua? Go look at it. Five years hence, go feast your eyes on the jungle growing in the swamp lands bordering Kalakaua Avenue.

What impresses the unprejudiced observer in a study of the plans for Kalakaua Avenue, is the fact that the women (in this splendid civic work of theirs) are by no manner of means simply sentimentalizing over beauty, but that they are keeping to the fore utilitarian considerations. Economies of various sorts are of prime interest with them. A prime object of the central parkway is economy, beauty is by no manner of means its only excuse for being. There are various arguments to be had for the choice of cocoa palms, but chief is that they will thrive with but little water. And the same holds with the oleanders. And the plans as to the care of the precious crop, the trees and shrubbery, rightly belongs in this mention of economy; you may be sure there are to be stakes to keep the trees "inclined" aright, guards to protect them. As reward for the good sense and zeal shown by the promoters of the work, the city fathers have bestowed the gift of electroliers for the driveway, and day or evening Kalakaua Avenue will prove inviting.

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of March 3, 1879.



A VISION OF THE FUTURE.

A word as to the tree selected for the central parkway, the mahogany tree from Barbadoes, the West Indies. It is a deep-rooted tree, clean in habit, as to the shedding of both leaf and blossom, and is a wonderful shade tree, one of the leafiest "verdant almoners" in existence. A fine specimen, twenty-five years old, is to be seen at Lunalilo Home, and there is a very graceful young mahogany growing near by the large one. One's first impression is of the infinite number of leaves, then of the grateful shade. And as shade is the goal along that white avenue, the tree selected promises to fulfil the desire. But all the growth is to be kept trimmed so the mountain views shall not be interfered with, and it is thought the beauty in the foreground will but enhance that beyond.

It seems strange to have to apologize for—even to explain—the use of the cocoa palm. Does not the cocoa palm rightly belong to Hawaii. Does it not symbolize the tropics? Is it not the first thing the tourist asks for? And has not the day arrived when consideration of the tourist is to be considered? But apart from these reasons, is not there reason enough in the beauty of a grove of young cocoa palms, or the picturesqueness of the older bending, tufted trunks? Mrs. Frear sings:

*Leaning ever seaward
Stands the cocoa palm,
When the winds are boist'rous,
When the waves are calm,
When the sun is shining,
When the rains descend,
Ever, ever seaward
Doth the palm tree bend.*

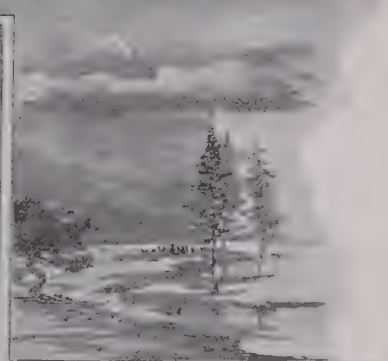
And Mark Twain—he who speaks to the whole world—pays tribute to Hawaii and her palms in those unforgettable words—"I can see its garlanded crags, its leaping cascades, its plummy palms drowsing by the shore."

We have spoken of Beauty, now let us descend to Bigness and see if that will impress the carper and the indifferent. A mile of mahogany trees up-rising from a mile of green sward. Six thousand oleanders with their wealth of flowers and fragrance. Fourteen hundred cocoa palms gladdening the eye. If figures talk, as they say, then let these speak to you of the refreshing leafiness the springy turf, the curving line of graceful palms, the delicious bloom and penetrating sweetness of the mile of oleanders—of all the beauty planned for this Kalakaua Avenue of the future.



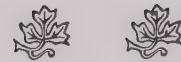
GLIMPSES OF KALAKAUA AVENUE AS IT IS NOW.

GLIMPSES of MOANALUA





MOANALUA---FAIRIE-LAND



By ANTOINETTE J. FOSTER

*"No dainty flowre or herbe that grows
on ground,
No arborett with painted blossoms drest
And smelling sweet, but there it might
be found
To bud out faire, and throwe her sweete
smels al around." —Spenser.*

DID Edmund Spenser among the delicate fancies of the "Fairie Queene" have a vision of the loveliness of Moanalua? Certainly it seems more like the expression of a poet's fairie dream than the every day garden of a practical man. Mr. S. M. Damon has created a wonderland with "dainty" flowre and herbe" and with rare generosity has opened its gates to every wayfarer. But unless the wayfarer be blind, he will soon discover as the source of the enchantment, not a magical wand welded by an idle hand, but the practical wisdom that guides the laws of nature and science to serve its purpose.

The name Moanalua signifies "Two Oceans" and is appropriate to its unique location. The estate comprises about ten thousand acres, of which more than six thousand are probably under cultivation. These lands by nature are so varied in character that they are suited to the culture of diverse products. Among these products are sugar, rice, taro, bananas, figs, grapes, alligator pears, papaias, and mangoes. In all these the aim has been to produce the choicest types rather than mere abundance. A similar purpose is evident in the cultivation of ornamental trees, shrubs, and flowers, which are coaxed to their utmost expression of beauty. Seeds and slips from all parts of the world are imported, and grafting and budding do their part in the development of new types. Science and art have joined hands to reconcile the highest perfection of the individual plant with æsthetic combination in groups.

In artistic qualities the Japanese gardens are the most enticing part of Moanalua. Here everything is adjusted to a general design, distinctly Japanese in delicacy and simplicity. Only those who have visited the finest private and public gardens of Japan can appreciate the patient care with which every detail has been wrought out; and it is in this perfection of details that the true Japanese art lies. The attention of the observer is always directed to miniature scenes rather than to a broad landscape. Each little group of trees, shrubs, or flowers must be beautiful in itself. The tiny streams and waterfalls, the little stone

bridges, the clipped trees, the stone pagoda and lanterns, each placed in the most fitting environment, all testify to the thoughtful study of Japanese design.

But the picture became a masterpiece when Mr. Damon caused a complete replica of a Japanese home of the best class, to be established in the midst of a setting so appropriate. It seems incredible that such a house can be found anywhere but in its native land. Even to an ignorant observer it is wonderfully appealing in its simple beauty, and to those who realize how great an achievement it really represents it is scarcely less than miraculous.

Although less fairy like in appearance, the fruit orchards are no less worthy of admiration. All these are interesting, but the mango orchards, which occupy eight or ten acres, are the most significant. For the past twelve years choice varieties have been imported from Bombay and Manila, and these have been grafted and budded with excellent results. Two or three acres are now devoted to these superior trees, which bear fruit so luscious that the flavor lives long in the memory of those privileged to partake.

Of the Bombay mangoes, the Piri is perhaps the finest specimen, but the Alfonso, the Cowasji Patel, the Mazagon, and the Mulgoba are also choice varieties. The Manila trees are more recent importations, and will fruit for the first time this year. That they have great possibilities is attested by the fact that in the Philippines fruit growers build fires at the base of choice trees so as to force them to flower and fruit before their season. The mangoes thus forced bring almost fabulous prices in the Manila market.

If mango trees bore no fruit, they would still be of great value for ornamental purposes, for nothing can excel the beauty of their dark glossy foliage especially at the season when it partially turns to autumn shades.

The flower gardens need no sponsor for their charms. Nearly every plant that can live in this climate finds a home at Moanalua. Roses, pansies, azaleas, heliotrope, African daisies, are among the favorites, but hundreds of others "bud out faire and throw their sweete smels al around." In the green houses are to be found those choice palms and ferns that need shelter, and the more delicate flowers. The houses devoted to orchids are perhaps the most interesting. There are about four hun-

dred varieties of these rare and beautiful plants. On reception days the Chinese pavilion is often decorated with these exquisite flowers.

Beyond the lawns and flower gardens, beyond the fruit orchards, the Moanalua road winds up a picturesque valley. A fine polo field, set in the midst of rugged hills is often the scene of spirited matches, for Mr. Damon is generous with this as with his gardens.

In the upper part of the valley nature has been left pretty much to herself. There are good grazing lands to be sure, but the estate extends beyond them into the heart of a beautiful wilderness, which visitors seldom enter.

If Honolulu is gifted with natural charms, Moanalua is sufficient proof that even these may be trained to a higher and more perfect beauty. It is a fortunate community that is privileged to share in the enjoyment of such a park as Mr. Damon has created, truly a land of enchantment to which only a poet's song may do justice.

❖
❖ "The aridity of Honolulu in the ❖
❖ 30's impressed all new-comers. ❖
❖ The mission houses formed a ❖
❖ group by themselves a little way ❖
❖ from the town, between Punch- ❖
❖ bowl and the seashore. They were ❖
❖ surrounded by adobe walls, and ❖
❖ within these gloomy enclosures a ❖
❖ few flowers and shrubs were kept ❖
❖ alive with difficulty. Only the hi- ❖
❖ biscus and the night-blooming ❖
❖ cereus, which covered one side of ❖
❖ the wall, seemed to thrive. (Don ❖
❖ Marin had the only 'real garden'. ❖
❖ He was a Spanish noble, who sail- ❖
❖ ed for years between Mexico and ❖
❖ the islands, bringing on each trip ❖
❖ some new plant, which he guarded ❖
❖ as the very apple of his eye, al- ❖
❖ lowing no slip or seed to pass ❖
❖ over his high garden wall. He ❖
❖ brought the first mangoes, beans, ❖
❖ figs, grapes, manienie grass ❖
❖ (named for him) and a dozen ❖
❖ other things"). Large groves of ❖
❖ cocoanut and hau trees grew ❖
❖ toward Waikiki, our favorite walk, ❖
❖ whih we named "clap-clap" from ❖
❖ the sound of our shoes on the hard ❖
❖ coral. The plains were bare of ❖
❖ vegetation except for prickly pear ❖
❖ trees and Mexican thistles."—from ❖
❖ The Memoirs of Elizabeth Kinau ❖
❖ Wilder, written by her grand- ❖
❖ daughter, Elizabeth Leslie Wight. ❖
❖ ❖



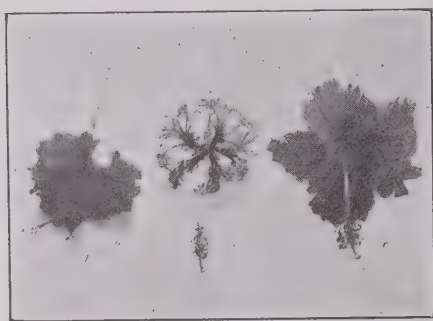
The Breeding of Hibiscus



By A. GARTLEY

Photographs by Professor J. F. Rock, College of Hawaii.

VISITORS to Hawaii and discriminating kamaainas almost without exception agree that the *Hibiscus* is the most satisfactory and perhaps most generally admired of all our flowering shrubs. The soil and climatic conditions seem especially favorable to its growth, and there seems to be an almost complete immunity from disease. As a result it has been widely used as an ornamental garden shrub and hedge plant, but it has not yet had the extensive planting its beauty and its utility deserves. An educational campaign is necessary to focus appreciative attention upon perhaps the most valuable asset of Honolulu Beautiful. There is an enthusiastic



group of men and women in Hawaii who have a full appreciation of this plant, and it is hoped through them that such an educational campaign may be promoted and furthered. An Hibiscus Club has already been formed to promote a better knowledge of the methods of growing hibiscus and producing new varieties, and it is to be hoped that a large membership will result in the production of a great many desirable flowers, and an ultimate wide distribution and planting throughout the city. Such extensive plantings would add so materially to the attractiveness and beauty of our city that there is a possibility of Honolulu being as well known through its hibiscus as Japan is through its cherry blossoms and chrysanthemums. Five or ten acres of park area carefully planted with thousands of varieties of beautiful hibiscus, and brought up to a high state of cultivation, would be one of the botanical wonders of the world. Speaking of thousands is speaking advisedly, for, from the twenty or thirty varieties in-

troduced, and the native varieties, three or four years' production by cross-pollination has increased the number to over a thousand, and many of the new varieties are vastly superior to the original parents.

The facility with which these flowers can be cross-pollinated has resulted in most wonderful collections in many of the gardens. Here indeed is a most satisfactory and pleasurable outdoor fad, and one which has apparently limitless practical utility and scientific interest, for there is no other plant which lends itself more readily to a study of heredity in plant life.

The simplicity of the methods employed is not generally known and the possibility of the results to be obtained not realized by the average garden worker, and we have therefore undertaken to illustrate some of these methods and the results in such a way that interests may be promoted and the work furthered.

The hibiscus belongs to the mallow family which includes the Hawaiian hau, the illima, the large group of mallows, the common vegetable okra, the cotton plant and the Roselle or *hibiscus sabdariffa*. They are all well worth considering as many of the flowers and plants are very beautiful, and especially is this true of the Hawaiian variety known as *Hibiscus Breckenridgei*, which has a rich foliage and a large velvety yellow flower. The Chinese or Rose of Sennensis varieties ordinarily grown in the gardens, of which the brilliant scarlet and pink flowering hedges are examples, are the ones which from their hardiness and wealth of foliage and flowers have attracted the most attention, and have been brought to the highest state of cultivation. It is from these varieties that the great number of new types have been produced.

It is not generally known that there are many indigenous varieties of single reds, yellows and whites on Oahu, Kauai, Maui, Molokai and Hawaii. These native varieties are very handsome and some obtain the size of trees, some being over forty feet high with trunks twelve inches in diameter. The sight of such a tree covered with thousands of fragrant flowers, each six or eight inches in diameter, with a stamen ten inches long, will linger in the memory forever.

The majority of these native varieties produce seed freely, and thus have been continuously propagated in the Hawaiian forests. These native varieties, together with some twenty or thirty varieties which have been introduced, have been the materials which the local workers have employed.

To produce seed a flower is pollinated by covering the stigmata on the end of the stamen with pollen, either from the same flower—when it is spoken of as being self-pollinated—or from another



flower, when it is spoken of as being cross-pollinated. Such plants as are reproduced without variation by self-pollinated seeds are called pure breeds. Those whose self-pollinated seeds produce plants and flowers showing variation from the original self-pollinated plant and flower are hybrids, mixed-breeds or cross-breeds. It can be safely said that all of the Hawaiian varieties are pure breeds. Of the introduced varieties comparatively few produce seed, and these seeds seldom reproduce these varieties true. They are therefore cross-bred flowers, the seeds from which will produce a wide variation in the resulting progeny. There is no doubt that hibiscus follow very closely the laws of heredity as laid down and developed by the Mendelian theory, and it is this fact which makes the hibiscus a valuable plant for the scientific worker. As every one knows, the colors, shapes

and sizes of the flowers are quite variable, and they are also single, semi-double and double. With this material so rich in variety it is possible to obtain an almost infinite number of new forms. The single ones vary in color from pure white through the entire range of the spectrum down to dark red with the exception of blues and purples. The numbers of doubles, and their colors, however, are much more limited, the extreme limits of the scale being pure canary yellow, and the dark double red.

It is necessary for the worker to well establish in his mind the unit character of the different flowers as to size, color, shape, texture and whether single, double or semi-double, and at all times



during the breeding to carry in mind these unit characters. The worker should previously determine the characters which are desired and should conduct the breeding in such a way as to produce these characters if possible, not endeavoring, however, to unite too many characters in a single flower. Say that a double flower is desired—there are three ways of producing this and possibly four. Unfortunately we have but two double flowers which produce seed, and both of these are double red, one being a small dark red known as the carnation—the other a red flower somewhat larger. Cross-pollinating a single flower on either of these doubles should produce a limited number of doubles, but a much greater number of single flowers. Cross-pollinating a double flower on either of these doubles will give more satisfactory results, and a larger number of doubles will be produced, but a certain number of single flowers may be expected. Cross-pollinating a double upon a single flower of a

seeding variety will also produce a limited number of doubles.

It will be noted above that the crosses resulting from doubles with doubles, and doubles with singles, both produce singles. Should these resulting singles seed, or if the pollen of these singles is fertile upon other singles, a very limited number of the resulting progeny may be double. This seems remarkable, but if we recall that the unit or gametic character of doubleness is possessed by these flowers, the resulting doubles in the progeny of these flowers may be explained.

In regard to changing the form we have a variety known as the coral, which resembles a delicate piece of pink coral, and is illustrated at "B" in Figure "I". Flowers "A" and "C" of Figure "I" are the results from cross-pollinating with "B"; "A" resulted from cross-pollinating upon the small double red carnation, "C" upon a single red flower. It will be readily noted that the dark colors of the female parent have been retained, but that both in the double and the single crosses the resulting flowers show a marked fringing of the edges of the petals. It is therefore possible to obtain fringed flowers, both single and double, through the medium of the coral flower "B". Further study of heredity would indicate that if the pollen from "A" and "C" should prove fertile that either of these flowers may be used in further crossing to produce fringed flowers, inasmuch as both of them have this gametic character derived from the original parent "B". A single fringed white flower resembling as nearly as possible the coral in shape is one of the future possibilities, and is being earnestly worked for.

As to breeding for color a great deal yet remains to be known. The majority of crosses between the whites and yellows and the whites and reds has resulted in pink flowers of all shades; thus, the results show no resemblance to either parent, and it is almost beyond belief that a dark red flower, when crossed on pure white, should produce a shell pink, and that a pure dark yellow when crossed on pure white should entirely lose its yellow character, resulting likewise in a



shell-pink colored flower. Yet, this is the case. The first generation cross resulting in a hybrid, and these flowers frequently do not reproduce seed. Either they cannot be fertilized themselves or their pollen is not fertile on other flowers. A few of these, however, do seed, and by self-pollinating these flowers, the original colors, yellow and red, of the parents may be reproduced, and the size, texture and shape probably greatly improved. These flowers can also be cross-pollinated with the pollen of another flower possessing desirable characters, and thus almost any character desired may be separated out and bred into a new flower. It is true of almost all heredity that the strong characters are the ones which dominate in the result-



ing cross, thus—a handsome flower upon a bush with poor foliage may be bred into an inferior flower on a bush with strong rich foliage, and the character of a large flower and strong rich foliage be the result. The advanced workers are endeavoring to produce a large, double white flower resembling in character the well-known peach-blow, but without the color. This will probably be produced from a self-fertilized, single hybrid, resulting from a cross between a pure single white and a large double flower.

Perhaps only close observers and those who have worked upon these flowers would notice the seed-pod on the hibiscus. Figure II illustrates such a pod. The flower illustrated in this cut is also very unique both in color and in shape. The color is a brilliant salmon orange, and the center is marked with deep claret and pure white. It will be noticed also that instead of the usual

Continued on page 45.

The Ferns of Hawaii

(By J. F. ROCK)

"Nature made ferns for pure leaves to show what she could do in that line."

—Thoreau.

AS we pass through the Hawaiian forests we are at once fascinated by the beautiful display of the many graceful ferns which inhabit our island woods. Of course, that depends on the condition and particular type of forest we visit. In the wet or rain forest, which begins at an elevation of 2000 feet and at 4000 feet gradually passes again into a drier forest on islands of higher altitude, the ferns, next to the trees, form the most important inhabitants. It is in these forests that we find our stately and majestic tree ferns of which we have two important ones, namely the *Hapu* and the *Hapu Iii*, both belonging to a small genus distributed from Central America to South China and India. The two representatives are, however, peculiar to the Hawaiian Islands, outside of which they are not known.

The Hawaiian Islands possess about 140 species of ferns and, remarkable as it may seem, not less than about 56 per cent of them are peculiar to these islands. The native Hawaiian of old was very familiar with the ferns of the forest, as well as with those growing in the lowlands, taro patches, and on the high mountains; even the inconspicuous ones which struggle for their existence among the rugged *aa* lava rock. He knew them all by name, and what is still more interesting, made use of many of them.

Today there are very few of the natives who can call a couple of dozen of them by their right names. In order that the reader may get a better understanding about ferns the writer will endeavor to explain in a simple way their modes of reproduction, their grouping into families, where to look for certain ferns, and how to propagate them.

We are only too apt to think that the Cryptogams or flowering plants are more or less unimportant, but may it be said that they are much more numerous than the Phanerogams or flowering plants and also show a greater diversity than the latter.

The differences among them may be great but they are all reproduced by spores and not by seeds. A seed may be



HAWAIIAN FERN FOREST.

(The big tree ferns are the *Hapu* and the *Hapu Iii*.)

termed a complete miniature plant, with an additional store of nutriment to support the young plant after it has sprouted; a spore is a minute one-celled body, but the way they are produced and the germination which follows are of paramount importance in the classification of these plants.

If we look on the underside of the fern-fronds we will find small round dots which are known as fruit-dots or in botany as *sori*, which are made up of

sporecases. These sporecases are either supported or protected by membranes called *indusium*, which may be found covering the sporecases as with a shield or may be found, as in the genus *Pteris*, along the leaf-margin. It is by the shape and placement of these *indusium* that the ferns are classified. Of course, this is all very intricate matter and cannot be discussed in this paper. The sporecases are orbicular bodies on a stalk, the outer ring of which is articulated

and covered like a drum with two fine membranes, between which we find the oval or round one-celled bodies called spores. When the spores reach maturity the annulus or articulate ring dries up; this produces a strain on the membrane, which bursts and liberates the spores. They are helped along by nature in that the ring straightens with a jerk and sends the spores flying out.

A few days after having struck a favorable moist place these begin to germinate; a small tube appears with cross partitions which contain chlorophyll or green coloring matter, and from these

Of course, this is not the only way of reproduction, for many arise by rootstocks, which finally become severed from the mother plant and become independent. In a goodly number, especially in our Hawaiian *Aspleniums*, young plants appear at the tips of the pinnae with little rootlets which finally drop to the ground or bend the fern by their weight so that they come into contact with soil or other moist objects, where they then become independent.

The Hawaiian fern flora, as already remarked, is a very multiformous one. From the smallest grass-like *Polypodium*

with the foregoing. It occurs in many variations and so do the little friends, the *Palailaau*, *Makue laulii*, the latter a singular fern, composed of a single leaf resembling a grassblade, but covered with red stiff hair. One of the smallest ferns is the *Kihe*, though still smaller is the *Pai*, an epiphytic fern, the smallest in the Hawaiian Islands, an inch long. The *Mahinahua* is its rival in miniature stature, but is often found covering trunks completely in locations where the sun has free access. It is hardly ever taken for a fern, but merely passed by, it being thought to be young grass blades.

One of the most peculiar ferns of this genus is the *Peahi* or ivy fern. In dense shaded woods of flower elevations it can be found climbing the trees, and trailing on the ground. It has hardly any resemblance to a fern, having a perfectly ivy shaped leaf of very large size. It can easily be propagated by the rootstock and would make a desirable climber in greenhouses, though shade is required.

The *Pala*, belonging to a genus of eight species, is an inhabitant of the dense rain forests and rather a large fern, reaching a height of five feet. Its stipes arise from between large fleshy auricles which have the shape of a mule hoof, which name the fern has been given by the white man. These auricles are baked in hot ashes and eaten. They resemble very much a potato and are quite palatable.

Nearly everyone who has tramped through a native forest will remember his first encounter with the *Uluhe* or staghorn fern. It is a native, but is also found in most tropical countries. It has two other relatives here but found at higher elevation and in deep shaded forests.

Most of the *Elaphoglossum* ferns, which resemble a single entire linear leaf, grow on tree trunks. The Islands have six species, three of which are peculiar to the Islands. The natives have various names for them as *Hoe a Maui*, a small fern resembling a paddle, whence the name Maui's paddle (the god Maui). A very graceful fern is the *Iwa puakea*. It is tall and is found usually near streambeds. From its black leafstalk the natives made a fine quality of hats; so also of the handsome smaller fern *Pamoho*, which is an exceedingly graceful fern found in dense forests, usually terrestrial.

Aspidiums are very numerous in the Hawaiian Islands and vary tremendously in shape and size. Nearly all of them are terrestrial, some loving dense shade, others the open sunny glades. One of



THE ENTRANCE TO "KALANILEHUA," W. M. GIFFARD'S RESIDENCE NEAR KILAUEA VOLCANO, HAWAII; NOTED FOR ITS WONDERFUL FERNS.

spring minute hairlets or roots which fasten the young plant to the soil, the filmy tube flattens, becomes heart-shaped and is now known as the *prothallus*, on the underside of which are the organs of reproduction, the *antheridia* and *archegonia*. For fertilization a drop of water is necessary; from the *antheridia* come at the proper time microscopic spiral bodies which swim in the drop of water and enter the *archegonium*, uniting with a certain cell called the egg cell. This egg cell becomes enlarged and divides into four cells, out of whose subdivisions arise root, stem, leaf and foot. For a time the young plant remains attached by the foot to the *prothallus* from which it receives nourishment until it is able to shift for itself. This general description of fern reproduction refers mainly to the large family of Polypodiaceæ, one of the largest fern families.

found on tree trunks, to the gigantic tree ferns of the *Ohia* forests all are of intense interest.

Let us begin with the *Polypodiums*, which in these islands number about sixteen species which are native to the soil. Fifteen of these sixteen species belong to the wet forests and are epiphytic, while one grows with creeping rootstock and folded fronds which make it appear as only half a fern. It is the *A'e* of the natives and is a rather coarse fern; it is occasionally, however, found in the wet forest climbing over rocks and on tree stems. Most of the other *Polypodiums* are small dainty ferns as for example the *Wahine noho mauna* of the natives, which on account of its delicacy of frond deserves its native name which means "mistress of the mountain". Closely associated with it is the *Olii*, a small simple fern two to three inches long and found in the moss

the most common ferns is the *Nianiau*. From it originated the hybrid, known as the fish-tail fern and now cultivated all over the Islands. It occurs in the driest districts as on the lava flows of Kau, as well as in the deepest and shadiest ravines. It grows often five feet high. A well known fern is the *Amau* and the *Ama'uma'u* which is taller and found in the wet forests; the *Ama'u* loves drier situations and open sunny glades, as near the volcano Kilauea on Hawaii. It is one of the first ferns one meets on Tantalus, and is quite conspicuous on account of its young fronds, which are of a bright red color and quite attractive. It may be of interest here to remark that the fiery pit of Kilauea, Halema'uma'u, derived its name from this meaning the house of the *Ama'u* fern, and not Halemaumau, the house of everlasting fire.

The most delicate ferns we find in the genera *Asplenium* and *Lindsaya*; the former inhabits the densely wooded mountains, where rain is frequent, and the ground is saturated with water. The most beautiful forms can be found on Kauai in the forests of Kaholuamano

and Halemanu back of Waimea, and it is there that the genus *Lindsaya* reaches its best development. The banks of the little stream, as well as the wonderful mountain stream of Waialae, Kauai, are lined and gracefully draped with numerous species of ferns, the most prominent of which is the *Apuu*, a small fern belonging to the same genus as the *Ama'u*. It grows in company with the most exquisite Hawaiian Begonia, the *Akaakawa*, or *Puamakanui*, the big eyed flower of the natives. This latter plant is not a true Begonia but belongs to a peculiar Hawaiian genus of the family Begoniaceae, named *Hillebrandia* in honor of Dr. W. Hillebrand, the author of a book called the Flora of the Hawaiian Islands.

The *Okupukupu* is also a pretty fern and favors more the dry districts or rocky regions, together with *Selaginella*, the *Lepelepeamoa* of the natives, a fern ally. Another dry district fern is the *Apeape* an *Aspidium* with trapeziform pinnae; it favors the dry or mixed forests devoid of underbrush and thrives best in rich black soil.

The most graceful of our ferns belong to two genera *Hymenophyllum* and *Trichomanes*. They are very thin and filmy, being actually transparent. Nowhere do they reach a better development than in absolute shade in the densest tropical rain forests, where they festoon every tree with their filmy lace-like fronds, their creeping rhizomes often reaching the whole length of the tree. To this genus also belong a tiny species named after the late Mr. Baldwin, with red-brown scales clothing the trunks of trees with their dainty cinnamon colored fronds. Worthy of mention, not on account of its beauty, for such it has not, but owing to its everpresence, is the *Kilaupueo* or *Paia* well known to everyone as the Braken or Eagle fern. This fern is one of the most cosmopolitan of its race. It occurs in the hills of England, on the granite summit of Kinabalu, the highest mountain of Borneo, and forms practically the sole vegetation on the cinder cones, on the summit of Mt. Hualalai on Hawaii. Needless to say it can be found everywhere all over the group. (Continued on Page 40)

PRIZE CONTESTS

"No city park system," says Mr. Charles Mulford Robinson, "is complete without ornamental open spaces that shall enter into the very construction of the city and bear a part in its beautifying."

WE NEED SUCH ORNAMENTAL SPACES and the OUTDOOR CIRCLE OF THE KILOHANA CLUB OFFERS A PRIZE OF TWENTY-FIVE DOLLARS (\$25.00)

for the best illustrated plan for transforming the old Fort Street School Premises into a children's playground, such plans to have regard for soil and weather conditions, and to the general plans for the development of the locality. Plans should be sent to Mrs. F. J. Lowrey, care Lewers & Cooke, on or before March 20, 1913.

A PRIZE OF FIFTY DOLLARS (\$50.00)

is offered by the Outdoor Circle of the Kilohana Club for the best series of twelve post-card designs, to be developed in sepia or black and white, distinctively Hawaiian in subject.

Designs should be sent to Mrs. F. J. Lowrey, care Lewers & Cooke, on or before March 20, 1913.

JUDGES:

The members of the Outdoor Circle and Mr. W. R. R. Potter.



A Page of Suggestions

DEVELOP INDIVIDUALITY.

(From "The Beautifying of Honolulu" by Chas. Mulford Robinson)

WHEN all is said, whatever development is given to Honolulu and to its surrounding country, should be first of all for the comfort and enjoyment of its own citizens. They pay the bills, they live—instead of visiting—here and in suggesting improvements for Honolulu we have to consider what will improve it for them, make it better worth living in, add to the comfort and the pleasure in life of its own citizens. If we make the city more beautiful to them, adding to their contentment and happiness, we shall also make it more attractive to strangers. For a town is not like a picture simply to be looked at and admired; it is to be lived in, and loved; and the more lovable it is the more people will come to it.

The lovable quality is personality. The home is attractive, however modest its cost, that expresses personality. So the town, which is the home of many, must have an individuality in keeping with its citizens, and must express it, if it is to please them and to attract others. And towns do have individuality. There never have been two cities just alike, and he would be a ruthless iconoclast who would try to pattern one city after another. We must preserve the individuality of Honolulu, or its charm will depart. Cut through broad avenues and boulevards, build a hot and sunny quay, widen your streets and straighten them, spend enough money in such measures hopelessly to bankrupt the city, and when the work is all done the winsomeness of Honolulu will have departed, and it will always be spoken of as the town that was spoiled. So my first charge is, be true to yourselves. Do not dream of what other cities may have done; but, far isolated from them, develop your own individuality, be Hawaiian, be a more beautiful Honolulu. Then you will have distinction, and only then.

OLD WAIKIKI.

(By Katherine M. Yates.)

NAMES are really only pictures. Stop and think of the name of any place where you have ever been. Does not a picture instantly slip into view? But here is the curious part—the same name does not bring to everyone the same picture—nor does it always bring the same picture to the same person; for places change, and the picture varies according to the time when it was seen—or the eyes which saw it—or the heart which recalls it.

Did you ever watch a person's face when he spoke of "Old Waikiki"? And did he ever speak of it without saying "cocoanut trees"? To the kamaaina, "Old Waikiki" means cocoanut trees, and you have but to look at his face to know whether they were beautiful or not. Ask somebody about the old Waikiki Road, and see the shine come into his eyes.

And so, wouldn't it be worth while to start something so that Waikiki without the adjective, could again come to mean cocoanut trees? To be sure there are still many, but not nearly enough to individualize the place, and that would be such a beautiful way to individualize it. They have been planted upon both sides of the old road, and now it is "up to" the residents to do the rest. Certainly there are a good many young trees, but there should be more, for many of the older groups are very ancient indeed and each year witnesses the falling of several of their members; so that they are becoming constantly fewer and the groups thinner, and this ought not so to be.

Therefore, if you own property in Waikiki, plant cocoanut trees. If you expect to sell, plant them just the same—it will add to the value and no one ever cuts down cocoanut trees. If you have big trees, plant little ones for the future—if you have little trees, put in a few more for good measure.

There is always individuality about a cocoanut tree which has reached maturity. No matter how much alike they may be as youngsters, when they have grown up, they are individuals, each following his own bent and making an entity of himself—something worth looking at—a distinct, up-standing personality that makes you proud to know him.

And cocoanut trees belong to Waikiki—you couldn't put a cocoanut tree anywhere in Waikiki that it wouldn't "belong." If you don't believe it, try for yourself and prove the fact;—and if you do believe it—go ahead and put in a lot of them—you'll be proud of them some day.

WATER METERS.

(By F. J. Lowrey.)

WHAT about water meters? We do not want water wasted, neither do we want the appearance of the city to be hurt by a too economical use of it. All will agree that water used for commercial purposes should be paid for according to the amount so used. Shipping should be supplied by measurement also at a reasonable rate. The department of public works has data showing the square feet under each water privilege, the size of house, number of animals, etc., and present rates are based thereon. Go a step further. Let competent opinion be gotten as to how much water is required per square foot to properly care for irrigated grounds, taking into consideration of course the location, (Kaimuki would not be the same as upper Nuuanu). Let it ascertain also how much water should be used in a house of given size for domestic purposes to insure comfort and cleanliness. Having the data referred to it would not be a hard matter to decide what amount of water should be used under each privilege. Having agreed upon the price of the water, a rate would be given for each privilege and such rate would be a minimum rate for that particular privilege and would entitle the holder to use the certain amount which had been fixed upon. Put in the meter and if water in excess was not used the minimum rate would be collected, if more was used then the extra quantity to be charged. Would not this be fair to all concerned? conserving the water against useless waste and yet not putting a premium on such economy as would tend to destroy the beauty of our gardens and grounds?

GARDENS AND FENCES.

(By Jeanette P. Gignoux.)

IN his essay on gardening Bacon remarks: "Man shall ever see that when ages grow to civility and elegance, man comes to build stately sooner than garden finely; as if gardening were the greater perfection." His rule has held good in the rise of cities. Domestic gardening becomes a precious factor in city beauty. Let us remember the gospel of the beauty of an open lawn, planting around the borders and leaving out the multitudinous isolated specimens attractive tho they may be.

Then, too, it is a rare facade in domestic architecture that cannot be beautified by the soft, clinging green vine. This will emphasize good detail, soften lines and half covering a crude device will reveal only enough to suggest something better than the reality.

In planting our gardens we must not lose sight of the color scheme of our particular neighborhood, for a little individual care in the selection of colors will make our city an harmonious whole.

Can we not do away entirely with the front fence? If any artificial barrier between lawn and careless traffic is required, will not a low stone coping, a closely trimmed hedge of hibiscus, or a riot of bougainvillea suffice?

Wherever it is possible let us plant our lawns clear to the ditches. In many mainland towns the choicer shrubs are in full bloom within reach of the passerby. This is delightful—and why not? It is vastly more human than cultivating your fine things behind stone walls, fences, or even hedges.

Twenty-five years hence we shall doubtless see ugly, weed-be-draggled highways turned into a public garden reaching everywhere and binding all homes together with bands of beauty and good will.

POSSIBILITIES OF BAMBOO.

(By Grace Tower Warren)

A RETURNING voyager from the Sunrise Kingdom asks why Honolulu cannot have some of those fascinating, bamboo roads through which every traveller in the Land of the Mikado has at some time driven with that grateful sense of relief which the cool dimness of a well shaded road always gives one after a long stretch of sun-lit roadway.

Bamboo grows as well here as it does in the Orient, and there is no good reason why those deliciously cool arboreal tunnels so famous in Japan should not be reproduced in Hawaii with equally pleasing results. Bamboo grows thick and tall and grows quickly and can be easily trained to form one of these cool retreats.

(Continued on Page 36)



Scheme for Re-planting Palace Square

By DAVID HAUGHS.

IN regard to the trees and shrubs which might be used to advantage in beautifying the grounds around the Judiciary and Executive buildings, we must bear in mind that there are already on the grounds a number of beautiful and interesting trees that ought to be left undisturbed. The attached list has been selected with the assumption that the circular driveway suggested in a former letter will meet with approval, also the planting of poinciana regia trees along both sides of the driveway in places where they will not encroach upon other valuable trees or buildings along the way. Beginning with the driveway lined with red poinciana trees the scheme, if we should adopt such, will naturally be red.

The indigenous trees and shrubs, with very few exceptions, are not suitable for such a purpose as this, and we will therefore have to look abroad for

some of those if we are going to make the grounds what they ought to be, namely, rich in rare and beautiful plants.

Take, for instance, the first on the list, "*Amherstia nobilis*," considered the most beautiful of all flowering trees. It's flowers are red and yellow, which droop in sprays from each branch among the handsome foliage, presenting a wonderful appearance of great beauty. This tree is a native of Burma, but it has been introduced into Ceylon, Singapore, Java and other places. The reason why this tree has not been introduced here is owing, no doubt, to the scanty crop of seed it bears. In Ceylon a pod or two occasionally being all that can be obtained and propagating by layering has therefore to be adopted. We have had at times a few seeds of this tree sent to us, but they failed to germinate.

The sealing wax palm (*Cyrtosperma distichum*) is a very interesting tree and is greatly admired by tourists and others

visiting Ceylon and other countries where it grows. The other trees on the list are all more or less beautiful and interesting. Some of the species listed are already here, but they are scarce and consist of only one or two specimens.

The *Amherstia nobilis* and *Cyrtosperma Nanda* (sealing wax palm) also a few others would have to be imported. All of which might be gotten from Ceylon, and if good strong plants were obtained and forwarded in a wardian case, they would, there is no doubt, reach us in good condition. With the removal of the poorest and most uninteresting species there is room on the grounds for a good display of plants without crowding, but the plants ought to be the very choicest. In regard to the smaller foliage and flowering plants for grouping and bedding, these could be selected and arranged while the other work is progressing.

The following is an incomplete list of flowering trees, shrubs and palms suggested for grounds around the Judiciary and Executive buildings.

Trees—*Amherstia nobilis*, *Brownea grandiceps*, *Brownea Ariza*, *Putea frondosa*, *Cassia marginata*, *Calvillea racemosa*, *Lagerstroemia flos-reginae*, *Plumeria rubra*, *Saraca Indica*, *Spathodea Campanulata*, *Sterculia colorata*, *Ficus religiosa*, *Kigelia pinata* (sausage tree),

Artocarpus incisa (bread fruit), *Ravanna Madagascariensis* (travellers' tree).

Shrubs—*Acalypha sanderi*, *Aphelandra Facinator*, *Byrsonia ligustrifolia*, *Caparis zeylanica*, *Cestrum fasciculatum*, *Olavija ornata*, *Clerodendron squamatum*, *Erantlemum cennabarinum*, *Hedychium angustifolium*, *Helister's Isora*, *Hibiscus Yss*, *Holmskeoldia sanguinea*, *Ixora cocina*, *Ixora Treseri*, *Ixora macrothyrsa*, *Ixora rosea*, *Jatropha panduraefolia*,

Malvavicus arboreus, *Plumbago rosea*, *Tephrosia grandiflora*.

Palms—*Cryptostachys renda* (sealing wax palm), *Corypha umbraculifera* (talipot palm), *Ladoicea seychellarum* (double cocoanut), *Attalea cohune* (cohune palm), *Porassus flabileformis* (palmyra palm) *Didy mosperma destechum* (sekkim palm).

STREETS, ROADS AND PUBLIC PLACES IN EUROPE

By W. R. CASTLE.

THE attention of an American knocking around Europe is arrested very soon by the almost universally good roads and agreeable impression produced by the appearance of the cities and towns.

Paris has long had the reputation of being the most beautiful city in Europe. It was the ambition of Napoleon I and III to make it so, and they did much to render its arches, monuments and beautiful buildings completely effective, by opening wide streets, widening and straightening old avenues and creating the boulevards, besides developing the public squares and places in the most artistic manner. The enormous sums spent, however, make it hard for Ameri-



DUTCH TREATMENT—TREES SEPARATING CAR TRACK AND DRIVEWAY.

most pleasing of the small cities of Europe. The canals, necessary but not beautiful, had to be considered in order to work them into the general scheme of city improvement.

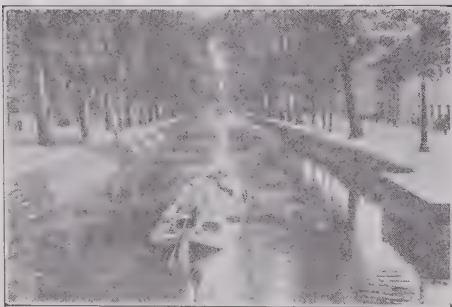
The picture shows how well it was done. A path is necessary for the patient boys or women drawing the boat. It is sanded or graveled, kept clean, and a row of heavy shade trees separates it from the traveled road, along which on a smooth brick pavement passes all sorts of traffic. Adjoining the long straight rows of houses is a broad sidewalk. The otherwise rather uninteresting houses are made decorative and beautiful by window gardens of lovely geraniums, which, by the way, we found all through Holland and Germany. An old swampy spot in the center of the town was deepened and banked, the mud piled into an island, which was then planted with

shade trees, and from a blot it became an ornament.

A broad street on one side of the pond, several rows of trees dividing it into a carriage and wagon way, a narrow track for bicycles, another for autos, to which the Dutch do not appear to be partial, a street car track, a fine dirt road for equestrians and foot paths.

Another, or several other streets, not wider than Kalakaua Avenue, have a single row of trees along the center, some with beds of flowers between the trees in the row, others with grass only, with the street car tracks on one side and a drive way the other.

"Java Straat" has the row of trees on one side only, or one on each side of a narrow canal.



THE HAGUE; CANAL SCENE.

can cities to follow. But there are principles which were followed in Paris, and now in many European cities, that are quite possible for us to emulate. A fine avenue, for instance, does not end against a grotesque mass of bill boards! Instead, there appears an arch, a beautiful building, statuary, a church tower or other fine structure, or perhaps a park, trees, a hill side, or a long vista into the fields. The avenue of the Bois de Boulogne, leading from the Arch de Triumphant, itself a wonderful center, from which many avenues and boulevards radiate, to the Boulogne Forest, is an example of an effective and beautiful street.

The Hague, in Holland, is one of the



HOLLAND STREET WIDENED TO ADMIT STATUE.

Where some ancient irregularity has left a wide space in a street this has often been used for statuary. Sometimes a new road was widened intentionally for the purpose of placing there the figure of some one of Holland's men of her great past, not only in their memory, but to beautify the city.

But one of the glories of The Hague is its lovely "Bosch" or public forest. It is interlaced with drives and roads for all sorts of travel. Everywhere the roads are good through this forest; not wonderful oiled macadam, but just plain graveled roads—comfortable for either carriages, autos or foot travel. The road is carefully rounded, yet not to an uncomfortable extent.



"JAVA STRAAT"

Other places in Holland, such as Leyden, Delft, Haarlem, Amsterdam and others, show the same scrupulous care of roads and streets, and the same cleanliness, while there is an evident intention not to waste the money of the taxpayer.

Germany excited our highest admiration. It is the country of law and order. This is everywhere observable; nowhere more than in the care of streets, roads, parks, public buildings and places of general resort. The Kaiser intends that Berlin shall take the place of Paris as the most beautiful capital in Europe, and he has certainly gone a long way towards accomplishing that object. Everybody has heard of the "Unter den Linden" street. Its beauty does not rest wholly on its two wide driveways with the broad and beautiful parkway along the center and the commodious sidewalks; nor on the magnificent triumphal arch at one end with the grouping of palaces, cathedral and art galleries at the other. It is lined with imposing buildings on either hand, with a sky line regulated by law at a point restful to the eye and practical for a wise use of the building space. There are several equally fine streets, all well planned for their respective purposes, business, residence, pleasure and probably with an eye to possible military use. The effective grouping of fine buildings, whether public or private, is always in evidence, and every where cleanliness with the signs of readiness at any moment for prompt repair of streets.

Once out of Holland, in which there is too much water, which perhaps accounts for the absence of fountains, water is universally used to enhance the beauty of the landscape. In the parks and public squares, ponds and running streams rests the eye, while fountains of every imaginable form and device adorn the streets and gardens. Some are so large and use such an immense quantity of water, that they play only on days and occasions when there are crowds of people about to enjoy them. Others are sending out little streams or shooting lovely spray into the air at all times. The intent of it all is to give pleasure by a harmonious combination of art with nature.

The rulers of Bavaria began many years ago to rebuild and beautify the city of Munich. How well they have succeeded is attested by the crowds of tourists who flock there at all seasons, and the great increase in its population of permanent residents, who live there because of the increased comfort and beautiful surroundings. No small part of making Munich beautiful has consisted in the improvements made in the streets of the city, its parks, gardens

and public places, and connecting it on all sides with distant cities and places by perfect roads.

No drives that we had elsewhere in Europe compared with the pleasure of riding over the perfect country roads of Germany. The Hawaiian plan of building a fine road, then allowing it to become ruined by absolute or even partial neglect, does not find favor in Germany. Economy has something to do with their method, as one of the officers exclaimed on answer to a question, "Oh, it costs too much not to keep the road in repair, we can't afford that here, where every pfennig counts!" The ordinary country road appears to have a finished gritty surface about sixteen feet wide, sometimes less, while the entire roadway is not far from fifty. This gives plenty of room for vehicles to meet or pass. The gutters are kept clear, with frequent "leads" to carry water away from the road. Every few hundred feet are piles of broken rock, sand and gravel, placed, not on the road or in the gutter, but just away and if possible on a spot whence the water drains off. Uniformed road workers are occasionally seen with wheelbarrow, pick and shovel, looking for little defects to be instantly repaired. These road workers (it must sound strange to us free and liberty—or politics—loving Americans) are not given their positions as a reward for telling political work, but for efficiency in the intelligent handling of pick and shovel. They are kept in office as long as the section of road committed to their care is in good order, at the lowest cost to the taxpayer. Of course this system is very bad, for it deprives the bosses of "jobs" for the faithful.

Another feature of many European cities which might well be copied is the fidelity with which street names are posted on nearly every corner, sometimes on the four at a crossing, also the care taken to have neat looking iron cases or boxes placed in convenient localities to receive waste paper and scraps of all sorts.

European cities fronting on lakes and the sea have for many years made that fact contribute to the beauty as well as commercial advantage of the port. There is shrewd business sense in this too, for the old saying that "first impressions are the most enduring" is true, and one generally forgets that the interior of the city is not at par possibly if the water front is fine.

It is notorious that Naples is dirty, but the memory which lasts and attracts the stranger to go again, is the beautiful water front,—if the first approach was on that side. The same is true of Palermo, excepting that several of its

streets are fine and worthy of the splendid water front.

We Americans are fond of thinking that with us the art of living has reached its highest development, but it is evident that we can learn much from Europe.



A list of the working ommittees of the Outdoor Circle, made public for the first time, is to be found on the inside of the back cover of this issue of *The Friend*. Through their affiliation with this public-spirited organization, over one hundred women are working for a More Beautiful Honolulu. Many others, equally interested, but lacking time and strength for committee meetings and general plans are devoting their energies to the improvement of individual gardens and lawns. For this the Outdoor Circle is most grateful, realizing that through individual interest much will be accomplished which organized effort can only suggest.

The billboard committee, newly named, is as follows: Mrs. Fred Bush and Mrs. Phillip Frear, Mrs. W. R. Castle, Mrs. R. G. Moore, Mrs. Isaac M. Cox, Mrs. Henry Waterhouse and Mrs. F. J. Lowrey.



"Trim Your Hedges!"

"Before Honolulu people try to beautify their streets any further, they had better insist that what is here already be kept in good condition," remarked a well-known man the other day.

"I refer," he continued, "to the hedges of Honolulu, most of which are a disgrace when they might be such an added attraction. If every person whose place is enclosed by a hedge would see to it that this hedge is kept trimmed, with the accumulation of waste paper and weeds kept away from its base, the appearance of the residence streets would be improved one hundred per cent. A dog-eared, irregular, lop-sided hedge with a scraggly branch here and a tuft of leaves there, is worse than none and the man who cannot provide proper care for his hedge should cut it down. There is nothing which gives a better index of the general conduct of a house and grounds than the hedgerow on its confines and if that is slovenly and dust-covered and carelessly cut the whole effect of an otherwise attractive place may be quite spoiled. Trim your hedges."

—G. T. W.



An excellent article on "Feeding Plants," prepared by President J. W. Gilmore for this issue, is regretfully omitted owing to lack of space. The article will appear in full in the March issue of *THE FRIEND*.



(Continued from Page 32.)

THE TRANSFORMATION OF ALAPAI PLAZA. LOOKING FORWARD.

(By Ima Comeback.)

WHEN my husband and I left Honolulu in 1911 for a prolonged tour of the world, we had no expectation of returning; but after seven years of sojournings, we found it very much as our old colored friend said: "Ise been in most every place there is, but there aint no place like these hyere Islands. Maybe you kin find the same climate, an' the same trees, an' the same flowers, but there aint that enchantin', there aint that enchantin'." So we have come back to where there is that 'enchantin'.

The day after our arrival, we started out for a saunter along the old familiar streets. We walked on and on enjoying the lovely homes and yards, and remarking on the various changes that have taken place. At a certain corner my husband stopped and indicating with his cane a goodly area of open space at the union of several streets, said: "Will you please look at this!" I looked. "Well," I said, "the street signs say Kinau and Alapai, and my bump of location tells me this is where Alapai square used to be, but my eyes would hardly have recognized it."

To us it had always been one of the barest, most unattractive spots in our part of the city, and wholly within the torrid zone. The expanse of pavement that had seemed to reflect added heat and glare, was now relieved by three gracefully curved triangular plots of green, fresh grass. Trees had been planted along the sidewalk of the streets bordering the square and were now healthy, young, monkey-pods already in fulness of foliage. From where we stood, the small store squeezed into the most conspicuous corner, was no longer in evidence; a flourishing flowering vine hid the end of it completely; the wall supporting the embankment on which the building stood, was covered with our sturdy little tropical ivy, the "hug-me-tight," while in the narrow plot of earth between wall and vine, the gorgeous blossoms of a Ponciana shed a glory of color from among green feathery branches.

We crossed Alapai street and walked under the monkey-pods to the upper corner of the square. "Has it ever occurred to you," I asked, "that there is a genuine moral effect in the mere matter of a little dressing up?" "Why yes, I think it has," he said. "A man down on his luck would find it easier to keep up his grit if he had on a good suit of clothes than if he looked like a tramp." "That's just it," I said. "You remember how it used to be along here—the rickety rail fence and the ground sloping down into a gully suggestive of a repository for things too numerous to mention. Consider the entirely different atmosphere created by the comparatively simple means of putting up this low stone wall and growing the thick hibiscus hedge behind it. I contend that people, ourselves if you like, standing on this corner as it is now, will unconsciously assume a greater degree of respectability than if they stood here as it was before."

My husband quite agreed with me. "Across the street," he

said, "is another effect produced by a little study in the art of dressing up. Let us go over." It was very pleasing and reminded us of the little wayside rest places we often came across in certain of our travels. A background of trees and shrubs shaded a curved niche of cement from which a lion's head of white marble poured little streams of sparkling water into a marble trough below. I dipped my fingers in the cool flow and murmured a benediction on the giver of fountains.

"I've noticed many improvements in the city," my husband remarked as we walked under the shady trees in front of the club house, "but of them all, none strike me as being so nearly a transformation as this little park of Alapai. I must say I consider it quite a feather in our City Fathers' cap."

"Very good," I said, "I join you in rendering feathers where feathers are due; but unless I am much mistaken, you will find it is on the bonnet of the City Mothers that the tallest plumes should wave."

(Written by Mrs. Grace D. Sedgwick.)



THE NEW TANTALUS ROAD.

(By Lidie West Sayres)

AMONG the many opportunities to make Honolulu more beautiful, a new one is offered by the opening of the Tantalus auto road which is now being constructed. This is to begin at the head of Makiki street, through the new lots recently opened for homesteads, continuing up Makiki Valley a short distance, overlooking the reservation for the Department of Agriculture and Forestry where many improvements will gradually develop. Already eight hundred bougainvillea vines have been planted on the two ridges running up from the valley. Swinging back across the face of Round Top the road is to continue around the side overlooking Manoa Valley and on to Tantalus.

In continuing Makiki street to unite with the new road, it was found necessary to change the line of the street, and in doing so the authorities agreed to remove the house occupied by the keeper of the reservoir, at the intersection of Makiki street and Makiki Valley Road, leaving a triangular shaped park. As this is at the entrance to both the forestry reserve and the Tantalus road, it seems fitting that it should be made beautiful. There are a number of fine old trees on the land, the largest being a yellow ponciana. In the surrounding grounds are a number of flowering vines and shrubs of various shades of yellow, making it easy and suitable to take that for the color scheme. By the side of the road through the new section a row of the creamy yellow plumarias has already been planted.

On Makiki street leading up to the park no particular plan has been followed in planting the various grounds, pink, red and yellow trees being well grown, so it may be found advisable to simply make an avenue of green trees (probably the California pepper as there are a number of them now growing), leading from Beretania street to the park which some day will become the Golden Heart of Makiki.



Palms For Hawaii

By E. V. WILCOX



IN their wanderings from the islands of the southern seas the natives brought with them cocoanuts, which were gradually planted on all the islands of this Territory. The only mistake they made in this regard was in not planting more. Every island should have a complete fringe of cocoanuts. No other tree can wave so graceful a welcome nor so fond a farewell to visitors as the cocoanut. The cocoanut palm is above the observance of formalities. It can not be forced to grow in a straight line. Each trunk leans in whatever direction may suit its fancy, without regard to winds or man's desires. The cocoanut's special place in nature is as a coast-line tree.

ciates, and finally carries its crown at such a height that it can obtain light and air without interfering with the equal rights of other trees and plants.

Recently it has become fashionable to speak of cocoanuts as the "consols of the east." They furnish milk, coco-butter, copra and coir fiber, all of which are demanded in the business of the modern world. Without the slightest strain upon one's conscience, and without becoming sentimental, one can look with favor and fondness upon a tree which lives to such a great age as does the cocoanut, furnishing a distinct addition to the beauty of the landscape, and also, each year, nuts to the value of three

arboreal neighbors. The trunk is exactly straight and perpendicular, standing like a soldier at attention, dressed in conventional white. Even the style of coiffure of the crown of leaves shows only infinitesimal variations. For the most part the prim preciseness of the royal palm has been duly recognized by those who have used it in the ornamentation of avenues and grounds. The royal palm is in its proper element when guarding the entrance to a gateway on either side, fringing grounds in double lines, marking the boundaries of lawns in straight rows, or wherever formal landscape gardening in geometrical patterns is practised. A single tree will furnish enough seed to plant a whole city. When once it attains full size nothing can ruffle the stately dignity or bend the pride of the royal palm. It scarcely recognizes its relationship with the cabbage palm, a sister species which furnishes an edible head.

The date palm grows like a weed in Honolulu. It has been effectively used as an edging for parks and driveways. The one trouble with it is that only in the rarest instances does it bear edible fruit. It does not come true from seed. A Waikiki gardener told me that he once lived on an almost exclusive diet of imported dates for a fortnight in order to obtain seeds for planting. But not a single tree with edible fruit was obtained. There are a few tall trees in Honolulu which bear large bunches of beautiful rose-red dates, but no one except small boys who steal them could even pretend to like the fruit. Recently three fancy date suckers from Arizona and a quantity of pedigreed seed have been imported. In a few years therefore we shall have dates good to eat, as well as ornamental trees. The bearing of delicious fruit will detract in no way from the beauty of the tree as an ornament.

The wine palm is attractive to look upon when it is young. It is short-lived, however, and as soon as it has borne fruit it seems to lose all trace of personal pride, and becomes a ragged, slatternly thing. The wine palm can hardly be recommended for planting so long as we have other better kinds from which to choose.



Three characteristic palms; the Royal, the Date and the Cocoanut.

Its roots are not embittered by the brackish waters, and its crown of leaves is ultimately lifted so high that it can laugh at the salt spray. No sea-level view could be tropical in character without cocoanuts. The cocoanut is the one tree which the tourist must see in order to be sure that he has been in the tropics. In order to be effective it is not necessary that cocoanut palms be planted in rows, or according to any geometrical plan, or in any particular part of a yard. The cocoanut merely asks for a spot to get a foothold, without much regard to the nature of the soil, and for a bit of water and other attention until it is well established. It gets along well and pleasantly with any kind of tree asso-

dollars or more per tree. We are fortunate in not having the really serious pests and disease which affect cocoanuts in many countries.

A sister species, *Cocos plumosa*, has been recommended as a superior palm for street planting. The crown of this tree is large and graceful, and the species is tall and long-lived. It is, however, not commonly planted in Hawaii, and it has accumulated little of the literary interest that has centered around the coconut.

The royal palm is perhaps the most formal and precise of palms. Every specimen of this tree stands as a living and emphatic protest against the irresponsible and easy-going habits of its

The Washingtonia palm, so familiar a feature of the yards in Southern California, has not been widely used for ornamental purposes in Honolulu. It would bear much more extensive planting.

Of the thousand species of palms known to botanists many others in addition to the few already mentioned have been established in Honolulu, and some of these have their obvious uses and ardent admirers. All palms, that are worth growing at all, look best and thrive best when standing in their own inherent splendor, unencumbered of vines or reepers of whatever sort. We can no more decorate the palm than we can paint the lily.



Extracts From "The Beautifying of Honolulu."

By Charles Mulford Robinson

Parks are of many different kinds, and a well developed city can no more get along with one kind of park than with one kind

of street. There should be the public pleasure grounds; the scenic reservations for the contemplation of nature ***; the ornamental squares; the playgrounds for children and the public gardens. ***

In Honolulu the principal park is Kapiolani. A suggestion for ideal development here would require lovely lawns and flower gardens ***; a jungle of tropical bloom along the lagoons; cool drives under arches of the over-hanging algaroba, and in the center attractive play fields.

The city's need of scenic reservation * * is more than usually urgent. Beginning with the Pali as the great scenic attraction of the island and one of the fine views of the world—there is already in fact, if not in name, a scenic park. The next outlook on which I would urge a public reservation is the so-called hotel site on the summit of Pacific Heights. Thence there is one of the most beautiful views to be had near Honolulu. * * * I recommend the development at this point of the "show" park; the uneven grades invite terraces; lawns and flowers can easily be obtained, and outlooks are suggested by many a knoll and projection with its opening of different views.

Tantalus is the next tract to have dedicated to public enjoyment as a scenic reservation. The place does its own arguing, for the spot is visibly a natural, God-given park * * * to obtain the like of which any city in the States would bond itself for millions.

Coming next to Punchbowl, we reach a

more strictly, in the sense of more intimately connected, town possession. Of this again the suitability for a scenic reservation, and even the obligation that rests upon the community thus to save it, needs no argument of mine.

One other small tract I should like to see dedicated to public enjoyment. This is the rocky hills back of Oahu College. It offers a surpassingly beautiful view, and is the natural park for the College Hills tract. Its picturesque rugged character requires no tampering with landscape designs, and thus practically no expense. * * *

* * * There must also be plots set aside for beautifying the city—that demand special care in planning and maintaining * * * such as Thomas Square, and Emma Square. In McKinley Park the community has practically title to a plot of ground capable of very interesting and attractive development. There remains but one want to round out the system—children's playgrounds.

With these large tracts dedicated to park purposes it is unnecessary that the boulevards and drives should do more than adequately connect the parks and form of the separate units a system.

There is the chance, at wonderfully little expenditure—so lavish are the gifts of beauty that have been showered upon it—to make this one of the most picturesque and beautiful cities of the world. All one great park, with a city tucked in between in the vacant spaces.

SOME OF HONOLULU'S UNSIGHTLY PLACES



SUGGESTIONS

THE GLASS-BOTTOM BOAT.

(By A. F. Griffiths.)

IT has been more than once suggested but never sufficiently strongly urged that glass-bottom boats be provided for trips inside the reef and in the bays near Honolulu. The principle of these boats is used in glass-bottom boxes which are the handy instruments for under-the-water searches by fishermen looking for fish, crabs and squid and by scientists scouting for marine specimens.

These boats are used along many tropical and semi-tropical coasts for scientific purposes and for tourist amusement. Bermuda and Catalina notably have these methods of showing submarine wonders. At Catalina especially there is a veritable fleet of these boats which do a thriving business. \$100,000 is invested in the enterprise. The boats with glass bottoms well protected from contact with rocks range in size from side wheel steamers costing \$3000. to row boats. The advantage is not all with the large boat for the small ones besides affording a closer view of the object of interest can penetrate to pools and shallows which the vessel with the greater draught can not reach.

Hawaii has even greater advantages to offer. While many creatures of the sea abound in greater number around the channel islands of California than they do here, Hawaiian waters far excel in the variety and gorgeous colors of its marine life. This great variety would make every trip a new adventure into the zoological field and give a fascination which would make every tourist desire to take these excursions again and again.

Such along-the-shore excursions will serve the double purpose of affording entertainment of the most novel and interesting kind for the tourist and a profitable means of employment for local people, especially for the Hawaiian whose familiarity with the sea would make him a most acceptable guide on these trips. Waikiki, Kalihi Bay, Kahala and Pearl Harbor are rich fields for zoological excursions, each presenting some characteristic phase which would give the particular trip over its waters its own interest and delight. And for a far journey Kaneohe Bay offers still greater interest in the variety and extent of its marine fauna. On its surf-beaten reef and nearby shallows thrive in a rich diversity the rarest forms of sea life.

These trips would show novelties and delights in the same way as the Aquarium but in greater variety, unusualness, and abundance. By this means in their native home and under interesting conditions could be seen the spiny sea urchin, the tentacled sea cucumber, the flower-like sea anemones, the starfish and a thousand varieties of sea shells. With a telescope for a gun there would be the joy of the hunt for the festive crab, the crayfish suggestive of good dinners, the free-swimming jelly fish, the ponderous sea turtle and the most interesting of all denizens of the sea, the devilish squid. The landlubber would find endless delight in the green, yellow and purple sponges which grow as large as a man's head in scattered places about Kahihi Bay and Pearl Harbor and in the coral, present everywhere to the extent of a score of species, but especially varied and interesting at Kaneohe.

These are merely suggestions of things which may be seen in Hawaiian waters. The marvelous variety of sea life which the glass-bottom boat would reveal is an asset of which we have made too little use in the entertainment of the visitors whom we invite to our shores.

BEAUTIFYING OUR STREETS.

(By W. B. Oleson)

WHERE shall we plant our trees for street adornment?

If we plant them on the outer edge of the sidewalk area, they will be subjected to the vicissitudes of the highway. They will be trampled down, or be broken off, or be pulled up, or die a lingering death from lack of water and suitable protection and care.

If the concrete sidewalks are to be narrow, and the trees are planted in the straitened space between the concrete and the curb, we may look for a dwarfed and uncomely growth, or for the lifting of the concrete, and the thrusting out of the curb, by the gradual swelling of trunk and roots.

Wherever the concrete has been laid the entire width of the sidewalk, trees cannot be planted, and the gaps thus produced break the continuity in any plan for street tree-planting.

In many of our streets there are considerable stretches in which there are no trees outside the abutter's lines. The effect

is admirable. Thus it gives the sense of greater width to our streets, and that is highly desirable both from an aesthetic and a sanitary point of view. Again, where there are no trees outside his lines, the abutter is stimulated to plant appropriate trees for street adornment inside his lines. This has been done in many instances, and the surest way to arrive at effective beautifying of our streets is to encourage like cooperation on the part of all property holders in the planting of suitable trees at regular intervals and at a proper distance from the street within their own lines. Such a policy would develop a more general participation in the effort to beautify Honolulu. It would secure better protection and care for the trees planted. It would remove such trees from the damage frequently done to roots by the excavations made in our streets for public utilities. It would give the trees free range for their roots in a better watered soil than is found under the surface of our macadamized streets.

The policy of planting inside abutter's lines would commend itself to the majority of citizens if the policy be elastic and considerate. Beauty inheres in variety rather than in uniformity; and while a scheme for planting one street with a particular kind of tree might be desirable, it would be quite as desirable on another street to utilize the advantage already existing in the variety of trees now growing thriftily at the points desired.

The policy here advocated would promote improvement in many front yards of Honolulu. There are not a few trees that should be removed to give place to others of superior fitness. Changes should be made gradually as abutters cooperate. But it is time that the policy should be definitely recognized and, as far as practicable, be adopted. A few years would demonstrate the wisdom of the policy, and that too at a minimum of disadvantage to all concerned.

INDIGENOUS TREES.

(By Emma L. Dillingham)

AS a resident of Honolulu for many years, and ever impressed with the beauties of the place, it has been a pleasure to follow the suggestions and success that have thus far attended the efforts of the "Outdoor Circle" of the Kilohana Club in planning for a still more beautiful city.

Loyalty to our indigenous trees leads me to urge their increased use on some of our avenues. The kukui is in a class by itself in shade of green, and is susceptible of easy transplanting from the valleys, especially if it can be slightly screened from the sun for a time. The variety with the larger leaf, and darker shade of green, responds very easily to a new environment.

The Lehua tree, with its crimson blossoms, also accepts transplanting when rather small, and would give a gorgeous effect to an avenue.

The Kou tree grows very readily, and a street bordered with them would be most attractive.

Notwithstanding the blight on the fruit of the orange tree, the trees themselves are shapely, glossy and beautiful. Those growing in Woodlawn were seedlings from Kona and Waialua varieties, and home raised, and grew rapidly. In the spring time the blossoms would be a pleasing feature to an avenue.

The Pride of India in a few years makes a stately tree, bearing blossoms as well.

All lovers of scenery know of the wonderful effect of single trees, as in the beautiful Moanalua gardens. Imagine the regularity of our streets broken in places by a triangle, or a half circle; such places being occupied by a clump of pandanus, or of bamboo, or a wonderfully graceful monkey pod, or a towering tamarind! The latter resists storms better than any other tropical tree.

WHAT CAN BE DONE TO INTEREST THE CHILDREN IN CITY BEAUTIFICATION.

(By F. S. Scudder)

WITH the desire to enlist the interest of the children in the contemplated plans for the beautification of the city the question was proposed at a meeting of the Principals of the Public Schools on January 22, as to whether the schools could undertake some special work along this line.

This brought out the fact that several of the schools already have some rather ambitious plans for the beautification of their premises, and the Principals did not feel that they could enter into any new responsibilities along this line.

We hope to mention in a later issue some of the excellent things which the schools have been doing and contemplating to awaken interest in trees, plants and gardens in school grounds and at the children's homes.

TREES FOR THE ROAD BEAUTIFUL.

By F. S. Scudder.

ONE who has the interests of Honolulu and her tourist attractions at heart, has made the suggestion that a crusade of tree planting be started on the road around the island. As all who have taken this far-famed drive well know, there are great stretches along the sun-heated mesas on the other side of the island, where "the shade of the sheltering palm" or the shade of almost anything would be most welcome.

There are trees to be found here whose life is not dependent upon a large amount of care or artificial irrigation, and these, of course, should be chosen. It is believed that the persons owning country places in the vicinity of this road would gladly cooperate in making of it a Road Beautiful to be remembered among the famous drives of the world. Magnolia Avenue, the famous drive of Riverside, California, is known all over the United States because of its great sheltering pepper trees and stately palms; almost equally well known is Marengo Avenue in Pasadena down which one may drive almost from purple shadowed mountains to the vineyards of San Gabriel beneath the overarching branches of these grand old trees. Tourists everywhere know of these boulevards

and tell others of them and there is no reason why Honolulu's most characteristic drive should not be made more beautiful, more distinctive and far more comfortable for motoring than it now is.

BEGINNING AT THE FEET.

By Grace Tower Warren.

FIRST impressions of Honolulu ought to begin with the eyes; unfortunately they begin at the feet and end at the feet with many people who pick their way through the mud and water pools between the Alakea wharf and the car track or the opposite side of the street. One block of clean permanent pavement there would be worth a half a mile elsewhere.

ONE of the beautiful sights of this city in the forenoon is the large pond of pink lotus flowers, located around a little church on the south side of King street, directly opposite the driveway into Mr. Charles Atherton's residence. An unpretentious alley leads in to the church, but this is a beauty spot that is well worth developing.

Japanese Plans

By S. KURUSU, ELEVE-CONSUL.

(Continued from page 30.)

Of greatest interest, however, are our majestice tree ferns, which reach their best development on the Island of Hawaii in the fern forests near the Volcano Kilauea, from which section the writer presents some pictures. What can be done with a perfect jungle can be seen in the pictures representing the private ground of Mr. W. M. Giffard, whose artistic eye has not only conserved the forest on his lands, but has beautified it immensely by judicious clearing out of dead fronds, etc. It is a pity that the homesteaders who acquired land in that vicinity, could do nothing else than cut down all the beautiful *Ohia* trees, whose flowers are the source of food of the red native birds, the *Iiwi*, clear all the land and then plant that most ugly tree from the deserts of Australia, the eucalyptus.

The matter of how to propagate ferns from spores successfully is altogether too big a subject for the size of this paper, and also too tedious a process, requiring great patience; besides most of our native ferns can be grown from roots or rootstocks or rhizomes, making the propagations through spores unnecessary.

Many of our native ferns, even the tree ferns, could be grown successfully in the homes of Honolulu residents, who might thus gather about them not ordinary ferns, such as the common Polypodiums and Fishtail ferns, but real graceful inhabitants of the forests of Hawaii nei.

If through this issue of The Friend the eyes of people are opened to observe new possibilities for city improvement, something will have been gained; if their mouths are opened in praise of beauty and in protest against the unsightly, more will have been accomplished; if purse strings are opened to help on the fine work of the Outdoor Circle, that will be a result not to be despised.



THE above sketch by the Japanese landscape artist, Mr. K. Takano, meets with my hearty approval, and I believe that my countrymen will gladly cooperate with the plan.

The first idea was for the beautification of River Street above Beretania, but it has since occurred to me that the natural setting of the district between School and Kuakini Streets is more admirable. The same general plan could be followed here. The illustration shows bougainvillea along the stone wall with pepper trees to furnish grateful shade. The bridge should be typically Japanese in type, and if built over the River Street stream, the under frame-work should be of steel. This extra strength would not be necessary in the School Street district. The rest house in the center would be more attractive if the newer types of Japanese architecture were eschewed. There are many of the ancient buildings still standing in Japan, and these, to my mind, are much more fascinating.

The bridge in the sketch is a replica of the Tsutenkyo in Kyoto. A similar bridge extends over the stream at the base of the Nunobiki waterfalls near Kobe.

I will be glad to be of assistance in promoting any scheme which the Outdoor Circle or the Civic Federation may suggest.

What About The Water?

By KATHERINE M. YATES.

THERE is a problem which the Government and the Kilohana Club are trying to solve. They are not figuring upon it with a pencil in one hand and a brick in the other, but they have joined issues and each is as anxious as the other that the two solutions, which are of paramount importance to the city, should be achieved by the application of some method which will be equally favorable to both of the desired results.

The Government is trying to save the water.

The Kilohana Club is trying to save the gardens.

The government *must* save the water, and wants to save the gardens.

The Kilohana Club fully recognizes that the Government must save the water, is *going* to save the water, and so is making no protest against that; but it is trying to help to figure out some way by which the gardens may be saved too.

There is no use in putting forth the plea that with meters in, it will cost no more for the really necessary amount of water than it does now, for the point still remains that while human nature is such as it is, a very great many people will try to cut down the amount used and thus pay less than they are paying now. Unless the minimum charge were placed at a figure which would permit the use of all of the water really necessary, and the meters so arranged as to be easily read by the user, then there is no question but that a large percentage of the gardens will suffer—and a large number of small boys and flower-loving women will be scolded for extravagance.

Of course there are also very many who love their gardens too well to stint them for the sake of a few extra cigars or a new hat—or even a needed pair of shoes—but every household is made up of a number of differing personalities, and sometimes the ruling power will command economy, perhaps at the cost of a deep hurt to some flower-loving soul whose greatest happiness lies in the things which grow and give so much in return for so little. Perhaps it is worth while to take into consideration even these heart-hurts.

So then the problem stands: How can we save the water and the gardens; for Honolulu needs her gardens—her beauty is one of her greatest assets.

Manifestly the reason for the decision of the Government to put in meters, is because of the waste which has been so inexcusable that all must now suffer for the profligacy of the few. This does not seem fair, but is necessary and unavoidable, and therefore the conditions confront us.

It has been suggested that the amount of water wasted upon lawns and gardens is infinitesimal in comparison with the amounts used in factories of one kind or another, or in various enterprises where large quantities are constantly running—probably hundreds of gallons more than are really necessary. And so the question is asked, why not put in meters for all enterprises operated for private gain, and leave the residence conditions as they are for another year, by way of experiment, and see then whether the artesian level has fallen during this period? By this method, with the sword hanging over the gardens, to fall if the experiment were not a success, is it not possible that both of the desired results might be accomplished?

Nor would this be unfair, for in the one case the water tends only toward private gains, while in the other case the beauty of the gardens is given freely to Honolulu to add to her attractiveness, her drawing power and her holding power. A large part of Honolulu's future depends upon these very qualities, then can she afford to let them wane through making it difficult for the individual to do his part—considering that the individual is a human being, with all of a human being's idiosyncrasies?

And surely the business enterprises would make no protest against such an arrangement—since it would make no

difference in their own expense, for they are going to have meters anyway, and they would certainly be glad for the exemption (which would include themselves as private individuals) of those who are helping the city to grow and be beautiful—if the desired result might be obtained in the face of this exemption.

The only other suggestion has been that of making a flat rate up to a certain point, and charging for quantity beyond that point; but the objection to this seems to be the difficulty of settling upon the quantity which might come under this flat rate, because there is such a difference in the amount required in various localities. Kaimuki surely needs more than Manoa! However, it would seem that this might easily be settled by agreement with the Improvement Clubs of the various districts, as to the required amount which would ordinarily suffice in that district, and having the quantity fixed accordingly.

One thing more—if none of these suggestions prove feasible, as is very possible, and there is found no other way than the universal meter, then—be generous with your city and the flower-loving souls in your home. Don't let your gardens suffer. Don't save at the expense of so much of the sweetness of life. You wouldn't starve your dog—don't stint your flowers or starve the hearts of those who love them; for if you do, the world will become dry and dusty to you, the sweetness will have fallen away, and you, yourself will thirst for that which was lost when the color went out of your garden.



Honolulu is like a great Hibiscus bloom. Its brilliant color, its open-heartedness, its infinite variety, its responsiveness, its beauty, its cheeriness, and its fascination. May not the Hibiscus be known as The Flower of Honolulu?

—L. D. S.



Legend of the Bread-Fruit Tree

By W. D. WESTERVELT



THE wonderful bread-fruit tree was a great tree growing on the Eastern bank of the rippling brook, Puehuehu (the ancient name for the Nuuanu stream near the Nuuanu street bridge.) It was a tabu tree, set apart for the high chief from Kau (ancient Honolulu harbor) and the chiefs from Honolulu to rest under while on their way to bathe in the celebrated diving pool Wai-kaha-lulu. That tree became a god, and this is the story of its transformation:

Papa and Wakea were the ancestors of the great scattered sea-going and sea-loving people living in all the islands now known as Polynesia. They had their home in every group of islands where their descendants could find room to multiply.

They came to the Island of Oahu, and according to almost all the legends, were the first residents. The story of the magic bread-fruit tree, however, says that Papa sailed from Kahiki (a far off land) with her husband Wakea, landing on Oahu and finding a home in the mountain upland near the precipice Kilo-hana.

Papa was a kupua—a woman having many wonderful and miraculous powers. She had also several names. Sometimes she was called Haumea, but at last she left her power and a new name Ka-meha-i-kana in the magic bread-fruit tree. Usually the legends which tell this story call her Haumea, but the name matters not and the best and easiest name is Papa.

Papa was a beautiful woman, whose skin shone like polished dark ivory through the flowers and vines and leaves which were the only clothes she knew. Where she and her husband had settled down they found a fruitful country—with bananas and sugar cane and taro. They built a house on the mountain ridge and feasted on the abundance of food around them. Here they rested well protected when rains were falling or the hot sun was shining.

Haumea day by day looked over the sea coast which stretches away in miles of marvelous beauty below the precipices of the northern mountain range of the island Oahu. Clear deep pools, well filled with most delicate fish, lay restfully among moss-covered projections of the bordering coral reef. The restless murmur of surf waves beating in and out through the broken lines of the reef called to her, so catching up some long leaves of the hala tree she made a light basket and hurried down to the sea. In

a little while she had gathered sea moss and caught all the crabs she cared to carry home.

She turned toward the mountain range and carried her burden to Hoakola, where was a spring of beautiful clear, cold, fresh water. She lay down her moss and crabs to wash them clean before she took them home.

She looked up and on the mountain side there was something strange. She soon saw her husband in the hands of men who had captured him and bound him and were compelling him to walk down the opposite side of the range. Her heart leaped with fear and anguish. She forgot her crabs and moss and ran up the steep way to her home. It is said that the moss rooted itself by the spring, but the crabs escaped to the sea.

The legends say that there were chiefs and their people living on the Honolulu side of the mountains, and that the noted temple Pa-ka-ka (now the foot of Fort street) had been built and had received from time to time the human victims which it demanded through all its hundreds of years of existence.

Lele-hoo-mao was said to be the ruling chief and his fields were the ones despoiled by Papa and her husband. His servants, while searching the country around these fields, had found and captured Wakea. They were forcing him to the temple Pa-ka-ka to be there offered in sacrifice. They were shouting, "We have found the mischief maker and have tied him."

Papa threw around her some of the vines which she had fashioned into a skirt and ran over the hills to the edge of Nuuanu valley. Looking far down the valley she saw her husband and his captors.

Down she climbed into the valley. She found a man by the side of the stream Pu-chu-chu who said to her, "A man has been carried by, who is to be baked in an oven this day. The fire is burning in the valley below."

Papa said, "Give me water to drink."

The man said, "I have none."

Then Papa took a stone and smashed it against the ground. It broke through into the water pool which lies near the present cemeteries, the home of the dead in Nuuanu Valley. She drank and

hastened on to the bread-fruit tree at Nini, where she overtook her husband and the men who guarded him.

One of the legends says that a chief by the name of Makea killed Wakea at this place. Others say that Makea was Papa's husband and that he was killed by a chief, Puna-ai-koae, but the longer legends say that Papa found her husband alive, his hands bound behind him and his leaf clothing torn from his body. She rushed to him, wailing and crying that she must kiss her husband. She ran to him and began to push him and pull him, whirling him around and around.

Suddenly the great bread-fruit tree opened and she leaped with him through the doorway into the heart of the tree. The opening closed in a moment.

Papa, by her miraculous power, opened the tree on the other side. They passed through and went rapidly up the mountain side to their home which was near the head of Kalihi valley.

As they ran Papa threw off her vine pa-u or skirt. The vine became the beautiful morning glory, delicate in blossom and powerful in medicinal qualities. The astonished men had lost their captive. He was entirely lost. According to the ancient Hawaiian proverb, "Their fence was around the field of nothingness." They rushed and pushed against the tree, but the door was well closed. They ran around under the heavy leaved branches and found nothing. They believed that the great tree held their captive in its magic power.

Away ran their messenger to their high chief, Lele-hoo-mao, to tell him about the trouble at the tabu bread-fruit tree at Nini and that the sacrifice for which the oven was being heated was lost.

The chiefs consulted together and decided to cut down that tree and take that captive out of his hiding place. They sent tree cutters with their stone axes.

The leader of the tree cutters struck the tree with his stone axe. A chip leaped from the tree, struck him, and he fell dead.

Another caught the axe. Again chips flew and the workman fell dead.

Then all the cutters struck and gashed the tree.

Whenever a chip hit any one he died, and the blood of the tree flowed out and was spattered under the blows of the stone axes. Whenever a drop touched a workman or a bystander he fell dead.

The people were filled with fear and cried to their priest for help.

Wohi, the priest, came to the tree, bowed before it, and remained in silent thought a long time. After a time he raised his head and said, "It was not a woman who went into the tree. That was Haumea from Kahiki. She is a goddess and has a multitude of bodies. If we treat her well we shall not be destroyed.

Wohi commanded the people to offer sacrifices at the foot of the tree. This was done with prayers and incantations. A black pig, black awa and red fish were offered to Haumea. Then Wohi commanded the wood cutters to rub themselves bountifully with coconut oil and go fearless to their work. Chips struck them and the blood of the tree was spattered over them, but they toiled on unhurt until the great tree fell. Out of this magic bread-fruit tree a great goddess was made. Haumea gave to it one of her names, Ka-meha-i-kana, and endowed it with power so that it was noted from Kauai to Hawaii. She became one of the great gods of Oahu, but was taken to Maui where Kamehameha secured her as his god to aid in establishing his rule over all the islands.

The peculiar divine gift supposed to reside in this image made from the wonderful bread-fruit tree was his ability to aid her worshippers in winning land and power from other people and wisely employing the best means of firmly establishing their own government, thus protecting and preserving the kingdom.

Papa dwelt above the Kalihi valley and looked down over the plains of Honolulu and Ewa covered with well watered growing plants which gave food or shade to the multiplying people.

It is said that after a time she had a daughter, Kapo, who also had ku-pua or magic power. Kapo had many names such as Kapo-ula-kinau and Laka. She was a high tabu goddess of the ancient Hawaiian hulas or dances. She had also the power of assuming many bodies at will and could appear in any form from the mo-o or lizard to man.

Kapo is the name of a place and of a wonderful stone with a "front like the front of a house and a back like the tail of a fish." The legends of sixty years ago say that Kapo still stood in that place as one of the guardians of Kalihi Valley.

Kapo was born from the eyes of Haumea or Papa.

Papa looked away from Kapo and there was born from her head a sharp pali or precipice often mist covered; this was Ka-moho-alii. Then Pele was

born. She was the one who had mighty battles with Kamapuaa the pig man, who almost destroyed the volcano Kilauea. It was Ka-moho-alii who rubbed sticks and rekindled the volcanic fires for his sister Pele, thus driving Kamapua down the sides of Kilauea into the ocean.

These three, according to the Honolulu legends, were the highest born children of Papa and Wakea.

Down the Kalihi stream below Papa's home were two stones to which the Hawaiians gave e-epa or gnome-like power. If any traveller passes these stones on his way up to Papa's resting place, that wayfarer stops by these stones, gathers leaves and makes leis or garlands and places them on these stones that there may be no trouble in all that day's wanderings.

Sometimes mischievous people dip branches from lehua trees in water and sprinkle the eepa rocks, then woe to the traveller, for piercing rains are supposed to fall. From this comes the proverb belonging to the residents of Kalihi valley: "Here is the sharp-headed rain of Kalihi." "Ka ua poo lipilipi o Kalihi."



A Plea for Parkings.

Few people in Honolulu seem to realize what hidden possibilities lie in the "parking" of the streets—that narrow strip of ground between sidewalk and curb line, which, in many instances, might one almost say the majority?—is left to furnish a habitat for weeds which in their turn give harbor for more bits of waste paper and wind-blown rubbish than the family waste-basket could accumulate in a week.

In all of the Southern California towns and cities where flowers and grass thrive during the entire year, these parkings on all the residence streets are either sown to grass or planted with bright, low-growing flowers, and the added charm and attraction given the street is well worth the little extra care which the well-being of the flowers demand.

Many people in Honolulu have based their objection to street trees upon the narrowness of some of these parkings, and rightly so, as many of them do not afford room for the roots of a self-respecting tree to thrive. But there is no strip of ground so narrow or no street so insignificant that its appearance may not be improved a hundred per cent by this simple method. In the states this parking is considered quite as much a part of a person's grounds as his garden paths or his terrace border, and it is given the same care and attention. Bright hued verbenas, tiny white and pink asters, freesias, clustering phlox, the little old fashioned portulacas such as we all used to love in the gardens of our grandmothers—these and many more low growing flowers are adapted to this form of growth.

Some most artistic effects may be achieved by the use of an inside border of pink crocus flowers, the tiny white lilies which grow so well here, or the small leaved foliage plants of red and green or green and yellow, with only the plain plot of grass enclosed. Even the grass alone is acceptable, though if the residents of each block could adhere to one color scheme and a similar method of planting, more effective results can be obtained. —G. T. W.



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Why should not our building laws require something in the way of aesthetic standards in structures abutting on the streets?

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Continued from page 27.

pistil-tube surmounted with pollen and stigmata, the end of the pistil tube of this flower has developed a number of petals, thus marking it as a semi-double. The stigmata and pollen are present, however, and the flower admits of self and cross-pollination. Curious to relate, however, that in nearly every instance where flowers have been produced from this plant through self or cross-pollination, the results have been large, single, scarlet flowers of great brilliancy, and of velvety crepe like texture, varying in every particular widely from the parent.

Figure III shows a very handsome cross-bred flower, resulting from a pure white single and a near magenta single. This is known as the Cecilia Knudsen, and produced by Mrs. C. H. Rice of Kauai. The color is a delicate pink with almost a black center. The flower is large in size and the foliage a rich glossy green. It illustrates very characteristically both the foliage and the form of many of the hibiscus, and is given as an illustration of one of our superior varieties. It shows clearly the stamen with the stigmata and the pollen. The pollen cells, however, have not yet broken, and they frequently do not break until late in the day. This flower also has characters which have been introduced into many other crosses, viz: that of remaining open for from two to three days, instead of shutting up on the evening of the first day—and possesses a very delicate fragrance. Both of these characters were inherited from the pure white parent.

Figure IV shows the variations in the shape and size of some of the leaves; the majority of them are of a rich green color, some are tipped and veined with red and others are of a deep bronze color. A few varieties possess decided variegated leaves, and this variegated character can readily be bred into other plants.

Now, as to the actual method of procedure in cross-pollinating:—the flowers which produce seed in the majority of cases are susceptible to self-pollination. It is therefore necessary to remove all pollen from the stamen of the flower to be worked upon, preferably before the pollen cells break. The pollen from the flower to be used for fertilization is then placed on the stigmata. Results are more certain when pollination is done in the morning. At the time of pollinating a tag marked with the names of the parents should be tied to the flower-stem for reference. About six weeks should mature the seed if fertilization has been complete, and the resulting seed-pod will contain from one to seventy-five seeds. When ripe these seeds

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should be picked and planted in seed-boxes, and about a month after sprouting each individual plant should be planted in a four-inch pot, and transplanted from time to time into five, six or eight inch pots, and finally into the ground.

The worker can find no more fascinating occupation than following the growth and ultimate fruiting of these plants. Many leaf variations will be evident from the time the plant becomes large enough to show its leaves, and the budding and opening of the bud gives much pleasurable expectation. There still remains the pleasure of giving favorite flowers the name of favored ladies.

All those who have already undertaken the work are very enthusiastic, and, as has been mentioned above, there are no doubt twelve or fifteen hundred varieties now in Honolulu. Many of these will be rejected and perhaps two or three hundred of the most desirable ones retained. Further and continued crossing will produce many more desirable varieties, and if the number of workers is increased and the desirable kinds systematically collected and planted, many thousands should ultimately result.

To summarize: A great number of workers should endeavor to obtain as many handsome flowers as possible, and freely distribute these flowers, especially in private gardens.

From five to ten acres of park area should be set aside, cultivated and planted with hibiscus of selected varieties.

A large growing exhibit of hibiscus should be planted in San Francisco at the Hawaiian exhibit in 1915. This exhibit could be placed in charge of the Hawaiian Federal Experiment Station under the immediate direction of Valentine Holt, who has produced perhaps more crosses than any one in Honolulu.

EVENTS. December.

- 27 and 31. Maud Powell, famous violinist, gives concerts in the Hawaiian Opera House to large audiences.
29. The handsome new pipe organ of the First Methodist Episcopal church dedicated. Rev. J. W. Wadman delivered the address of dedication.... Fiftieth anniversary of the Emancipation Proclamation celebrated at Central Union Church, Hon. Charles A. Cottrell gave a scholarly address on "What Emancipation Meant for the Republic."
31. The Marconi Company are soon to build one of the largest wireless plants in the world near Honolulu.

January.

1. News reached Honolulu of the death, on December 18th, of Will Carleton, the poet, newspaper man and lecturer, at his home in Brooklyn, N. Y.
3. Hon. Wade Warren Thayer takes up

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6. The board of regents of the College of
Hawaii accepts the resignation of
President Gilmore, to take effect Aug.
31st.
 7. Gov. Frear and party return from a
three weeks' voyage on the U. S. R. C.
Thetis, having called at Midway, Lay-
san and other islands.
 8. New Board of Supervisors met and
made appointments. Fire Chief Thurs-
ton reappointed.
 9. Largest navigation light on the Pacific
being built at Kilauea on the island of
Kauai.
 10. Y. M. C. A. wins 501 new members in
a one-day campaign.
 12. Annual meeting of the Hawaiian His-
torical Society. Mr. Albert F. Judd
elected president.
 14. 2300 soldiers arrive from the Coast on
two transports.
 17. Twenty years ago today the Hawaiian
monarchy was overthrown.
 22. Annual meeting of Central Union
Church.
 23. S. S. Cleveland arrived in port this
evening on a round-the-world cruise,
carrying three hundred and eighty pas-
sengers.
 23. Men and Religion Forward Movement
opens campaign in this city with
Messrs. Fred Smith and Raymond Rob-
bins as speakers and the International
Association Quartette to furnish music.

MARRIAGES.

Colsen-Mather—In Honolulu, Dec. 24, 1912,
by Rev. R. E. Smith, Mrs. Mary F.
Calsen to Captain R. H. A. Mather.
Lemke-Jewell—In Honolulu, Dec. 23, 1912,
Miss Emilia Lemke to Charles F. Jew-
ell by Rev. Engelhart.
Gomes-Schmidt—At the First Methodist
parsonage, Honolulu, by Rev. R. E.
Smith, Mary Gomes to Gustave
Schmidt.

DEATHS.

Wing—In Lexington, Mass., on December
23rd, Mrs. L. J. Wing, mother of Mrs.
Mabel Wing Castle and Mrs. Grace
Cockett.
Wight—In Kohala, Hawaii, Dec. 24th, the
only son of Mr. and Mrs. Atkins Wight.
Fleming—In Makawao, Maui, Dec. 22nd,
James W. Fleming, aged 78 years.
Dunn—At Honomu, Hawaii, Dec. 29th. Wm.
Dunn, aged 76.
Elgin—In Honolulu, Dec. 30th. Robert R.
Elgin.
Machado—In Honolulu, Dec. 31st. Jose
Machado, father of Mrs. Hollinger.
Turner—In Puna, Hawaii, Jan. 2, 1913,
Lewis F. Turner.
Peterson—In Honolulu, Jan. 1, 1913, Dr.
Charles A. Peterson, superintendent of
the Oahu Insane Asylum.
Hutchison—In Kalihi, Honolulu, Jan. 1,
1913, Charles L. K. Hutchinson, aged
15 years.
Christiansen—In Honolulu, Jan. 2, Mrs. M.
Christiansen.
Bailey—In Honolulu, Jan. 1, William K.
Bailey, formerly of Waiakuku, Maui.
Maihiai—In Honolulu, Dec. 6, Mary Maihiai,
aged 103 years (or more).
Shaw—In Honolulu, Jan. 8. Mrs. O. J.
Shaw.
Sylva—At Lahaina, Jan. 11, Mrs. Mary
Sylva, aged 85.
Montgomery—In Honolulu, Jan. 14, Robert
Montgomery, aged 822.

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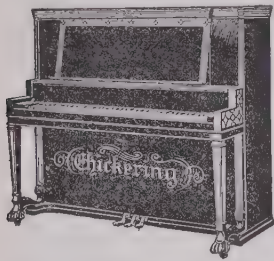
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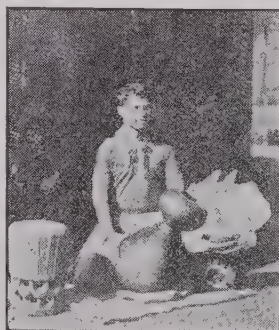
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THE FRIEND

Men and Religion Forward Movement in Its Relation to Honolulu



*Smith-Robins Campaign Reviewed by Prominent Educators,
Religious and Social Workers*

Editorials



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HONOLULU

MARCH, 1913

HAWAII

And at last the halls of Congress have reechoed with it in the shape of the bill to prevent the marriage of whites with blacks or Asiatics in the District of Columbia. The revelations of the difficulty which negroes at the North find in securing employment and the development of the racial color sense throughout our country are all illustrative points. Christianity will yet have its hands full combating this new old form of human ignorance, superstition and selfishness on the Western Continent. The most discouraging part of the development of race prejudice is the help which it receives in religious circles. Even Mr. Moody feared to tackle it when he went south of Mason's and Dixon's line, and ran his revival meetings on caste lines. The Y. M. C. A. has surrendered to it in many places, and only a few denominations have succeeded in keeping their skirts clean. The Catholic Church thus far seems untainted and may yet win her greatest victories in resisting the growth of this insidious evil. There is no cause, however, for alarm. The Spirit of Christ from the first has had to do battle with numberless forms of selfishness, narrowness, and superstition in addition to heathenish practises, all of which have crawled into the church and succeeded in winning such high place therein that men have confounded them with Christianity itself. Caste and Christ are unthinkable comrades. Let every disciple therefore fight this insidious foe of brotherhood down to death first in his own heart, and next in the social life of his community. Wherever it shows its ugly head hit it. It seems a strange commentary upon our common human nature that American Protestant Churches which are doing so much to stamp out caste in India, should themselves be at the same time slowly infected with the poison of this social disease. This fact has its compensations, however, for it teaches us how to sympathize with our Hindu brethren, it proves us closest of kin in our common humanity and in the end it will help forward the union of Christendom. In Hawaii it will take hard fighting to keep down this enemy of a happy common social life, but because hard, let us to it.

Good News From Japan.

Late advices from Japan support the contention of THE FRIEND of January that the Imperial Government may be trusted to act justly in the now celebrated Korean conspiracy cases. We expressed our belief that the harshness of the lower officials—gendarmes—would doubtless be discontinued by the Government and the arbitrary course of the Court of First Instance not sus-

tained on appeal. While the cases are still pending adjudication, it is evident that the Appellate Court is conducting the retrial with great dignity and with considerateness towards the condemned prisoners. The investigation is very searching and will, it is believed by those most conversant with the case, result in fixing the guilt or innocence of the accused beyond reasonable question. The allegations of the Koreans that they were subjected to torture to extract confessions are being most carefully sifted, and some who at first felt no doubt of the truth of these statements are now inclined to suspend judgment. It is believed that if torture was employed the officials who were guilty of it will be summarily dealt with. It is good to find abundant proof of our assertion that the Government of Japan is impartial in its attitude toward Christianity. The statements urged by many news writers that the officials who first took up the cases were influenced by anti-Christian motives may or may not have a basis of fact to stand upon. Probably the truth or error of these allegations may never be fully proved because the realm of motive is beyond investigation. But certainly the Imperial Government is above all such suspicion. Japan feels that its good name is imperiled in this unfortunate affair and no stone will be left unturned to arrive at the truth and to make plain to all fairminded critics that justice reigns in the great Empire of the Far East. We cannot conceal our satisfaction at the course events seem to be taking there. Doubtless the outcome will be the reform of certain assailable features in Japanese judicial procedure, the rebuke or even punishment of erring officials, the triumphant acquittal of the innocent and the imprisonment of any accused Koreans who are clearly guilty. The present handling of the case now promises to lead to a better understanding between the Korean and Japanese peoples, so that out of the trouble brighter days may dawn for the unhappy peninsular.

The New Legislature.

It is beginning well and gives promise of being the best Legislature that Hawaii has had. While Republican in majority the preponderance is not so marked as to encourage the class of unwise measures which often come from a sense of irresponsibility fostered by the consciousness of unrestrained power. The presence of a reaction among the Hawaiians after years of swinging to the extreme of license is made manifest by the introduction of much needed legislation. Years ago when the inroads upon Sunday laws began it was impossible to rally the Hawaiian members in

opposition. The word "missionary" applied to a proposed measure or to the opposition to a bill for larger license was sufficient to scare them away. Attempts to raise the age of consent for girls met the same fate. Now, however, our Polynesian fellow citizens have learned by bitter experience that the safeguarding of Sunday means protection for the home and that if the Hawaiian race is not to be snuffed out their girls must be saved from the lust of the white man. Hence significantly enuf the two bills on behalf of these reforms have been introduced by Hawaiians. It would not surprise us in the least to find before the session is ended a demand on the part of the Hawaiian legislators for a recommendation to Congress to pass the Gronna bill prohibiting the liquor traffic in this Territory. Now that the law preventing shipment of liquors into prohibition districts has been enacted the only possible leg, upon which the plea that prohibition meant liquor for the whites and no liquor for the Hawaiian stood, has been amputated at the hip joint. It is a singular commentary upon the progress of reform here that the first voice in open opposition to Senator Baker's bill raising the age of consent from 12 to 16 years should have been that of a white man, and that white man a Circuit Court Judge, and that judge one before whom some of the criminals who have been guilty of the vilest offences against little girls have been tried. It is to be hoped that Senator Baker's bill will become law. If this Legislature also fulfils party pledges in giving Hawaii woman's suffrage, two years from now we may expect to see this Territory join the eight or more mainland progressive States in placing the age of consent where it ought to be at eighteen years.

A Fragrant Life.

Professor William De Witt Alexander, who died in Honolulu on February 22, was the foremost scholar in the Islands. He represented a type of learning that is less distinctive than once it was in America. Graduated salutatorian of his class (1855) at Yale when the prevailing theory in collegiate training was that of the bird's eye view of human knowledge his type of mind was such that he could store up all he learned in a remarkably retentive memory for immediate use. Uniting untiring energy in acquiring facts to this power of holding them he became a thesaurus of information. In addition he possessed to a high degree the philosophic sense and the historical spirit. His earlier years of activity were given to education, first on the mainland and next at Oahu Col-

lege, where he served both as professor and president. He then entered the service of the state, and as surveyor general in succession of the Kingdom, the Provisional Government and the Republic of Hawaii, and later in connection with the United States Coast and Geodetic Survey, he gave himself to his favorite pursuit of the science of geography. His exact and painstaking work herein brought him into the wide world of scholars, where he became not only well known, but most highly regarded. The Royal Geographic Society of England made him a fellow. He became a member of the Astronomical Society and Yale University honored him with the degree of Doctor of Laws. He was the father of the local Historical Society, and found time as an aside to become the historian of Hawaii. After retiring from his position with the Coast Survey he gave himself to the work of preparing a full history of the Islands, and had carried it through the reign of Kamehameha. As Privy Councillor under Hawaii's last two sovereigns and as member of the Board of Education he rendered large public service. In Fort Street and Central Union Churches he was a vital force. As a Deacon of the latter from 1892 until January of this year, when he declined re-election, his wisdom and counsel were dearly prized. Quietness, mental clarity, singular purity of spirit, integrity, strong common sense, wide sympathies, and inherited puritanism, combined with sweet reasonableness and intense personal devotion to Jesus Christ, made up a character of rare attractiveness and winsome influence. Professor Alexander was one of the vital forces of this community, all the more pervasive and powerful because so consistently beneath the surface.

A Big Work.

The report of the Maui Aid Association for 1910 to 1912 makes good reading, even though the story is told in single line items of receipts and expenditures with corresponding figures. The wide range of objects aided, comprising the erection and repair of meeting houses and parsonages, additions to pastors' salaries, settlement activity in many lines, education, girls' homes, Maui library, kindergartens, memorial organ for large community use, varied missionary enterprises and the like, emphasizes the steady development of the work of our churches on Maui, Molokai and Lanai. The Aid Association has behind it the best brains in Maui County, while all the fertile initiative and rare executive genius of Rev. Rowland B. Dodge have been enlisted as

directing officer. The policy of placing several white leaders in churches of strategic importance has fruited remarkably in Maui, and we have had a splendid corps of such leaders there. Messrs. Burnham, Judd and Bowdish are a rare trio. Now that Mr. Judd is to return to Honolulu for Sunday School work, his place will be hard to fill. Rumor has it, however, that Kahului Church is hot on the trail of a virile successor. Everything points to a still more fruitful year during 1913 in this "no ka oi" district than ever before. All success to these wider plans!

Hawaii's Gift to China.

When Rev. Edward W. Thwing left Honolulu, his ardent push for reform had so tried some of our people that they were glad to hand him on to the Celestial Empire. He threw himself at once with great enthusiasm into the fight against opium there. Those of us who loved him for his uncompromising spirit of fight against evil, even though at times we were not always able to keep step with his procedure, are more than happy over the splendid success which he is achieving in the new Republic. The latest tidings from the West tell of his appointment by President Yuan Shi Kai as official adviser of the Opium Commissioner and of the Board of Education of the Republic. Already, at his advice, a Department of Social Service has been organized under this Board. President Yuan is named as Patron of this new Department. One of the wise missionaries of the American Board calls Mr. Thwing "the fulcrum of a lever that is moving an empire." China is a country that loves to do things when it actually begins. That is evident from the story of the Republic, which is after all the supreme wonder thus far of the twentieth century. The progress of the anti-opium movement there is another demonstration of this characteristic of "thoro." England is nonplussed what to do with this spirit of reform. It cuts her purse strings, but at the same time appeals to her conscience. Which will prove the strongest excitant remains to be seen. Her government has usually responded to the impulse carried by the money nerve more quickly and promptly than that traveling along the sensory apparatus of conscience. However that may be, China means business in ridding itself of the opium habit. Mr. Thwing is in his element in this campaign of "thoro." Hawaii gave him some good lessons along the line of caution in preparation for his great work there, but his own trait of everlasting-at-it-ness is doubtless his best weapon in the Celestial Re-

public. A Central Union missionary reports him "doing excellent work in spurring on the Government to take prompt action against opium planters, and to stand up for their moral rights against the English-backed opium merchants."



THE FORWARD LOOK.

IT is impossible to study human history without being profoundly impressed with the fundamental difference between civilizations untouched by the teaching of Jesus and those that have felt his molding power. That difference lies in outlook. History independent of Jesus' influence has its eyes fixed either upon the past or present, and while responsive to a degree to evolutionary forces, tends to climax and subsequent decay, or at the best, as in Indo-China, to stagnation; while that profoundly affected by his principles is fundamentally forward looking and is characterized by unceasing progress. Is it possible to fix upon any single feature of the life and teaching of the Nazarene sufficient to account for this phenomenon? The question finds a satisfying answer in the fact of his resurrection. Jesus foretold a completed Kingdom of God, he sketched the nature of its citizenship in the beatitudes and he gave as its dominating law, love to God and love to man. Was there not enough in these three lines of instruction to compel all the mighty development achieved since he trod with his disciples the soil of Palestine? No, because these have not been the dynamic of the past nineteen hundred years. That dynamic has been the faith in immortality, a faith conditioned upon the belief that Jesus rose from the dead. That faith has given reality to Jesus' pictures of the Kingdom with himself as King. A regnant Christ has been the unfailing inspiration of that Kingdom. Citizenship therein and the law thereof flow from the nature of the King. Even the Kingdom itself takes its color from the King, whom death could never hold. Much is written today concerning a religion for this world in contrast with a religion for the next. And rightly written, for the emphasis is well placed. But a life that is lived only for this existence can never be a large life. It can never be a forward-looking life. It can never beget a forward-looking civilization. Only that life and that civilization are truly progressive which have the eternal outlook. The man with endless vision makes possible an age with unbounded ambitions. Kill King Jesus, and in a few generations you will have a world looking backward, a stagnant or dying

sine die the Executive Committee, by a unanimous vote, referred the whole matter to the Inter-Church Federation, and upon the permanent Christian Extension Committee and Social Service Committee of that organization laid the final responsibility.

With this splendid program of work to be done before it, and with the greatly increased interest in all forms of religious and social activities which the Campaign has awakened in the minds and hearts of the men of this community, the Inter-Church Federation now faces a great opportunity and a great responsibility. Judging from the energetic and thorough manner with which the Federation has taken hold of other matters heretofore, there is every reason to believe that it will discharge this new responsibility faithfully and well, to the very great and permanent benefit of the entire community.



Aftermath To Hawaiian Boys

By Perley L. Horne

“AN army is no stronger than its privates. A general cannot win battles without privates. Thank God that you can be privates in the great battle of life!” Mr. Raymond Robins exalted the individual. Every boy and every man has his place in the world, his work to do, his battle to fight. To let the other fellow pass you without the effort to keep your place spells failure. But not the man who wins a prize necessarily wins the greatest of all battles. But the boy who keeps at his job, who scorns to be discouraged, whose vision is clear because his life is pure, who takes and keeps his place in the ranks,—he makes a life.

For an hour and a quarter Mr. Robins held the students of Kamehameha. And during the entire talk not a sign of restlessness, no faltering of attention, bore witness to the impression he was making. His personality, his strong, sympathetic face, his earnestness and enthusiasm, his simplicity of language made a deep and lasting impression upon them.

Both Mr. Robins and Mr. Smith impressed all who heard them that they were men,—large-hearted, whole-souled men,—in the full vigor of manhood, giving to Christian living an emphasis that commanded respect. That each was doing a man's work was evident. That each was living a life, giving of his best, for the uplift of humanity was apparent both in what they said and in what they lived.

Their influence on young men is wonderful, in that it is lasting. At Kamehameha, it is not too much to claim that these men impressed themselves in

such a way on our young people that a permanent good will result. As immediate fruit of their labor, supplemented by the regular Christian training of the institution, twenty-five of the older boys and girls joined the school Church on confession.



Influence of the Movement on Boys

By Chas. F. Loomis

THE plans of the Men and Religion Forward Movement were laid chiefly with the intent of reaching men through the modern appeal of religion. These plans, however, did not omit to consider boys or to bring to bear upon them the influence of the strong personality of Mr. Smith and Mr. Robins and the force of their persuasive arguments.

The boys came into direct touch with the movement and with the leaders of it in three ways.

Both Mr. Smith and Mr. Robins spoke at the schools. They made no evangelistic efforts here, but rather attempted in a general way to secure the attention and arouse the interest of the young people. These school meetings were eminently successful. Both the speaking and the singing gave real enjoyment. The speakers earned the confidence and the respect—I may say admiration—of the student audiences, which was the first step in gaining their attendance upon the meetings and their attention to the larger message of the movement.

In certain special meetings the leaders of the movement came in close touch with groups of boys interested in some particular work. From this intimate association came an influence which is difficult to define and measure. A notable example of this was the meeting of Mr. Robins with the boys of the Hui Pauahi. Mr. Robins spoke on such a lofty plane of ideals of social service as to lift the boys out of the conception of “alley and gutter” street gamin work into a vision of a labor of love for humanity. The effects of such an address upon that group of boys can not be accurately measured. It is certain that it will materially affect their attitude towards social service.

Large numbers of boys, especially as the knowledge of the character of the meetings was spread abroad, attended the evening sessions. The powerful preaching of Mr. Smith and the cogent and cultured statement of civic and social ideals by Mr. Robins not only held their interest, but also awoke in them new feelings and aspirations. On the impressionable nature of boys the force, breadth of knowledge, ready sympathy and high ideals of these men had a

marked effect. Led on by the tales of their fellows, boys went to these general meetings in increasing numbers. They received the word of God as it was preached as a vital message for them, which made them pause and consider. Under Mr. Smith's magnetic persuasion, a few were convinced of the necessity now of making a decision for Christ. But most of them were left in that state of mind which lies between interest aroused and conviction reached. Had there been time, a systematic campaign among the boys would have brought to a large number conviction and public approval. The results, measured in numbers, would have been larger if this work could have been done while the interest was yet warm. But measured by other standards, it may be that just as satisfactory results will be secured by a steady, persistent, judicious campaign of personal work among boys carried on by the ministers and Christian laymen.

In same ways this is the most important follow-up measure to be undertaken if the full value of the Men and Religion Movement is to be secured. It may well command the thought and prayers and efforts of the ministers and members of the Churches, for it has as its object the winning to Christ of the precious soul of the boy and the renewing in this land of the strength of the Church of God itself.



Will Honolulu Be a Better City?

By James A. Rath

WILL Honolulu be a better city for the coming of Messrs. Smith and Robins?

Both of these men were very clear in their statements that they did not come to reform this city, either spiritually or socially. They realized that in the brief six days which they spent here it was an impossible task; their message, however, was an inspiration to many. To those who for years have been wrestling with the social and civic problems of Honolulu, Robins' counsel was of great help. To the indifferent he brought home their responsibility in a very forceful and plain way. Will all this bear fruit?

The ills of the twentieth century city cannot be cured by individual effort. Nor can any one institution or group of individuals accomplish this. Economics and recreation, theology and sociology, as well as science, must cooperate to bring about the “New Jerusalem.” Robins furnished the match; it is the duty of those who heard him and were inspired by his message to apply this match and keep the fire of enthusiasm burning.

Honolulu's needs are great. With the opening of the Panama Canal, its problems will be increased. Now is the time to get ready to meet not only our present situation, but what will be thrust upon the city in the next five years.

There are already a large number of men who have offered their services to the various institutions; these should be put to work at once; otherwise they will be lost. Housing conditions need attention. The cottages now going up all over the city are a great improvement on frame tenements. They need to be watched, however; otherwise they will be crowded just as the tenements were, and thus defeat the very object for which they were erected.

Playgrounds are needed. The congested parts of our city need to be opened up by the construction of streets and putting in of new sewers. Low lands need to be filled. Tuberculosis and other preventable diseases need to be fought more vigorously and strenuously. Robins has told us how they are doing these things in other cities. Will the men of Honolulu do their part? Should they be stirred to action along these and other lines, the visit of Smith and Robins will pay Honolulu dividends such as she has never known before.



THE following letter from Raymond Robins, under date of February 11th, will be of interest to a large number, giving as it does a brief account of the Smith-Robins entrance into Japan. It is worthy of note that for the first time in its history the Imperial University opened its doors to an address on Christianity, in response to the appeal of the Men and Religion Campaign.

THE IMPERIAL HOTEL, LTD.,

TOKYO, JAPAN, 11th Feb. 1913.

DEAR DR. SCUDDER:—

The expression you desired has seemed difficult to put on paper. As I never write, I halt and stumble when trying to put my thoughts on paper. So nearly as I can say again what I said that morning it was this: "You can have this assurance in the hour of failure and defeat when you battle for the Kingdom of God, that every time its enemies succeed they are weaker and every time its friends lose they are stronger—this is the power of Truth."

Sometimes I have put it like this: "Let us keep in mind that those who fight for Truth, even though they fight in the weakest camp, always fight in the strongest school."

LATER—

NAGASAKI, JAPAN,

19th February, 1913.

This letter was interrupted, and it is just now that I have a free moment before taking ship for China. We have had a good hearing in Japan, and I hope we have done some good for The Kingdom.

For the first time, we are told, in its history the Imperial University of Japan opened its doors to an address upon the claims of Christianity. The president, faculty and students listened for over an hour to such statement as I was able to make of the program of Jesus Christ for social redemption. In the providence of God I was permitted to give a personal testimony for the power of our Saviour to redeem individual life as well.

We reached Tokyo just at the hour of the riots and the fall of the Katsura ministry; it was good to mark the advance of the Democratic Idea even in this rude and wasteful fashion.

All our party remember Honolulu as the beautiful city in the isles of the blessed and the Christian fellowship we there enjoyed as one of the richest experiences of our lives. Please remember me most heartily to all our Honolulu friends.

Sincerely,

RAYMOND ROBINS.

A Prayer.

O give us a vision of truth, so bright,
That will fill our minds with heavenly light,
And break the bonds of narrow creeds,
And join our hands with all whose deeds
Are done in Thy great name, O Lord.

O give us a vision of Thee, so true,
That will kindle our hearts with love anew,
And strengthen faith, and quicken zeal,
And send us forth with new appeal
To those who know not Thee, O Lord.

COLLINS G. BURNHAM.



The making of a true home is really woman's peculiar and inalienable right for man can not more make a home than a drone can make a hive. He can build a castle or a palace; but, poor creature, be he wise as Solomon or rich as Croesus, he cannot turn it into a home.

—F. P. Cobbe.

William De Witt Alexander

Sermon preached by the Rev. Walter Frear, D.D., at the Service held in memory of Dr. Alexander at Central Union Church Feb. 23, 1913.

IT is with no little timidity that I comply with the request of the family to say a few words at this time. And this not so much from advancing age and retirement from public service as from the feeling of inadequacy to rightly express our great love for Dr. Alexander and our high appreciation of his many admirable qualities. I do, however, count it a privilege that I can give some little testimony to his rare worth and the loving esteem in which he is held by us all.

Personally Professor Alexander was very dear to me, as he was to all who knew him well. I scarcely know of any one who in the general regard lies out so fair and beautiful in character and life as he. He stands out to us in quite an exceptional way as a man in whom we can find no fault, and as a pure-hearted and unselfish lover of righteousness and a doer of good to men.

My first casual acquaintance with him was in his college days. He entered Yale the year of my own graduation. That slight touch of our lives there prepared the way for me to welcome his warm friendship when, years after, I came to these Islands. And then for nearly eleven years we drew near to each other as we became interested together in the work that we had in common in church and school and mission board. In the old Fort Street Church he was indeed a valued parishioner. It almost seems as if I could today look down into the faces of those loyally worthy ones like W. D. Alexander and Hiram Bingham, and Fathers Baldwin and Parker and Gulick, and Dr. Judd and E. O. Hall, with their equally worthy wives, and upon Mothers Thurston and Andrews and others, whose very presence in the pews was an inspiration and an encouragement. Naturally I might have shrunk from preaching continuously to such a man as Mr. Alexander, so much more learned than myself and of a so much wider range of knowledge. But such was his generosity and graciousness and sincerity, and so sympathetic was he with the high aims of the ministry which I at least was trying to fulfill, that never a word of criticism or correction came from his lips, and only responsive appreciation

and helpfulness seemed to come from the pew in which he sat. Modest, single-hearted and sympathetic, he was uncritical to a degree and helpful always.

In this connection I wish to say that Dr. Alexander was a man of very sincere and unaffected piety. I speak of this the more gladly because in his modest reserve he does not stand out in the public regard so much in this light as he does in the light of his scholarly and literary attainments. He had an inner spiritual life that was really the highest excellence in him, though to others he was less known in this respect. His prayers as he led us occasionally in the Wednesday evening meetings were models of succinctness, directness and brevity. One of our excellent missionary fathers once in kindness suggested an improvement in my prayer service of the Sabbath, and he mentioned the prayers of Professor Alexander as a good model for me. The suggestion was thankfully received, and a yet higher appreciation of Professor Alexander arose in my heart. His prayers were indeed helpful.

Professor Alexander also stands out in my affections as a man of the most irenic spirit. With all his learning he was never disputatious. He was never a controversialist. He was not even an advocate or a pleader in the common use of those terms. He was ever a lover of truth. He was broad-minded, clear-thoughted, looking always at a subject on all sides. While positive in his convictions, he aroused no antagonisms. He did not run up against the oppositions of men. Everybody knew him to be sincere and just and pure-purposed, and everybody had confidence in him and in his judgment. It would be difficult anywhere to find any one against whom any one had so little to say. Any one had but to know him to be his admiring friend. Reproaches never lit, like darkening shadows, on his character or life.

I have alluded to his learning. It may well be emphasized. He was genuinely scholarly. On a vast range of subjects he was intelligently informed. He knew what he knew with accuracy, whether in history or science or literature or the practical affairs of life. Others widely found him a full source of desired information. He kept abreast with the advancing age. He knew well the trend of modern thought. On the very night in the hospital before his spirit took its flight to the eternal home he read a new book and commented on it appreciatingly. He graduated at Yale in 1855, the salutatorian of his class. He was honored by his alma mater with the degree of Doctor of Laws in 1903. His scholarship was

recognized abroad by his being made a Fellow of the Royal Geographical Society. He was made a member of the Astronomical Society of the Pacific. He might also be said to be the father of the Honolulu Historical Society, and it is said that this society could scarcely have lived without him.

Professor Alexander was not only a learned man. He was an educator. He has been the instructor of many youth who under his influence became lovers of learning and were equipped for the high callings of life. For a year after graduating he was tutor in Beloit College. For another year he taught in Vincennes Academy, Indiana. Then, in 1858, he returned to his loved Hawaii, his native land. For six years he was professor of Greek in Oahu College, and for a like period or more he was the president of that institution. He has also been on its Board of Directors for many years.

He has not only been a teacher of men and women, but he has also served his fellow men and his government in a scholarly way. He was a member of the Privy Council under the late King. For eighteen years he was on the Board of Education. He was his Government's Commissioner to the International Meridian Conference in Washington in 1884, and again Commissioner for the Provisional Government in 1893. For years he was Surveyor General of these Islands, and afterwards was connected with the U. S. Coast and Geodetic Survey. He was also Trustee of Honolulu's Public Library. Surely his was a life rich in the services of the state and community.

For many years also he was a valued member of the Hawaiian Board of Missions. His interest in the great missionary work was both hearty and intelligent.

He nobly served also with his pen. His writings have not only made these Islands known, but have been of great educational value. His History of the Hawaiian People and his History of the Later Years of the Hawaiian Monarchy and other writings have given him a place among the honored and useful men of letters.

And so he has gone from us, a friend indeed of uplifting influence, a scholar whose learning is an honor to us all, a public servant whose usefulness has gone out in many lines, a Christian whose character and life reflected the likeness of Christ—a man preeminent among Hawaii's many worthy ones, and in many respects perhaps her most distinguished citizen.

Because of his attainments, intellectual and spiritual, and his power of appreciation, and his Christliness in character

and experience, and his unselfish services to men, and because of all the loved ones to whom he goes, heaven must be rich in wondrous knowledge and joys to him.

May his mantle fall upon many of us.



Armstrong Memorial Unveiled at Punahou

THE dedication of the Memorial to General Samuel Chapman Armstrong in front of Pauahi Hall, Thursday, January 30th, 1913, had interest and significance not only for Punahou, of which he was a graduate, but also for a wide circle of people. His name is honored among the Missionary families of one of which he was a descendant, among the graduates of Williams College who cherish the name which he has given to his Alma Mater, among educators for the substantial theory of education which his work has done so much to demonstrate and among philanthropists and the well-wishers of mankind because of the lasting benefits which have come to the Negro and the Indian through his plans and his efforts in their behalf.

A large audience, representing all these classes of interested persons, gathered on the Punahou campus on the occasion of the unveiling of the memorial tablet. The program from beginning to end was evidence of the variety of his interests, the strength of his purposes, and the breadth of his influence. Judge Sanford B. Dole presided. The Oahu College Glee Clubs sang Ludlow's "Song of the Armstrong League," a hymn which has been used on more than one occasion at Hampton. After prayer by Rev. Orramel H. Gulick, the oldest Punahou graduate, Rev. William H. Gulick, a schoolmate of Armstrong at Punahou, in an address entitled "At Punahou: with Schoolmates and Classmates," gave reminiscences of their school days together. These gave indication of the physical and mental activity, the strength of character and the quality of leadership which were afterwards to give Armstrong a place among the great men of Peace and War.

Mr. W. R. Castle, speaking on "Armstrong and Hawaii," gave a brief account of Armstrong's connection with Hawaii, and dwelt especially on his political, educational and civic ideals and concluded with a stirring appeal for more of the same spirit that animated Armstrong.

Mrs. Emma L. Dillingham read a poem, "A Tribute," written especially for the occasion. Its lines, marked by

fine spirit and lofty sentiment, stirred the audience. The poem is as follows:

A Tribute.

A royal heritage was thine,
A soul imbued with love divine,
A heart that throbbed with sympathy,
A life for service through eternity.

A royal thought forever crowned
With words and deeds that knew no bound
Of pity, patience, tenderness,
And grace to uplift and to bless.

A royal courage, thine, to face
Dark problems, untried ways to trace
Through many a maze of prejudice,
That men their manhood should not miss.

A royal battle decades long
With poverty, mistrust and wrong,
Till right and light dispelled the gloom
And for a ransomed race made room.

A royal rest for thee remains,
Where faithful service honor gains,
Where heart of man unfolds anew
In heart of God forever true.

In the subject "Armstrong in College and in the Civil War," Dr. N. B. Emerson, who attended the same college and fought on the same battle fields with General Armstrong, gave an account of his success and influence as a student and his qualities as a soldier and as a leader of men which indicated to no small degree the reasons of Armstrong's success. His analysis of Armstrong's military leadership brought out as its essential qualities his rare personal courage and magnetism and the training of his keen mathematical mind.

Mr. C. A. Cottrill, who gave an address on "Armstrong and Hampton," though not a graduate of Hampton, was a splendid example of the kind of success which Armstrong's work among the negroes has had since it began. Mr. Cottrill presented in glowing language and with fine oratorical effect the appreciation and gratitude of the negro for Armstrong's service to this race.

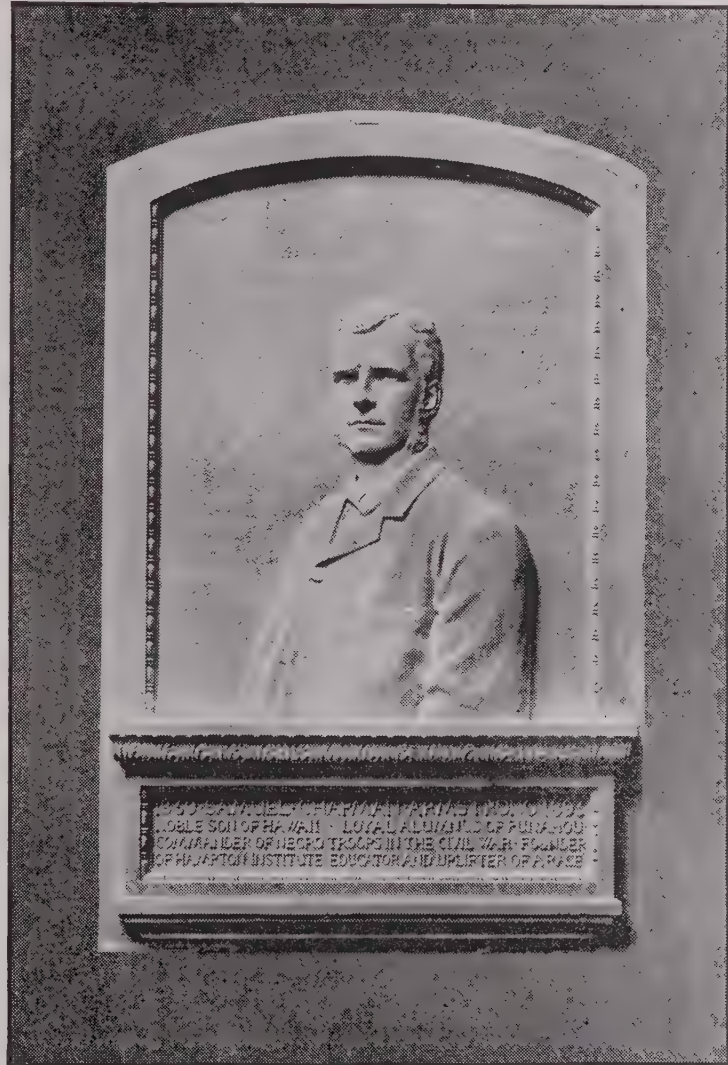
One of the pleasant features was messages of greeting to Oahu College from President Harry A. Garfield of Williams College and Principal H. B. Frissell of Hampton Institute. The former were presented by Dr. Emerson and the latter by Mr. Cottrill.

From an historical point of view, one of the most interesting parts of the program was an oli, which connected this modern celebration with the early days of Hawaii. The oli, "Limaikaika," was written by Dr. N. B. Emerson especially for use on this occasion and was chanted by Mr. J. P. Kapihenui. The following is the oli:

"Limaikaika."

1. Aloha wale i ka Lani,
Aloha wale i ka aina,
Aloha ho'i i ke kai,
Aloha no ia Punahou.
2. Aloha i ka hae Hawaii,
Aloha i ka hae e welo nei;
Aloha i ka lima hana,
Lima-ikaika e maluu mai.

6. Hala aku la ka pouli;
Olioli mai ke kai—
Kai ho 'olana i na moku,
Moku no Hawaii nei.
7. No ke kai ka aina pa'a
Aina a Pele i hana ai,
Mai ka mole o Lehua
A Hawaii kua uli.



ARMSTRONG MEMORIAL TABLET.

3. E kukulu i ka pahu,
E kukulu i ke kia
Keleawe ho'omana'o,
Kia lono no kakou.
4. He inoa hanohano
Lele mai ka lani mai,
Me he mai ia kakou nei,
Lele mai ia kakou nei.
5. Hulihihi na aupuni;
Hulihihi ke au alii;
Hulihihi ke au moi;
Hulihihi ke au oko'a.
8. Ola ko Hawaii iwi
I ka mamoo, he keiki,
Pulapula o ka aina
Limaikaika e lono nei.
9. He ola mau ko Punahou:
Ke pua nei na kamahine.
He u'i a he pomaika'i
Ka inoa o Limaikaika.
10. Aloha wale na alii,
Aloha no i ka Moi;
Keu na'e ke aloha
I ka moho Limaikaika.

(Continued on Page 67.)



FEEDING PLANTS



By JOHN W. GILMORE

IN introducing this subject it should be stated that in respect to this discussion, plants differ from animals in that they must complete their entire existence in one place, deriving their sustenance from the small area and depth of soil immediately in their presence and depending upon such conditions of light and air as their immediate environment affords. A growing plant, therefore, requires five factors for its development. These are: (1) a home or a medium in which to stand (the soil), (2) moisture (some require water), (3) heat, (4) light and (5) food. All of these factors are found in the air and soil environment in which the plant grows, and if any one factor is absent the plant can not develop.

Since this article deals with the food for plants, it is necessary only to consider the soil, and for this purpose we can think of it from two different view points: One as a medium in which to grow and the other as a store house of plant food. One soil may furnish an excellent home for the plant, but a very insufficient supply of plant food; while another soil may contain an ample supply of plant food, but may be an unsuitable place for the plant to grow.

In considering the soil as a medium in which to grow the plant two essentials are necessary: First, the soil must be in good physical condition, and second, it must contain humus or organic matter. An optimum physical condition of the soil promotes the ready motion of water through the soil and consequently good drainage. It also promotes the motion of air or aeration. Most plants do not require water, but they do require moisture. Rice, taro and such plants are exceptions, but in general the structure of the soil must be such as to eliminate free water as rapidly as possible and to retain a suitable moisture content. Thus, in general, plants do not do well in either a pure clay soil (unless it be artificially drained) nor in a coarse sand or a gravelly soil because the first will retain free water which excludes the air and renders the soil cold, and the second is too porous to hold either water or moisture.

In addition to the moisture holding qualities, proper fineness is essential because such condition gives the roots a larger area of soil particles upon which to feed and a larger area from which to extract moisture. An inch cube shows

a surface of six square inches, but if this cube is divided into cubes one-tenth inch on the edge, making in all one thousand cubes, the surface area exposed will become sixty square inches. Thus, the more finely divided the soil up to certain limits the greater pasturage the roots have in their search for food and moisture. The surface area of the particles in a good garden loam is estimated at from 500 to 1200 square feet per pound of soil.

Humus required. It was noted above that a good garden soil must contain humus or organic matter. This is essential, for humus not only serves as a supply of plant food which gradually becomes available by decomposition, but a more important function is to create those conditions in the soil which reduce large fluctuation in temperature and moisture content. Naturally humus is supplied to the soil through the decay of roots, leaves and fallen branches, or it may be augmented by incorporating rubbish or other vegetable or animal refuse. When other conditions are satisfactory rubbish or refuse should never be burned, but it should be rotted and returned to the soil.

Necessity of water. In discussing the food materials for plants it should be stated that water is a necessary adjunct to the absorption of plant foods. Plants can get their food materials only by absorbing them in solution through the roots. It must be remembered, therefore, that no amount of plant food will benefit a plant unless there is water enough in the soil to dissolve the food materials, but the solution must not be more dense than the sap of the roots or otherwise instead of the food solution going into the roots of the plant the sap will flow out and the plant will die. In other words, too much soluble plant food placed in the soil may kill the plant when there is not water enough to cause the food solution to flow into the plant by osmotic pressure.

Essential substances. There are ten substances which are essential to the growth and development of plants. These are carbon, hydrogen, oxygen, nitrogen, phosphorus, potassium, calcium, magnesium, iron and sulphur. The first three, carbon, hydrogen and oxygen, which constitute more than 90 per cent of plant substance are contained in air and water and the supply is unlimited. The four substances, calcium, magne-

sium, iron and sulphur, though absolutely essential to all plant growth, yet are required in very small quantities and are found in sufficient quantities in nearly all soils. But the three elements, nitrogen, phosphorus and potassium are required by plants in very considerable amounts and are found in sufficient abundance for plant growth and development in but few soils. In other words, nearly all soils are deficient in one or more of these three substances; hence, it is with these three that we are principally concerned in fertilizing the soil for continuous plant production.

Forms of Plant Food. These three essential substances just mentioned are not found in pure forms in nature, but in composition with other substances. While nitrogen is the principle component of the air and is there found in pure form, yet, except by certain bacteria, this gas is not used directly by plants. For fertilizing plants nitrogen is used in three forms; (1) as nitrates, (2) ammonia salts, and (3) organic matter. Of the nitrates, nitrate of soda or chili saltpeter, containing about 16 per cent nitrogen; is most used as a fertilizer. This is readily soluble and when placed in the soil the nitrogen is readily available for the use of plants. Under conditions of heavy rainfall or excessive watering it may be washed through the soil below the roots of plants and hence lost.

The only ammonia salt used as a fertilizer is sulfate of ammonia containing about 20 per cent of nitrogen. Nitrogen in this form is more expensive than in the form mentioned above, and so far as known has about the same effect. It is also soluble and its nitrogen is readily available for the use of plants as soon as it goes into solution of the soil moisture.

Organic matter as used as a fertilizer is derived from both vegetable and animal sources. The usual forms are cotton seed meal, dried blood, ground bone, fish scrap and other slaughter-house products. Before the nitrogen in these substances can become available for plants, they must be decomposed in the soil. Hence these substances are usually applied when a small supply of nitrogen is required over a considerable period of time.

Functions of Nitrogen. Each substance used in plant growth has a definite function or set of functions to per-

form in the development of the plant and its parts. We do not yet understand what all of these functions are, but nitrogen is known to manifest itself in three ways: (1) It promotes stem and leaf growth and if in excess retards fruit and seed formation. (2) It deepens the green coloration of leaves. (3) Its abundance may increase and its deficiency may lessen the relative amount of nitrogen in the plant. Hence, by this the food value of the plant may be modified. From these facts it is plain that when one wants to increase the rate of growth, or deepen the natural green color in leaves, or increase the relative amount of protein in fruit, seed or leaf, one should use some form of nitrogenous fertilizer mentioned above. It must be remembered, however, that nitrogen is the most expensive of the plant foods, and its compounds being soluble it is most easily lost by leaching. One may often recognize the need of nitrogen in the soil by the evidence of yellow in green leaves, or by a retarded growth. These are not absolute evidence, but are indicative.

Phosphorus. Phosphorus, like nitrogen is useful in plant production only in its combined states. In animal products such as bones, it is combined with lime, as calcium phosphate, in ores, it is combined with lime, iron aluminum and magnesium and the salts are known as the phosphates of these bases. Phosphates as fertilizers are usually found in the forms of (1) ground bone, a slaughter-house product which also contains organic matter, (2) bone black, a by-product of sugar refineries and bleaching works and (3) of Rock phosphate, a mineral deposit found in various states and South Sea Islands. This latter form is usually ground mechanically and digested with sulfuric acid or phosphoric acid in order to render the phosphorus more available. These substances are all variable in their content of phosphorus the amount ranging from fifteen to thirty per cent.

Functions of Phosphorus. While phosphates like nitrates are found in all arable soils, yet quantities sufficient to promote plant growth and development are often lacking. This is particularly true where plants are grown primarily for their seeds. While phosphorus may have other functions in plant production, yet the following are known. (1) It assists plant nutrition in proteid formation. (2) It promotes uniformity in maturity and seed formation and (3) It aids in the transference of certain substances from plant tissues to the seed at the time of ripening. If phosphorus is freely applied in the fertilizer or is abundant in the soil its effect is gen-

erally shown, when well balanced with nitrogen, by an early and uniform maturity and by well filled seed or fruit. If the supply is scanty the reverse is manifested. One may judge of plant needs somewhat accurately by these appearances.

Potassium. While potassium is a very common ingredient in the soil it is so tightly locked up in combination with other substances that the plant can not get it. Hence it is usually necessary to apply it to the soils in substances that render it available. For potash fertilizers the following substances are usually bought: (1) Substances derived from organic sources such as pomace and ashes from wood burning especially the hard woods. (2) Mineral salts such as potassium chloride (muriate of potash) containing 29 per cent of potassium and potassium sulfate containing 30 per cent of potassium. The functions of the potash in salts used in fertilizers are not so perfectly known as that of some other substances, but upon what is known now potash is essential in the formation and transference of starch in plants and thus indirectly in sugar formation. (2) It plays an important part in the development of wood structure and of the fleshy portions of the fruit. (3) It is in part a neutralizer of plant acids.

While these substances have been considered separately yet the best results from the use of chemical fertilizers is obtained when they are used all three together in such proportions as the conditions of the soil seem to warrant. Each one has an effect in increasing the benefits of the other; and by recent investigations it is also recognized that chemical fertilizers perform other functions in the soil than merely furnishing plant food. They influence the bacterial life in the soil and aid in the decomposition or oxidation of organic substances in the soil to the benefit of the plants that grow in it. The relative amounts of the ingredients in a fertilizer mixture to produce optimum effects may often be indicated by the functions of the different ingredients mentioned above.

In general the soil of Hawaii and of Honolulu in particular responds to abundant applications of nitrogen with lesser quantities of phosphorus and potassium. This is especially true where it is desired to promote the growth and development of the vegetative part of the plant. For grass, hedges and ornamental plants about the home a fertilizer for an acre containing 20 to 40 pounds nitrogen, 10 to 20 pounds phosphorus and 15 to 30 pounds potassium may be applied. Of course, where the production of seed or fruit is the object the amounts of phosphorus and potassium

may be increased. The figures given cover the range between a moderate application and a very heavy one.

More detailed information regarding fertilizers and their application may be had by consulting the following works:

Several Farmers' bulletins on Fertilizers may be had free. Address: Office of Experiment Stations, Washington, D. C.

The above article was written by President Gilmore for the Honolulu Beautiful number of THE FRIEND issued last month in the interests of the Outdoor Circle. Owing to its length it was necessary to hold it for this issue.



TREASURER'S STATEMENT.

January 21, 1913, to February 20, 1913.

RECEIPTS.

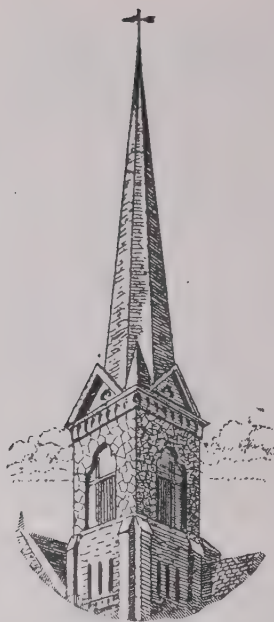
A. B. C. F. M.....	\$ 156.15
A. M. A.....	53.25
Beretania Mission	226.75
Chinese Work	13.00
Educational—Social Work	250.00
English-Portuguese Work.....	130.00
Friend, Hoaloa, Tomo.....	311.00
General Fund	225.00
Hawaii General Fund	17.50
Invested Funds (Balance only).....	1241.90
Japanese Work	102.00
Kauai General Fund	505.00
Kalihi Settlement	1028.70
Kalaupapa Building Fund	178.10
Maui General Fund	813.50
Maui Aid Association	600.00
Oahu General Fund.....	715.70
Office Expense	.30
Temporary Inv. Rev.....	150.00
	\$6718.45

EXPENDITURES.

Beretania Mission	\$ 8,127.55
Chinese Work	5.00
Salaries	568.50
	573.50
Educational-Social Work.....	1886.00
Salaries	315.00
	2,201.00
Eng.-Portg. Work.....	100.55
Salaries	907.00
	1,007.55
Exchange Ck. A/c.....	5.00
Friend, Hoaloa and Tomo.....	233.95
Filipino Ev. A/c.....	196.24
General Fund	11.80
Salaries	340.00
	351.80
Hawaii General Fund	5.00
Hawaiian Work	20.00
Salaries	505.50
	525.50
Japanese Work	192.66
Salaries	1025.00
	1,217.66
Kalihi Settlement	615.05
Kalaupapa New Bldg. Fund-dep. in Savings Bank	236.15
New Building Fund	25.00
Oahu General Fund	500.00
Office Expense	91.30
Palama Settlement.....	167.00
Sunday School Work	99.20
	\$16,178.45

Excess of Exp. over Receipts.....\$9,460.00
Overdraft on Feb. 20, 1913.....\$2,545.32

—T. R.



Central Union News

AMONG the numerous important events of the past two months and the varied activities of the Church which fill the calendar at this time of the year and which might be reported in this column this month, the Annual Church Dinner and the Minister's Annual Message, which is always presented on that occasion, take easy precedence. Although the evening was one of the few really stormy nights of the year, there was a large attendance. About 250 sat down at six o'clock to one of those famous chowder suppers which the Women's Society knows just how to serve, and afterwards listened to the reports of the different organizations and branches of the Church and the various Sunday Schools and Mission Societies affiliated with Central Union. To those who had never attended one of these Annual Reviews of the year's work, it was a revelation. Few people are aware of the wide scope and thoroughness of this Church's many-sided work. If space would permit, intensely interesting excerpts could be made from every one of the seventeen reports submitted in rapid fire succession from those at the head of the various organizations.

The Minister's Message follows:

To the Members of Central Union Church and Congregation:—

The story of nineteen hundred and twelve from the minister's point of view may be briefly told. Financially we never

did so well. Our contributions to foreign missions, one touchstone of vital Christian life, increased from \$5087 to \$9076, a gain of \$3989 or something over 78 per cent. Of this the church as such gave \$8398, its organizations being responsible for the remainder. Our annual Foreign Mission budget is \$6000. Regular subscriptions toward this budget last year totaled \$5757. The amount \$8398 was made up of this \$5757 plus \$2641 which was given for special funds. There will be no such canvass for extras this year. In order to collect the entire budget it will be necessary both for all of us to give as generously as before at Easter tide and for those who subscribed so liberally to these special causes to be correspondingly openhanded in gifts toward this \$6000.

For home Missions, which includes our city missionary work in Palama and Kalihi Settlements, as well as our donations to the Hawaiian Board, we surpassed all previous records, with our sum total of \$39,413, an increase of more than \$7500. Other lines of benevolence showed a decided gain, with the exception of our offerings to the American Missionary Association, which fell off \$510. In all we spent upon ourselves \$17,499, or \$130 more than in 1911, while we gave to others \$53,129, or \$12,256 more than we totaled the previous year. We can and ought to do better in 1913, because we are stronger, greater in numbers, and I trust larger hearted.

Women and Men.

Turning to our membership figures, we find ourselves just over the eleven hundred mark, with a total of one thousand one hundred and nine, of whom a trifle under 62 per cent are women and nearly 38 per cent men. With the impetus of the Men and Religion movement, the masculine section of our constituency means to try and reduce this proportion against the sterner sex. In a virile organization like ours, which is now definitely known throughout Honolulu to live first, second and all the time, not for itself, but for community betterment, interpreting the word community in its widest sense, there is no reason except our clinging to a credal test for membership why men should not seek to join us in ever increasing numbers.

We received 31 men and 46 women in 1912, or 77 in all. Here the tendency toward restoring equilibrium between the sexes is slightly marked, as 40 per cent our new members were men. Two names were restored to the roll in order to be dismissed, hence the appearance of two more in our totals on both credit and debit sides is accounted for; 35 of the 77 came to us on confession. We trust that 1913 will show a larger number won to open allegiance in the Kingdom.

Parochial Details.

Inasmuch as our Associate Minister will present his own report, I need only add that 15 infants were baptized, 4 funerals were attended, 11 marriages were solemnized and 1070 pastoral calls (an average of 107 per month for the ten months while in Honolulu) were recorded by me during the year. In this connection I desire to express my appreciation for the kindly loan of an automobile on several occasions, which enabled me to reach parishioners living far off the car lines.

The Great Advance.

On reviewing the work of this Church during the last year, your Minister believes it to have been the best thus far. It was not characterized by any unusual mass movements. We engaged in a special evangelistic campaign during Easter, but neither in the size or character of the audiences nor in resulting additions to our membership was this effort remarkable. In one respect, however, it played its part as an evidence of the greatest advance made by organized Christianity during my acquaintance with Honolulu. For it was the most marked outward sign of the progress of the spirit of unity that our city churches have yet given. Hereafter in all great causes the forces of Protestantism will move as a unit. It cannot be long ere our Catholic brethren will openly join us, as I am persuaded that they do in sympathy, in every advance for righteousness. The Federation of Churches is now an accomplished fact and is planning constant campaigns for Christ, the Church and community righteousness. This spells almost a revolution, so rapid and far reaching has been the change in situation. One of the best practical outcomes has been the inauguration of Sunday evening theater services for the discussion of vital community topics as well as for evangelism. The service rendered by our Church last summer in bringing Dr. Goodspeed to reach large audiences of men who do not ordinarily attend religious meetings was most effective and will be repeated this year if the plans of the Standing Committee do not miscarry.

Our Bible Institute.

It is perfectly in accord with natural law, by which we mean our Father's will, that such outgoing in community service as has characterized our Church increasingly of late years should witness a deepening of religious life and experience in the Church itself. Most unexpected and beautiful testimonies of this character have come to me throughout the past year. Our people are growing in their personal grip upon God. Their faith is gaining in clarity. I speak especially of those who attend our services with regularity, tho I know it is true of many others. The chief evidence in our Church life has been the development of our Bible School. Mr. Ebersole will speak of his large share in this work thru the two classes conducted by him. We now definitely face the creation of a bona fide Bible teaching institution. The Sunday School of years gone by merely scratched the surface. With the introduction of courses for the young based on modern Biblical research and upon pedagogical principles, the first step was taken. The second was the organization of adult courses. These now number four,—two under Mr. Ebersole, one under Mr. Super, and one under Mr. Fitts, the two latter to begin in February. In a few years these should expand to a dozen or more special courses, given by experts,—that is, by people each of whom has qualified himself to teach a special subject. We shall then have a genuine School for Bible teaching and interpretation of Christianity, with room for every intelligent church member and all others whom we may attract. We could develop this work rapidly if we had a suitable building. What better community service could Central Union Church render than to organize such a People's Bible Institute, to make

this priceless book and the results of Christian history the peculiar possession of all whom we can reach? Thank God we are beginning to do this. We are only estopped by our need of a habitat.

A Vision of Melody.

Coincident with this high service which we may render Honolulu is another scarcely second to it. The Gospel of Jesus gave Christian music to the world. Some day an institution will arise to make music the people's possession in this city. Those of you who have followed the story of the Music Settlement in New York have glowed with new passion for humanity. Music is so peculiarly the handmaid of religion that no divorce between them is possible to thot. But I know of no Church that has begun to guess the glory of the highest union of the two. Why should not Central Union Church, in developing its Bible School, widen out its scope to include music, as the Settlement in New York has done? We are ideally situated for this work. By making this an adjunct to our Church we should irradiate its life with melody. British congregations know how to sing; American audiences as a rule do not. Embarked upon this new department of social service, our ordinary gatherings for worship would soon be transformed. But better than this we should vitally brighten the life of the entire community. To establish and develop such a musical department would be far better for some of us than getting richer.

A New Institution.

I cannot close without a word of appreciation for the inauguration of that new institution, our Church Secretary. Miss Benedict is all that such an invaluable link between the various departments of our work should be and is adding greatly to the effectiveness of them all. It is a joy to bear personal witness to her faithfulness, ability and very efficient service.

To all the splendid corps of workers in the varied life of our Church let me bear the gratitude of all their fellow members. My wonder grows greater every year at the noble company of cooperators in every species of social and religious endeavor so steadily developing among us.

On the Threshold.

Watching conditions in the Church and outside of it, your Minister has been led to the conviction that we face a year of unusual privilege. Signs have so multiplied of late pointing to greater opportunities and possibilities and teeming with evidences of deep spiritual interest that it is hard to avoid the conclusion that we are on the threshold of a mighty advance, if only we do our part. Let us here and now consecrate ourselves to this task and privilege of letting God use us and our possessions as He wills.

The story of our finances for 1913 follows:

Year 1912.			
The Church	\$8,399	Foreign Missions.	
The Trustees	\$32,660	Home Missions.	
The Bible School	150	American Miss. Ass'n.	
Woman's Bd. of Missions.	300	Educational	
Women's Society	281	Ministerial Relief	
Men's League	2,495	Miscellaneous.	
Endeavor Society	3,428	Home Expense.	
Gleaners	15		
Total	\$9,076		
Total spent for self, \$17,499.	\$39,413		
Total spent for others, \$53,129.	\$1,064		
	\$1,180		
	\$200		
	\$2,196		
	\$17,499		

Other Important Happenings.

The Bible School, under the superintendency of Professor Vaughan MacCaughey, seems to have entered upon a new era of growth and efficiency. Several times within the past two months the attendance has passed the 500 mark. Sunday, January 12, there were 519 present. This is the largest attendance the school has had for many years, if indeed it ever reached this at any regular school session before.

On February 2, two new departments were started—the Adult Bible Class, in charge of Paul Super, General Secretary of the Y. M. C. A.; and the Normal Training Class, under Professor Charles T. Fitts, Principal of Punahou Preparatory School. The enrollment and decided interest in both these classes is indeed most gratifying.

On the same day Miss Jane Winne, Instructor of Music in the Public Schools, took charge of the music of the Bible Class. She has already organized a Boys' Chorus and a Girls' Chorus, which meet on alternate Sundays a half hour before the Bible School for a brief drill. An orchestra is also being built up to assist in the opening exercises. And, last but not least, a new song book has been introduced, "Hymns and Tunes for Schools," which will add new interest and zest to the singing.

The Two Bible Classes conducted by the Associated Minister continue to hold the attendance and interest of a large number of eager, earnest people. The Tuesday Morning Class, held under the auspices of the Women's Society, has had an average attendance of seventy so far this year. Six sessions were spent on Jesus' Parables of the Kingdom, and now the class is wrestling with the problem of Jesus' Miracles. The Sunday Morning Class, which meets in Kilohana Club Rooms, not in connection with, but as a constituent part of the Bible School, has been attended by an average of 61 young men and young women. With

(Continued from Page 63.)

The formal exercises of the dedication consisted of the unveiling, the dedication with leis and the hymn "Armstrong," sung by the Oahu College Boys' Glee Club. The unveiling was gracefully performed by Mary Claire Weaver and Ida Eleanor Weaver, grand-nieces of General Armstrong. After they had removed the American and the Hawaiian flags which covered the face of the tablet, a group of young girls, descendants of missionaries who are now registered in the Punahou Preparatory School, effectively dedicated the memorial by draping it with a beautiful maile lei. These girls were: Emily Cooke, Louise Erdman, Bernice Judd, Kinau Wilder, Martha Cooke, Pauline Klugel, Juliette Carter, Catherine Pratt, Jessie Baldwin, Ruth Gartley, Esme Damon, Marian Forbes, Elizabeth Waterhouse, Anna Cooke, Heather Damon, Martha Waterhouse, Laura Pratt, Dorothea Cooke, Margaret Austin, Edith Carter.

The suggestion for a memorial to General Armstrong came from the Civic Federation in 1906. The Armstrong Memorial Committee was appointed in January, 1907. This Committee consisted of Judge S. B. Dole (Chairman), A. F. Griffiths (Secretary), Mrs. Ellen A. Weaver, Ed Towse, George R. Carter, Charles M. Cooke, Walter F. Frear, P. C. Jones, Rt. Rev. H. B. Restarick, W. O. Smith, Dr. W. D. Alexander, James B. Castle, Mrs. B. F. Dillingham, Theodore Richards, Dr. Doremus Scudder, L. A. Thurston, Perley L. Horne, W. W. Hall, F. A. Schaefer, H. P. Baldwin, G. N. Wilcox, F. S. Lyman.

Great care has been used in the choice of the memorial. The one finally selected is a replica in bronze of an original in marble sculptured by A. Bertram Pegram and presented to Hampton Institute by Mr. E. H. Van Ingen. The tablet has this inscription:

1839 — 1893

SAMUEL CHAPMAN ARMSTRONG
Noble Son of Hawaii — Loyal
Alumnus of Punahou — Com-
mander of Negro Troops in
the Civil War — Founder of
Hampton Institute — Educator
and Uplifter of a Race.

The Memorial will be placed permanently in the corridor of Pauahi Hall, where it will serve to remind future generations of the service to mankind of one of Hawaii's noblest sons and inspire them to

"Give as he freely gave,
Live as he lived to save."

(Concluded on Following Page.)

(Continued from Preceding Page.)
Professor Bosworth's "Studies in the Life of Jesus" as a basis for the work, this class is making an inductive study of the life of Jesus that is proving intensely interesting and helpful.

Twenty-two New Members were received into Central Union Church at the February Communion, twelve on confession of faith and ten by letter from other churches. It is very significant, and indicative of the spirit of our time, that fourteen of these twenty-two were men—mostly young men, and two of them boys of the adolescent age. What splendid possibilities are ahead for the Church when it can win into open con-

fession of Christ and enlist in active service the young men and growing boys of its constituency.

The Conservation Conference held in the Parish House on Tuesday evening, February 11, was one of the most significant gatherings of men Central Union Church has ever held. Eighty of the picked men of the Church answered the call of the Executive Committee of the Men's League to meet and consider what should be our part in carrying out the program left by Messrs. Smith and Robins at the close of the Men and Religion Campaign. A committee of eight previously appointed submitted the following Enrollment for Service Blank:

Fifty-seven of the men enrolled for one or more lines of service.

Adult Bible Class	4
Normal Training Class	8
Personal Workers' Group	20
Evangelistic Committee	10
Shop Meetings	7
Gospel Teams	10
Kalihi Branch	4
Palama Settlement	5
Boys' Bible Classes	3
Y. M. C. A. Boys' Clubs	13
General Social Service Committee ..	11
Public Schools Committee	14
Social Cost of Saloon	12
Publicity Committee	9

One hundred and thirty different enrollments. Most of these groups have already gotten to work. Surely this is a most gratifying response on the part of Central Union men, and should make glad the hearts of all who have labored and prayed for a deeper and more vital interest and a larger participation of the men in the work of the Church and should forever silence the critic who has said that the Church is not practical and is doing nothing to definitely and actually enlist men to improve society.

A. A. E.



World's Sunday School Association Party.

WITH Zurich, Switzerland, as its ultimate destination, the fourth commission of the World's Sunday School Association arrived in Honolulu, March 7, guests during the day of local ministers and Sunday School workers.

The commission is composed of twenty-nine persons and headed by Henry J. Heinz, the prominent packer and churchman of Pittsburg, Pa. The itinerary includes Hawaii, Japan, China, Korea and the Philippines, bringing the party to Zurich, Switzerland, in time to attend the World's Sunday School convention which convenes on July 8.

The commission will make a careful investigation of the possibilities and methods whereby to help the children through the Sunday school, and will report to the Zurich convention on the three following points: First, the condition and extent of Sunday school work in the fields represented; second, the needs and opportunities in a Sunday school way, and third, how the World's Sunday School Association can be of assistance.

The World's Sunday School Association is represented in Hawaii by Rev. J. F. Cowan, Mr. Theodore Richards and Mr. Henry P. Judd, the latter having been appointed to fill the vacancy made by the resignation of Mr. W. A. Bowen. Mr. Judd was made convener of this body, and was directly in charge of the program for the day. He was assisted by Mr. Ebersole and others.

The party was met at the steamer and taken in autos on a sight-seeing trip of the city. The Aquarium was first visited, after which the party attended

ENROLLMENT FOR SERVICE

In the enlarged Program of Activities of Central Union Church.

I wish to enroll for service in the lines marked [X] below.

Signed.....

I. IN BIBLE STUDY

1. To attend and invite others to attend the Adult Bible Class held in the Church every Sunday morning at the Bible School hour. Mr. Super is leader of the Class this month; President Griffiths will give a month of studies; and other leaders will be announced from month to month.
2. To cooperate with Prof. Chas. T. Fitts in the development of a Normal Training Department in connection with our Bible School.

II. IN EVANGELISM

1. To join with a group of men to do specific individual work to win men into the Christian Life. This group will meet at lunch once a week for informal conference.
2. To serve on a Committee from this Church to promote the Union Evangelistic Meetings held under the auspices of the Inter-Church Federation.

III. IN COMMUNITY EXTENSION

1. To assist, either by speaking, or by furnishing music, at some one of the Shop-Meetings held by the Y. M. C. A. each week.
2. To join one of the Gospel Teams which the Y. M. C. A. proposes to organize to conduct occasional services in outlying districts and at points outside of the City.
3. To assist Mr. Chamberlain at the Kalihi Branch of Central Union by conducting a Boys' Club, teaching a Class in the Sunday School, or by helping him in developing his work among the men of that community.
4. To assist Mr. Rath and Mr. Bowen at Palama Settlement by undertaking similar work there.

IV. IN BOYS' WORK

1. To serve on a Special Committee of the Bible School which shall cooperate with the Superintendent in developing Boys' Bible Classes, securing proper teachers and to plan with the teachers definite lines of social service which the boys in these classes may be able to do.
2. To assist the Boys' Department of the Y. M. C. A. in its Boys' Club Work throughout the City.

V. IN SOCIAL SERVICE

1. To serve on the Social Service Committee of the Inter-Church Federation in carrying out as many as possible of the Social Service Recommendations of the Men and Religion Forward Movement.
2. To join with a group of men who will undertake in cooperation with the Social Service Committee to secure a wider social use of the Public Schools.
3. To join with a group of men in cooperation with the same Committee to make a survey and report upon the Social Cost of the Saloon.

VI. IN PUBLICITY.

1. To be a member of an Inter-Church Christian Publicity Committee.

the chapel exercises at Mills School. A feature of the service was the singing of the Mid-Pacific hymn, "There's a Story to Tell to the Nations" by the student body. At Kawaiahao, where a brief stop was made, the girls assembled and sang on the steps. The party then motored to the typical island home of Mr. W. R. Castle, with its beautiful surrounding grounds. A spin through Nuuanu Valley brought the party to the Pali, where the usually beautiful scene was obscured in low hanging clouds. After a brief wait the moisture lifted somewhat and the party was afforded glimpses of the historic valley and shore line. A hasty visit to the Bishop Museum was made before luncheon which was served at Central Union Church, and presided over by Dr. Scudder. Following the repast brief addresses were made by Mr. Heinz, Frank L. Brown, of Brooklyn; Rev. H. M. Hamill, of Nashville, Tenn., and Miss Margaret E. Brown, of Lincoln, Neb., of the visiting party, and several local workers.

Following the luncheon the visitors adjourned to Kawaiahao Church, where a Sunday School rally, under the direction of Mr. Judd and Rev. Akaiko Akana, was in progress. Here several of the visiting party were heard for a second time, and one of their number furnished musical selections in the form of variations on the theme, "My Jesus, I Love Thee."

At the close of the rally the party was escorted to the steamer.

The personnel of the party include a number who are not official delegates. The delegates are as follows:

Henry J. Heinz, Clarence Heinz, Harry W. Heinz, Mr. and Mrs. James W. Kinnear, Miss Jeanette Kinnear, Miss Esther Kinnear, James W. Kinnear, Jr., of Pittsburg; Mr. and Mrs. Harry Morton, Oakland; Robert B. Morton, Oakland; Mr. and Mrs. Edgar H. Hall, West Acton, Mass.; Mr. and Mrs. Frank L. Brown, Brooklyn, N. Y.; T. F. Harrison, Kingston, Ont.; Rev. C. E. Wilbur, D.D., Pittsburg; Mr. and Mrs. W. G. Landes, Alvin W. Roper, E. P. Stafford, Briarcliff Manor, N. Y.; Miss Margaret E. Brown, Lincoln, Neb.; Miss Eloise W. Snell, Des Moines, Ia.; Miss Mary F. Moore, Catlettsburg, Ky.; Mrs. Julia S. Hotchkiss, Miss Anna B. Jones, Mrs. Douglass Smith, Kenneth G. Smith, Rev. and Mrs. H. M. Hawill, Nashville, Tenn.; C. B. Keenleyside, Regina, Saskatchewan; Mrs. Keenleyside, and A. C. Stone, Boston, Mass.

A DISTINGUISHED VISITOR

Arriving from the Orient on the S. S. China, March 18, Dr. S. D. Gordon will spend some time in Honolulu. Dr. Gordon is perhaps best known as the author of a number of inspiring books entitled the "Quiet Talks" series. He is not an evangelist in the common acceptance of the term, but has been most successful as a leader of religious meetings. Much of his lecture time has been devoted to student conferences, Y. M. C. A. national conventions, etc. In the Orient from whence he is now returning, his work has been chiefly at the mission vacation stations where his talks have been of a characteristically inspirational nature. Dr. Gordon is highly regarded in America as a leading thinker and religious power.



"The Part Christianity Must Take in the Solution of Our Social Problems." On the above theme, particularly pertinent at a time when Honolulu is thoroughly aroused to the need of systematic reform, Rev. Francis G. Peabody, D.D., LL.D., Dean of Harvard Divinity School, was to have addressed the Men's League of Central Union Church Tuesday evening, March 11. The supper was given up at the eleventh hour owing to the illness of the speaker.

Dr. Peabody was greeted by a large audience Sunday morning, March 9, when he delivered the sermon at Central Union Church. During their stay in Honolulu Dr. and Mrs. Peabody are guests at the Moana Hotel.

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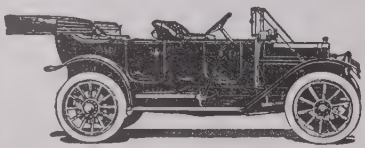
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Statement from Ex-President Eliot.

A RECENT number of the *Japan Evangelist* contained some reference to the reported statements of ex-President Charles W. Eliot in regard to education in Japan. The following letter from Dr. Eliot to Mr. Jerome D. Greene, son of Rev. Dr. D. C. Greene, makes it evident that the famous educationalist was misquoted:

"Shortly before your letter of the 25th (24?) November was written, I received under date of November 4th from Tokyo, from Mr. Miyaoka, with his compliments, long extracts from the *Japan Advertiser*, Tokyo, of October 31st, headed 'Eliot Denounces Educational System.' Now this article contains most of the doctrine which I find in the translation you send me headed 'Dr. Eliot's Views Against Woman's Higher Education—Reactionary Spirit,' these editorials having been published in the *Osaka Mainichi* of October 13th and 14th.

"In both these publications there are some correct statements of my views, but many incorrect; and I have no knowledge whatever of the source of these two October publications in Japan. The worst perversions of my views relate to the education of women. I never made in Japan anything like the reactionary statements here attributed to me. On the contrary, on several occasions I advocated the higher education of women, and called attention to the large product of the Government normal schools for women,—always with praise.

"The general effect of the statements made in the Japanese papers is almost the opposite of my view. I have never thought that in America the higher education of women tended to bring them into undesirable competition with men or that it made them dislike marriage, the care of children, and domestic life. Much less should I expect such evils to result from the higher education of Japanese women.

"Please assure President Naruse that I will write at once to contradict these unfortunate statements about my views. Perhaps you can get from him the names of two or three persons in Japan to whom I could write most effectively."

Servian Women at the War.

A LETTER from Belgrade says that "never did Servian women show so much activity as during this war," and the writer, a woman, goes on to say:

"A large number of women's societies have organized hospitals which are maintained and superintended by them. There is another institution which has founded

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the nurse-courses which have proved wonderfully useful to the country. By their initiative all the hospitals all over Servia, and in many other places in the Balkans, are supplied with Servian volunteer nurses. The women have not limited their work only to hospital organizations; they have founded at stations some sort of tea rooms where the wounded while being transported from one place to another, can get all kinds of hot drinks. There is a number of organized sewing places all over Servia, where the Servian women sew linen for the wounded soldiers."—*Examiner*.



' Good nature is the best feature in the finest face; wit may raise admiration, judgment may command respect, and knowledge attention. Beauty may influence the heart with love, but good nature has a more powerful effect: it adds a thousand attractions to the charm of beauty, and gives an air of benevolence to the most homely face.—*From The Friend, January, 1845.*



A NEW "HANDS-ACROSS-THE-SEA" MOVEMENT.

The largest club of girls and women in the world has entered the field of social service. The Girls' Club of *The Ladies' Home Journal* has undertaken to raise among its members a fund of \$1200 to be used for endowing a perpetual scholarship in medicine for Chinese women at The Union Medical College for Women, located at Peking, China, with the understanding that the successive beneficiaries will devote their services to the neglected and suffering among their own sex. June 1st, 1913, is the date set for the completion of the fund, and *The Journal* has promised to subscribe to one-half of the fund, \$600, if the members of the Club, by small individual contributions, will make up the remaining \$600. Only members of The Girls' Club are to be allowed to contribute to the fund, and the money must be earned through personal effort.



EVENTS.

January.

- 23-29. Series of intensely interesting meetings held by Men and Religion Forward Movement. Speakers, Mr. Fred B. Smith and Mr. Raymond Robins, assisted by male quartette.
- 25. The ninety-first birthday of Hon. Charles R. Bishop of San Francisco, benefactor of these Islands and greatly beloved by the residents.
- 30. Announcement made that the most powerful wireless station in the world will be erected here within the year. The receiving plant to be installed on Koko Head and the transmitting plant at Kahuku.

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30. A strike threatened in Inter-Island
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1. New Library of Hawaii opened for in-
spection and registration.

11. News just received that Captain R. F.
Scott, of the English expedition, and
many of his party met a tragic death
near the South Pole about a year ago.
They were on the return trip and with-
in eleven miles of a provision station.

11. Tokio is practically in a state of siege;
six killed and many wounded in battle
between the troops and the mob.

12. A Lincoln Memorial Tablet unveiled
at Liliuokalani School at Kaimuki.
The Tablet is the gift of the Waialae,
Kaimuki and Palolo Improvement Club.

30. The dedication of the Armstrong Mem-
orial at Pauahi Hall, Punahou, with
a most interesting program.

29. Annual meeting of officers of the
Queen's Hospital Corporation. Reports
show good work done; 1490 patients
treated during the year 1912.

29. Pahoa lumber mill entirely destroyed
by fire; loss \$500,000.

February.

12. The Hamburg-American S. S. Cleveland
arrives in port on her return round-
the-world cruise.

12. Hon. Lee McClung, former Treasurer
of the United States, speaks at the
University Club at noon.

15. Francisco Madero, President of Mexico,
has tendered his resignation to Con-
gress and has taken refuge in the
British Legation.

17. Following the pumping out of the cen-
tral section, three sections of the Pearl
Harbor Drydock collapsed this after-
noon. The work of years destroyed in
a few moments.

18. Joaquin Miller, "Poet of the Sierras,"
dies at his home on "The Heights,"
San Francisco.

19. The Seventh Legislature of Hawaii
convenes.

21. Beginning of Carnival program. Spec-
tacle of the landing of Kamehameha
the Great at Waikiki.

22. Military parade, 3000 men in line, fore-
noon. Floral Parade, including beau-
tifully decorated autos, horse-drawn
floats and decorated bicycle entries, in
the afternoon. Pa-u riders.

23. Funeral of Prof. W. D. Alexander held
at Central Union Church.



DEATHS.

McLain—In Honolulu, Jan. 28, Mrs. John
McLain, aged 73.

Manning—In Honolulu, Jan. 30, Mrs. Leana
Manning, mother of Mrs. T. P. Harris.
Sharratt—In Honolulu, Jan. 30, William F.
Sharratt, an old resident of Hawaii.

Lewis—In Honolulu, Jan. 31, Alexander K.
Lewis.

Pakele—In Honolulu, Jan. 31, James B.
Pakele.

Crowninberg—In Honolulu, at the Maternity
Home, Feb. 1, Mrs. P. Crowninberg.

Bon—In Honolulu, Feb. 7, Charles Bon,
president of Merchants' Association.

Grieve—In Honolulu, Feb. 8, Jennie K.
Grieve.

Chapman—In Honolulu, Feb. 15, Miss Maria
Chapman, aged 74.

Macy—In Honolulu, Feb. 20, Elizabeth, wife
Samuel A. Macy.

Alexander—In Honolulu, Feb. 22, Prof. W.
D. Alexander, nearly 80 years of age.

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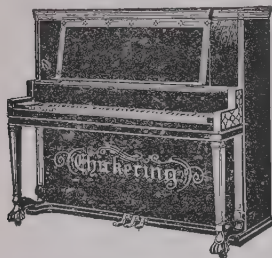
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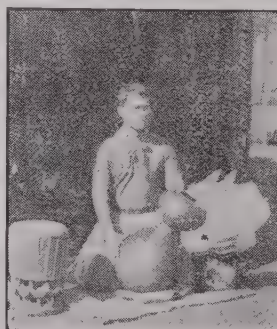
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A Lively Lent.



HONOLULU, musically starved because of its isolation, offers a rare field for musical aggregations unable to count upon a successful season during Lent on the mainland, where the habit of observing this annual quiet time is growing so fast. Sooner or later what has happened the past month was certain to take place. The Lambardi Grand Opera Company chanced to be the first to seize the opportunity clearly set before it by our public spirited fellow citizen, Mr. W. D. Adams. Hence the coming of these music purveyors was greeted with overwhelming welcome and the three weeks of grand opera has netted the company and promoter, if not a well-earned financial reward, experience that will be of future value and encouragement sufficient to lead them to try it again. Meantime Honolulu has greatly enjoyed a musical treat of a high order. Unfortunately our society leaders have not yet seriously turned their thoughts toward the question of the hygienic value of an annual rest season during Lent. Hence the opera was super-

imposed upon the usual round of social functions, which seemed not one jot reduced to make way for it. The Legislative session introduced a still greater congestion of interests. Measures of larger value to this Territory than have faced any previous session have demanded and have been accorded most fruitful consideration. Many public hearings have drawn together scores upon scores of earnest citizens. The press has given large space to most conscientious discussions, and the higher life of the community has been distinctly promoted. But the effect has been nervous exhaustion. The month of March has been altogether too strenuous. While the programs of the churches have in one or two instances suffered somewhat, we believe that the net result to them has been a decided gain. The united campaign of the women's missionary societies of the churches was most successful, so far as audiences were concerned. The ordinary midweek and Sunday services were well attended. Holy Week meetings were unusually large and Easter audiences broke the record for years. It would be hard to exaggerate the effectiveness of the service rendered by Mr. S. D. Gordon in his series of Quiet Talks. These were peculiarly well suited to the spirit of the Lenten and Easter season and gave a distinctive tone to the entire celebration. Perhaps another year we may have in Honolulu more respite from social functions, and it may be that if grand opera or some such recreative feature is regularly to characterize Lent because Honolulu, by reason of its geographical situation, must take the best in music or drama when it can get it, those who promote these entertainments may be willing to leave Holy Week free. In either case the churches will not lose because those who forego such pleasurable relaxations during this week for the sake of observing a quiet time will derive all the more benefit therefrom. It is wise for the churches not to insist upon being first, but to make their service indispensable because of its very nature and to adapt themselves to conditions involved in the nature of our island situation. Fortunately the era of ecclesiastical authority is over in this world forever and the appeal of the Church to be effective must share the nature of the appeal of its Master, who always

addresses himself to reason and conscience. Then too a season of good music is most uplifting. It permeates the mind of the community with melody and woos the soul to innocent joys. The recent opera season has brought the day of musical training for all our people distinctly nearer. The Church can well afford to make its own sacrifices for this ultimate gain.

✻

The Upspringing.

To a careful student of Honolulu the community resembles nothing so much as a tilled, sowed field in spring time after a gracious rain, where as if moved by some mighty impulse tiny green shoots are being forced up into view on every hand. The spirit of public welfare is not only becoming irresistible here, but it is manifesting itself so quietly, so spontaneously and with such variety that only the glad Easter time of temperate climes, with its fresh bird songs warbled by new-coming visitors, and trees budding into leaf as in a night give appropriate symbols. It is good to be living here and now. Everywhere life and progress in social service abound. Today one learns of a band of women in Manoa joyously giving their Sunday evenings to make a whole community of folk with narrowed life vision and environment that tempts downward, happy with innocent, uplifting and enlarging interests. Tomorrow tidings come of a group of favored maidens, tired of butterfly fun-seeking, who are organizing company after company of girls who need both their friendship and the mental stimulus of their acquaintance with resources for making life successful, useful and attractive. During the past month two notable institutions opened their doors to render yeoman's service in the splendid campaign for safeguarding true womanhood which is being waged by so many now in our city. One of these is the Kealoha Manufactory on Mission street, a part of Kakaako Mission plant. Here eleven girls are already employed making overalls, shirts, men's underwear and nightwear, sheets, pillowcases and the like. The wages paid are generous and the object of the factory is to offer a new avenue of self support to girls by teaching a useful trade and maintaining a place where it may be

healthfully carried on. The factory is model in every respect. No one can work there without constant solicitation towards strong, straight living. The business is a distinct challenge to combat flung in the face of every temptation to an evil life. Its theory is that vice will be utterly routed where there is a free course to virtue. Testimony from everywhere is piling up that one great cause for the social evil lies in bad economic conditions. "Make virtue pay better than vice" is one of the intensely practical mottoes of our age. Kealoha Manufactory is in the field helping to do this in one of the neediest sections of town. Meantime, over in Palama on Robello Lane, Laakila Hale has just been completed. This is a working girls' home with accommodations for 40 boarders, promoted by the Trustees of Kaiulani Home. Here single rooms rent for \$1.00 a week, double rooms at 75 cents per single occupant. Breakfast at 5 cents, lunch and dinner at 10 cents each, free use of electrically fitted laundry, free supply of house linen, a well lighted path to the canneries avoiding the Iwilei moral cesspool, three hours for visitors on Thursday evenings and Sunday afternoons, a fine dancing room to be used by day for lessons in mat weaving, and an ample yard for recreation, all under the care of an experienced social worker from Chicago, Mrs. Margaret D. Carson, form the chief attractions. The residents are so close to Palama Settlement that they enjoy the benefits of the Working Girls' gymnasium class on Wednesday evenings as well as the Saturday evening educational work of the motion pictures. They are also carefully trained in the art of making money go far, a most needed service for Hawaiian girls, by practical lessons in Palama's weekly market. We have not space to allude to other helpful agencies springing into life to safeguard character building among the less fortunate classes in Honolulu, but it is a joy to learn how they are multiplying and how the passion for service is gaining ground in the hearts of our fellow citizens.



President Wilson and China.

The announcement that President Wilson has refused to allow the United States Government to be a party to the enslavement of China to the International Bankers Trust is the most welcome tidings for the Pacific world that has come from Washington in years. This declaration was followed almost immediately by the resignation of Mr. Huntington Wilson, the able Assistant Secretary of State. The country thus loses a fine public servant, but this it

can well afford to do under the circumstances. The attitude of President Taft's administration towards the Chinese Republic has been inexplicable to persons acquainted with Far Eastern affairs. Where we might have led the world in early recognition of the new Government and have helped it generously through many difficulties, we seemingly joined the company of its heartless exploiters. This was not to be expected of the party of John Hay and was conduct so contrary to that meted out to us by France in our own revolutionary period as well as to our constant habit in dealing with other American republics that it has cut to the heart many patriots proud of our historic attitude towards struggling democracies. The only explanation seemed to involve the previous administration in a Bankers' plot to exploit the new Republic. It is very hard to credit this unworthy charge, but the resignation of Mr. Wilson following the President's notice to the bankers that our Government will not back them up in their unjust attitude toward China, gives more color thereto than any previous circumstance connected with this unfortunate page in our foreign relations. Meantime we are promised a speedy recognition of the Chinese Republic by the United States. If this be followed up by a policy of marked international friendship and of generous backing of the new government, our nation will be as great gainers as China itself. There can be no question that there is a large career of prosperity and of marvelous development facing this mighty nation of the East. The United States has everything to gain and nothing to lose by a policy of unselfish friendliness. That Mr. Huntington Wilson after his years of experience in Japan could have sanctioned the miserable blunder of the Taft regime in turning the cold shoulder upon China seems hard to believe. Perhaps his sympathies were so closely intertwined with the narrow minded views of a few Japanese leaders who look with suspicion and dread upon the emergence to power of a Far Eastern democracy that his judgment was obscured. However, it is time for rejoicing that a new, strong, brave and honestly democratic hand is at the helm of state and that we may hope ere long to see the two great Republics of the East and West stand shoulder to shoulder for the peace and progress of the world.



The Opium Cloud.

The financiers of Britain are charged with willingness to foist another opium war upon China. The unexampled success achieved by the new patriotism of

the Celestial Republic in moving the people to give up the use of opium has resulted in the storage of forty million dollars' worth of the drug in the hands of the opium trust in Shanghai. The tying up of this immense value is seriously affecting the International Banking Association, a trust of European banks. Hence pressure is being exerted through the home governments via their consuls upon the Chinese Government to relax its stringent regulations against opium and to allow the debauching of its citizens. Delayed recognition of the Republic is the first screw that is being applied to force the hand of China. Intimations of something worse are even vaguely hinted. It is to the credit of the Taft administration that Secretary Knox ordered the American Consul at Shanghai to withdraw from all connection with the consuls of other powers in this effort to constrain China to buy the opium stocks. Our Government is now being petitioned to protest against the inhumanity of this attempt to force opium upon our neighbor to the West. A bill is also proposed in Congress to do for opium prohibition what the so-called Webb Act is doing for the crusade against alcohol. Every loyal American is being urged by the International Reform Bureau to back this movement which means so much for humanity.

—D. S.

In the March number of *The Friend*, issued for the purpose of enlisting intelligent interest in a "Still More Beautiful Honolulu" campaign, the Outdoor Circle announced a contest prize of twenty-five dollars for the best illustrated plans for transforming the old Fort Street School premises into a children's playground, such plans to have regard for soil and weather conditions and to the general plans for the development of the locality. At a recent meeting of the Circle, this prize was awarded to Miss Alice Oleson who submitted a drawing with carefully computed mathematical estimates, together with explanatory notes and an equipment list including both the required space for installing same and approximate costs. By reason of a trip to the Eastern mainland last year for the purpose of studying the play-ground work in its various phases, Miss Oleson is well qualified to give suggestions of this character. It was with pleasure therefore that the Outdoor Circle, through its chairman, Mrs. F. J. Lowrey, made public the decision in favor of the plan submitted by Miss Oleson.

New Testament Forecast of the Hereafter

Easter Sermon preached by Dr. Doremus Scudder at Central Union Church

*"I go to prepare a place for you."—
John xiv:2.*

THE habit of peering into the future is deeply implanted in the human breast. Necromancers, wizards, palmists, diviners, magicians, soothsayers, seers, astrologers, clairvoyants, mediums, fortune tellers, crystal gazers, prophets, sorcerers,—what a wealth of names we have for these forward lookers among men. When the abrupt wall is reached where life in the body ends this curiosity to see into the unknown beyond becomes so irresistible that every race however primitive has expended the finest power of its imagination in painting pictures of "the undiscovered country from whose bourn no traveler returns." From six to ten thousand years men have painstakingly followed up every avenue of approach to the world of spirits, have sought in every possible way to converse with departed friends, have striven to receive messages from beyond the grave and have believed that communications have come thence to them, yet after all these ages of investigation, apart from the story of Jesus, not one single fact regarding the life of men after death has been added to the sum of human knowledge, unless it be the fact that body death does not end the life of the individual. Even this is disputed, tho the weight of argument and testimony is overwhelmingly in its favor.

Scientifically speaking we are justified in believing in a future life. If this be true, science demands that this conviction shall condition our habits in this earthly stage of our career. If you believe in immortality, live today as tho you were going to live forever. That is plain common sense. Multitudes of men have done this and they testify that when a man's everyday life is honestly and consistently lived upon the basis of continued existence beyond the grave, he steadily grows surer of immortality. In other words you may cultivate the eternity habit.

Jesus did this. He differed from us in having the consciousness of a previous life. That is of course entirely out of the question for us. But all his living and thinking were buttressed upon

his conviction that death would not end all for him. This gave a definiteness and power to his character which makes him preeminently the typical man. Being a Christian means, among other things, practising the eternity habit. It is possible for you and me so to live as to be as sure of the future as we are of the present. This must be so if our friendship with Jesus is real and vital. The law of friendship is community in essentials. You cannot be an intimate friend of Jesus without being won to his view of life after death. It is a vital part of his consciousness and as you share his friendship it naturally becomes a vital part of your own consciousness.

One of the most marked characteristics of the New Testament is its reticence concerning the future life. It seems as tho it were a law of the eternal realm that no denizen thereof should ever reveal its secrets to mankind. Jesus observed this law scrupulously after he returned from the grave. During those pregnant forty days he spoke not one word about the conditions or circumstances of his Father's house.

Yet his very return did reveal certain facts concerning life after death. These are sufficient to reassure us and to add great confidence to our belief in the unseen world. The rest of the New Testament which helps to form the ground of our faith supports and emphasizes what the resurrection of Jesus revealed. There was also one brief saying of our Lord in the upper room that gives an additional set of facts covering the life to come. All these we have a right to systematize into a small body of what we may call the forecast of the hereafter in the New Testament.

First. We know that death does not end all. After the disappearance of this mortal body, the individual man continues to exist. The direct proof of this is the resurrection of Jesus, a scientific fact, itself susceptible of historic substantiation. We will not stop to go over the familiar ground of this argument this morning.

Second. The ego or spirit after leaving its dead envelope, this physical body, is appropriately clothed. You remember Paul's famous passage in First Corinthians: "But some one will say, How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou sowest is not

quickened except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain; but God giveth it a body even as it pleased him, and to each seed a body of its own. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

More than one great scientist perceiving the power of life in man to clothe itself with a physical frame has laid down the hypothesis that this same life having sloughed off the mortal body goes on to evolve a new envelope more perfectly suited to its highly trained powers. Paul calls this new envelope the spiritual body,—that is a body fitted to be the vehicle of the spirit.

The New Testament gives us three pictures of the spiritual body: first that of Moses, second that of Elijah and third that of Jesus.

The story of the Transfiguration is one of the most striking narratives in the recorded life of Christ, because it brings forward these two Old Testament heroes who speak with the Nazarene concerning the death he is soon to die in Jerusalem. The two ancients appear together, that is as comrades. They have become friends in their sojourn beyond the grave. They are deeply interested in the great drama of Redemption whose central scene is Calvary; they express their thots in language so as to be understood by the three terrified disciples.

All this is reenforced by what is recorded of Jesus after his death. He also conversed. All three were recognized without difficulty by the disciples, tho no portraits or descriptions of the two prophets existed to assist in recognition. The spiritual body may be made to conceal the identity of the indwelling spirit, as when Jesus first met Mary Magdalene in the garden and as when he walked with the two disciples to Emmaus. Or it may reveal the personality of the owner, as was the case with Jesus on other occasions, as well as with Moses and Elijah.

An interesting detail is the atmosphere of naturalness which these narratives give to the future life as tho it were a continuation of the life on earth yet with larger powers; for the three visitors come and go at will and understand the secrets of nature's laws. Doors and bolts offer no resistance. In this day of radium discoveries the narratives are robbed of scientific difficulty. We do

not know how to do with our body what Jesus did with his resurrection body, but in our day there is to us no such insuperable scientific difficulty in his having done what is told of him as there seemed to be to educated men a generation ago.

The picture which the New Testament gives us of the interest felt by those who have passed beyond the veil in the affairs of this world is not only comforting but entirely in keeping with human psychology. There is no place like the boyhood or girlhood home, its scenes live longest in memory, the paper that tells about it whether it be the town weekly or our college alumni magazine means more to us than the ablest metropolitan daily. Moses and Elijah on the Mount of Transfiguration, speaking about the central historic occurrence in this world in which they used to live, Jesus after his resurrection appearing to his fellows, rising to welcome Stephen, commissioning Saul outside of Damascus, and that wonderful scene in Hebrews, "Therefore seeing we are compassed about with so great a cloud of witnesses let us also lay aside every weight and run with patience the race that is set before us," all form a consistent whole. They accord with human experience and give a naturalness to the life ahead that is full of reassuring power. We may not know much about our loved ones who have gone before, but they know about us and are most deeply concerned with the way in which we fight our life battle.

The writer of Hebrews calls these dwellers in the unseen universe "ministering spirits sent forth to do service for the sake of them that shall inherit salvation." That is, our friends who have joined the majority are allowed to help us even as they used to do when they lived by our side. We do not know any of the details of this ministry. Do they communicate with us? Are the flashes of inspiration, the quick suggestion of safety in times of danger, the word of comfort that comes unbidden when most needed, whispered in our hearts by these unseen inaudible comrades? It may be. They certainly did that sort of thing when embodied, it grew to be their habit, Jesus himself promised he would be doing these very things for us, and the Scriptures picture the service of these helping spirits. You have every right to comfort yourself with an assurance like this.

One thing is certain, you have no reason for believing that they cannot receive directly every message you speak to them. Space and time are annihilated by the thinking mind here on earth. You are sitting in Honolulu Central Union Church, but a few moments ago

these lillies carried you 5000 miles away to an Eastern town back twenty years ago to an Easter service which you will never forget as long as your memory clumsy body chains you here. Now your clumsy body chains you here. Now spirit laughs at time and space. Only let that ego develop a new spiritual body in keeping with the nature of spirit. It goes where it lists with the speed of thought. If this be true, then nothing can hinder a loved spirit in the unknown world from hearing the message you send. Cultivate, if it be a comfort to you, the habit of talking to your friends in the beyond. I think of three now in that blessed country who when here vitally conditioned my life and character. I have in more than one time of stress sent my thank-you to them for their undying influence.

The largest contribution made to our knowledge of the life to come, however, and the one possessing the most dynamic power over our conduct is contained in Jesus' word, "I go to prepare a place for you. I come again, and will receive you unto myself; that where I am, there ye may be also."

This affirms a definite career in the future world for every disciple. God's education of us here on this planet is not of the nature of the instruction given in the ordinary public schools. It is essentially vocational. You and I are being trained for a certain fixed task. This life is a vast school with apparently an endless number of optional courses. You choose one or think you do. But it does not take you long if you have brains to endorse the poet's dictum,

*"There's a divinity that shapes our ends
Rough-hew them how we will."*

The only possible explanation of life makes it a fitting school. That alone gives coherence to it even when you study the unspeakably tragic career of that young girl of whom a recent cable told us, carried shrieking at seventeen years of age a prisoner into a white slaver's den, there for weeks and months battling with unutterable moanings against her demon exploiters, and then flung dying into a public hospital. A terrible school? Aye but wait:

*"Though the mills of God grind slowly,
yet they grind exceeding small;
Though He stands and waits with patience,
with exactness grinds He all."*

"I go to prepare a place for you." Hang that motto over every inexplicable experience in your life. Use it as a key to unlock the mystery of every human horror. For this word demands its counterpart "You are being prepared for your place."

It is comforting past all description to think of our great vocational officer Jesus Christ looking out for the right place for each of his disciples. "A place for you" exactly suited to your powers. You think you are a misfit here? You will be eternally fit there. I know no more cheering message from the lips of our Master—a place made for me. Take the best care of this body possible, exercise, fletcherize, metchnikoffize, study, eat, play, sleep and work in perfect proportions, yet I can stay in this world school but a few fleet years: but there forever a place for me, my place, all my own, made for me by the Master who knows and loves me perfectly, who is now directing my preparatory course here, a place suited to my powers, a perfect opportunity, eternally developing my faculties and developed by them, an endless fit career.

And that too a cooperative career, "That where I am, there ye may be also"—plural "ye." Heaven, a vast cooperative commonwealth, cemented by personal friendship between each of the workmen and the great Foreman, between each toiler and all his fellows. The best thing on earth—comradeship, with the Divine Counterpart—the best thing in heaven. The next best thing here, human team work, the next best thing there—an endless fit career of boon companions.

Is not this enough to know about the hereafter? Why does not God tell us more? Why was Jesus so reticent after he rose from the dead? Why did he speak during those seven weeks only about the life here, command his disciples to wait a few days for the Great Spirit and then to get busy and until death stay busy for others?

I think he did this because he knew that if we were well acquainted with the future world we would be forever meddling with the course of study he is setting us in this life. Don't worry over your task or lot. Do what he bids you; and as he directs get well ready for that place which he has gone to make ready for you. Live with every ounce of energy you have in the today. That's your part. The tomorrow is his business. "I go to prepare a place for you; that is my care, not yours." But as you toil at your school task, O the joy now and then of an Easter outlook thru the window into God's endless out of doors!



Why should not railroad conductors call out the names of the stations along the road as they pass. The station signs are often invisible from the train and passengers are often seriously perplexed to know "where they are at."

—F. S. Scudder.

LEND A HAND

By S. D. Gordon

OUR Lord Jesus didn't come to Palestine. That was only the gateway in. He came to a world. He didn't come to the Jews simply. He came through them. They were only the door. It was the world He was after.

That door had been especially built that through it He might get into His world. Then it nearly failed. But for His wondrous patience and wisdom it would have failed to serve its chief purpose of being a door. It slammed shut. It was barred by heavy logs, placed up and down and cross-wise. It was all overgrown with thorn bushes and vines. It was guarded by soldiers armed with spear and knotted thongs.

But He went steadily on, pushing His way through the crossed logs, which clung to Him as He pressed on through thorns and thongs, yielding up His life in the effort, and wearing to this hour the terrible mark of cross and thorn and thong. But He went through the door. He reached His world.

Jesus came for a world. He died for a world. He entrusted His disciples with the task of telling a world of His passion and death. The main purpose of the Church's existence is precisely the same as that of the Israel nation, to be a messenger of His truth and himself, to the whole world. And what is true of the Church is true of each member of it.

Now our Lord Jesus asks each of us to live for a world. We are to follow Him. We are to be as He was. He worked in a carpenter shop for most of His years, and did good work. He was a good carpenter, but He was thinking about a world. That was more than a carpenter shop; it was a centre out from which He could reach for and touch a world. That carpenter shop was a part of the world plan; so may mine be.

The Holy Spirit has peculiar transforming power. He made that Nazareth carpenter shop a centre of influence that actually touched and moulded a world. He can do the same thing with any kitchen or office or mill. To the unopened eye it is merely a home with commonplace round; it is only a shop with tiresome routine, narrow walls, and narrowing influence. To the Jesus-opened eye and the burning heart it is a sacred spot where the obedient Nazareth life can be lived, and where the whole world can be reached and influenced.

THE LIFE WE LIVE.

Our Lord Jesus has given to each of us a five-fingered hand with which we can reach out from any centre and take hold of a world and help change it for Him. Five fingers in that spirit-hand, four fingers proper, and a thumb. And the daily round is the gymnasium in which that hand can be made large and supple and far-reaching in its grasp.

Look a moment at these fingers. There's the life, lived day by day amid commonplace circumstances, lived for Jesus, even as He lived in humble cottage home and carpenter shop. This is the index finger; it gives direction to all the rest. The life is the basis of all. The rest narrows in power to the limits of the daily life, or is

broadened and deepened by it. "The life is the measure of all else. Nothing human equals the power of a simple, unselfish, purposeful life.

This lies at the root of all praying and service. The life decides how much the prayer shall mean. His grace will help us live that life as it should be lived; only so can it be lived. That life may be lived within as narrow a space as the Nazareth shop, and in as commonplace a spot as the Nazareth village, but its influence can go out to a world, even as He has done. The home or shop becomes a world centre by the life being lived there. This is the first and greatest thing given us to use in helping our Master in His world.

There's a second thing—the voice. This reveals the inner life by what it says, but chiefly by how it is said. The voice unconsciously takes on the character of the inner dominant spirit. This is the third finger, the heart finger. Old folk-lore connects it with the heart; so it has become the finger bearing the ring that stands for union of two hearts. In all the world it carries the heart emblem.

The heart is revealed most through the voice. The eye can do it in the light; the touch, and the voice, in both light and night, the touch much, the voice more. The voice is the second chief messenger of the life; it can do most next after prayer in transmitting the power of the life to others. The voice can be used to speak for Jesus, not simply in its words, even more in how they are said; not simply in telling the Great Story in chapel or class or meeting, but in telling it indirectly in kitchen and office and sickroom, when perhaps everything tempts to sharp spoken irritation, or critical sneer, or light banter. Yet it can be made so, not by thinking of the voice itself, but by control of the secret springs of the heart.

ACTING THE STORY.

There's a little finger to this hand, yet little only by comparison with the others, big in itself and indispensable in a strong hand. That is the service we can do. There's the direct telling of the Story. There's the yet subtler indirect service of telling it by kindly act and helpful deed.

A chaplain was going over a battle field at the close of a terrible fight during our civil war, looking for any to whom he could minister. He found a man sorely wounded and much exhausted, and asked if he might read and pray with him. The man simply said, "I'm so thirsty." Quickly as possible a drink was gotten, and the chaplain tenderly supported him as with much difficulty he drank. Then he said, "I am so cold." The chaplain took off his outer coat and wrapped it about the man's shivering body. "If I had something under my head it would be such a help," the soldier said. The only thing the chaplain could think of was his inner coat, so off it came and was carefully tucked under the tired head. Then the soldier, with softened glance in his eye, breathed more easily as he said quietly, "If there's anything in that Book that makes a man do what you have done for me, let me have it." But the message of love had already been told, and was only made a bit plainer in meaning as a bit of the Jesus story was read, and the soldier's heart touched anew by it.

Service is a wonderful privilege. No life is complete or natural without it. Yet the service is always less than the life or prayer. Where the Lord Jesus has touched the heart there's a passion to spend and

be spent out for Him in glad service. Yet we serve best not by the service we give, but by the sort of life we may live. The message spoken gets its chief power humanly, all unconsciously to the speaker, in a strangely subtle way, from the voice that speaks it, and that means from the personality, the inner spirit that speaks out through the voice.

THE TRUE MEASURE OF VALUE.

Then there's the long finger, the middle finger of this hand; that's the bit of gold we loosen out for our Lord Jesus. Yet the imprint of the mint that tells the ordinary value of the coin is wholly useless here. You can't tell the real value of gold by the stamp of the mint, but only by the red tint of sacrifice upon it. There's a lot of money given that does great good no doubt, but it is like the smallest copper coin beside the five-dollar gold piece, or the guinea, in comparison with the money whose giving has cost a bit of the giver's life. The value and practical power of gold depends wholly upon what it is in the heart that prompts the giving. The heart touch is the real mint-stamp of value. These ordinary measures of value are such crude bulky affairs when it comes to helping human lives.

A little bent over woman, very plainly clad, with one eye gone, and the marks of suffering showing plainly through her gentle smile, slipped a silver coin into my hands as I passed out of a meeting up in Sweden, though nothing had been said about money. The quick impulse not to take it from her was checked by a subtle something which constrained me to accept it. But the feel of the coin touched me with awe. And as I walked out and looked at the humble coin I tried to read its value by God's measurements.

But I found I wasn't skilled enough. My eye was not practiced enough to decipher the figures. There was a life, a heart's strong, tender passion, there was pain and sacrifice in that coin. I felt it. It was these that were being borne by the silver messenger out to touch other human lives. There was the same quality as our Lord had put into the gift of Himself to a world. And there would be the same sort of irresistible power as that life, being given out for Jesus sake, would touch other lives through the medium of her gift. A fresh touch of awe came gently stealing in as I became that woman's messenger to carry a bit of herself in carrying the Jesus story out to the needy world. The value of money lies in the life out of which it comes.

There's still another measure of values here. How strange the earth scale of values seems! The value of what is given is determined by what is left. Those two little copper coins, bearing the Roman imprint, cast into the temple treasury by the widowed woman, all unconscious of our Lord's watchful eye, turned the scales completely against the many silver and gold coins thrown in that day. The gold coins proved so light as the little copper went in that it must have been pitiable to the Master's eyes to see the spirit scale fly up into the air. What is left fixes the value of what is given.

There's a peculiar something about gold that makes it the index of the inner life. A man may be owned by the gold which he owns, and so it tells of the slavery in which he is held. There can be a practical transfer of personality through gold. You can go through your gift and change things far away, for its actual power yonder will

depend on your inner thought and purpose in giving it. There can be a doubling of one's personality, for the part of you bearing your name is busy here, while the part of you loosened out by the means of the gold is busy somewhere else.

This thin long golden finger, held in its true place by the others, can reach out clear around the world. And the life and love and sacrifice that have gone in at the giving end go out at the other end in unweighable, unmeasurable transforming power.

"THE GREATEST OF THESE."

But the hand is not complete yet. There's the thumb, the binding, the organizing member of the finger family. The thumb joins the others together in united action. It changes the fingers into a hand, and the hand into a fist. It is no longer a group of fingers each with its own traits and duty. The fingers are merged into the hand, the clenched, gripping, pushing, drawing hand, ready for action, gentle or vigorous.

The thumb of this spirit hand is prayer. Prayer is the subtle power that radically affects everything else, and that joins all the rest in united action. Prayer is the chiefest thing. It gives the passionate desire to reach out to the world Jesus died for. Then it becomes a spirit messenger taking these others out for their blessed world ministry. And in turn each of these others act upon the prayer.

For prayer is not mere earnest repeating of words. It is more; through the earnestly repeated words the life is going out as a spirit-force to the thing or person or place prayed for. And prayer makes that out-going life itself purer, gentler, stronger. The voice, which becomes the expression of the whole personality within, strengthens and intensifies the power of that personality. And prayer takes the subtle power of the personality out to be felt by those for whom the prayer is offered.

So prayer gives the real power, unseen but the more tremendous and all the more felt to the bit of service done; it makes the man serving infinitely more than the thing done, to those touched by it and him.

And prayer is the medium through which gold gets any value at all in really touching human hearts and lives. It brings and keeps the heart into that fine heat which gladly makes what sacrifice may be needed. It envelops the gold with the spirit of life and heart and sacrifice as with a fine invisible atmosphere. So it reaches the heart and affects the life and makes the irresistible power of sacrifice felt at the other end.

It is all because of the blood of our Lord Jesus. It is all through the marvellous power of the Holy Spirit. He breathes upon these wondrous, human, God-given powers. and brings out the exquisite harmony within. Only He can, else the human instrument is mute or discordant, and without power.

For prayer is more than asking, though it is that. It is more than pleading and claiming, though it includes these. It is the putting of one's self in simple full touch of heart and spirit and life with our Lord Jesus. We do it in the purpose of our hearts. It is possible for us because of the shedding of His blood, by which we can get past our sins and weaknesses close up to Himself.

That close touch of our spirit with His is the very heart of prayer. It is not a matter of feeling that it is so, but of knowing that when we go to meet Him He

comes to meet us. I go alone to pray. He is here by my side. From Him there comes into me new life, new strength, new cleansing, new stimulus; both body and brain and spirit come under the influence of that wondrous Presence. As we practice yielding more to Him, we become more open to Him, and so more is allowed to come in, and more does come in. The sun is giving all of itself out to all the earth, but each plant and flower gets only what it takes; the grass takes green, the rose red, the oak its sturdy strength, and the lily its beauty. The Master is giving all of Himself out to each of us, but we get only what we take in or allow to come in.

Then there's the other side: through out prayer (and the life back of the prayer), He goes out through us. We become the human channels through which He goes out to touch and bless those persons and things we pray for. There is no power apart from our crucified and risen Lord Jesus. He goes out into the life as it goes its humble round; out into the voice, gently or earnestly speaking about whatever it may speak about. He Himself goes into the bit of service done in His name. It is Himself that gives the peculiar subtle power to the gold whose red tint tells of one's own life blood given out in its giving.

This is the meaning of prayer. This is the one secret of power. We simply become that through which He manifests Himself. And this is the whole meaning of that much-talked-about, little-understood thing called "power." Our Lord Jesus, thorn-torn, nail-pierced, now glory-crowned, manifesting Himself—this is power, and only this. All power has been given unto Him. All power is in Him. All power comes out from Him as He is allowed free play in our lives; from Him, through us, out to his world.

CHANGING THINGS.

Now this praying is to be for a world. Let the outer round of life be what it may, in the good providence of God, a carpenter shop, or a tent-maker's, a fishing boat with mended nets, or a shepherd's crook, school-room, office, kitchen, or well appointed home where many circles intermingle. Let it be lived to His glory, by His grace, that the radiance of His unseen presence may not be missed by those we touch.

Then let there be The Quiet Time, when you go to meet with Him. It must be planned for. It is usually very difficult to get, and yet more difficult to keep as a habit. But a difficulty is a chance for a victory. Get alone daily with Him. Try hard to do it when you are freshest in body and mind. It may be in the early hour before the sun has yet gotten to you, before the day's noise begins. That's the choice time. It may be at the day's close that you try to quiet down for a fresh touch. If it be the first it is pretty sure to include a bit of the second.

Here is the Book which He watches so jealously that no word of it shall ever fail. Here is the little map or globe of the world for which He died, and for which I am asked to live. Put the Word of God and the world of God side by side; the one He Himself gave, and the other He gave Himself for.

There's a moment of prayer. The Master is here. You may not realize it; that's a matter of feelings. But you can recognize it, and thank Him for His presence; that is a matter for His world; then the bit of prayer, personal, for the loved ones, for the heart's desires; then out for some part

of His world. Today you spend some time in India, tomorrow in China, and so on around the earth you may go each week.

And things are changed. They are changing some as you pray. And the Master's heart is gladdened. You have helped. His expectation will be realized and His heart satisfied sooner.

This is the spirit-hand each one of us has—the life, the voice, service, gold, and prayer. With it we can reach out around the world and change things for Him who died that they might be changed. He asks us to do this. His earnest voice comes anew these wondrous, epoch-making, twentieth-century days, calling earnestly, "Lend a hand." Let us do it.



A PROTEST.

THE United States Congress has annexed Hawaii, and these little mid-ocean Islands have become an integral part of the Great Republic.

The capital of the Territory is Honolulu, and Honolulu will be, forty or fifty years hence, of the greatest importance to the people of the United States. And yet there is danger that millions of our great nation will never know the name of our beautiful city.

Those who gave to the Hawaiian people, letters, were led to adopt the Southern European sounds for the five letters a, e, i, o, u, and the system was so phonetically adapted to the Hawaiian ear that the child in the Hawaiian schools of forty years ago did not spend one hour in learning to spell, but spelled every word of his own language correctly, and inevitably correct.

The name of the capital city of this Island group is Ho-no-lu-lu. Pen or pencil could never produce result more simple, more complete or satisfactory than that, and yet a large proportion of the ninety millions of our nation, if asked the name of the Capital of The Territory of Hawaii, will say either

Hanalulu
Hanalula
Honolulu or
Hon-o-lula.

Ho, represents the sound that is given the farmer's implement written hoe,
no, is simple no,
lu, is simple lu and another
lu, is simple lu.

Nothing in the way of writing can be more simple than, ho-no-lu-lu.

It is said that a rose would smell as sweet by any other name. I have small hope, but an earnest desire that the bright people of America should know the name of my native city.

Yours truly,

KAMAAINA.

GENERAL SUPERINTENDENT'S DIGEST OF FIELD REPORTS.

MARCH, 1913.

FROM the reports for the quarters ending September 30 and December 31, 1912, the following items of interest are culled:

The reports indicate activity in community extension work. Thus one evangelist was successful in crowding his church with non-Christian Chinese at a recent special service, by personal invitations. Another has busied himself visiting camps, and in preaching at other points, distant from his own field. One of our missionaries has aroused his congregation to personal effort in seeking out non-church goers, and in bringing them to the Sunday services. Another has been making a thorough canvass over an extended field, looking out for new openings for evangelistic work, and seeking out the people in their homes. There has also been a marked readiness to reinforce missionary effort among other nationalities, and to keep in touch with every opportunity.

The activities of our workers are of multifarious variety. From preaching and evangelizing, they have compassed apparently the whole gamut of possible service, circulating tracts in reading circles, selling Bibles and Testaments, giving away magazines, serving on committees of improvement clubs, inducing individuals to start savings bank accounts, organizing boys' and girls' clubs, organizing new missions.

New forces have been welcomed in several localities. Among them a new settlement worker; and a Christian physician in a needy field; and the stimulating presence for a while among our Japanese people of a missionary from Japan.

New impetus has been given to some of our missions by the ordination to the ministry of men who had hitherto proved their success and personal worth and fitness; and similarly by the return in physical vigor to his work in the ministry of one whom we had feared might be permanently laid aside.

Some phases of new mission effort have been the inauguration of the Kahlui Kindergarten; the promotion of work among the Filipinos at Koloa; the inauguration of work among Filipinos on Oahu under the leadership of Rev. Simon Ygloria; and of work among Porto Ricans and other Spanish speaking people under the leadership of Rev. Thos. Anderson; new effort for young women and girls at Beretania Settlement; the union Mission at Paia for all nationalities under Mrs. F. M. Simp-

son; and the Sunday evening service for Japanese at Palama Settlement.

We note the following encouraging features, viz.: A gift to the Hawaiian Aid Association of \$250, making it possible to increase the salaries of Hawaiian ministers on Hawaii to a minimum of \$480; the genuine interest developed in religious services where hitherto but slight interest has been evinced; unusual religious interest in several churches and missions where large accessions to membership have been received; the evidence of increasing solidarity in promoting mission work; and the increased attendance at Sunday services in many instances.

Sunday School Institutes have been held all over the Territory. Such topics as these have been discussed: "Shaping the Child's Life to Promote Religious Belief"; "Material for Sunday School Lessons"; "Selection of Leaders and Teachers"; and "Methods of Teaching."

These Institutes outside of Honolulu have been largely attended, and Sunday School workers have manifested genuine and intelligent interest in the matters discussed. Several new Sunday Schools have been organized at various points. An increased attendance is reported from some Sunday Schools, while a decrease is noted elsewhere. The English supplement to the Hoaloa, containing suggestive notes on the Sunday School Lessons and Christian Endeavor Topics, together with stories and illustrations suited to the religious needs of the young, has now completed its first year of publication.

The study of the Bible has evidently gained new impetus. We quote as follows: "We have just started a Bible class for Japanese young men." "We shall soon begin a Bible and Mission Study class for young people." "Our Bible woman is doing good work in the houses of the people." "We are familiarizing our young people with the Bible." "We have started a mid-week Bible class attended by fifteen adults, and the result has been a renewed interest in Bible reading." "A Bible class is held for Japanese young men each morning. The Buddhist priest is among the number."

The influence of our churches and missions extends beyond the nationalities for whom primarily they are supposed to exist. Thus we hear of Chinese children going regularly to Hawaiian Sunday Schools; of Filipinos attending Sunday Schools at Union Churches; and of Hawaiians, Americans, Porto Ricans, Japanese, and Russians studying together in the same Sunday School.

There have been some gratifying stir-

rings of benevolence and of ambition towards self-support. At one place systematic giving by every member of the church has been undertaken. At another, the system of tithing has been adopted. There has been generous giving among the members of Hawaiian Churches in behalf of a new building for the church at Kalaupapa. One Chinese Church, feeling the need of extensive repairs on their house of worship, have resolved to get all the money they can from themselves first before asking any one to help them. Another church, facing the need of a new parsonage, have already among themselves, subscribed one-half the expected cost.

Among our various churches and missions there are repairs and new buildings always under way.

Thus we have quite a list of newly completed structures, of repairs and additions, of buildings nearing completion, of plans for new chapels and parsonages, of pressing need for enlarged quarters, of purchase of property, and of deeds secured to church sites,—all showing a material activity that has vital relation to deepened spiritual life and a sense of obligation to meet new demands.

There have been discouragements, in some instances, due to shrinkage in Sunday School attendance, to enforced removal of families on account of drought, to unfortunate dissensions, to the difficulty of retaining the older young men in Sunday School, and to the increased cost of living, which has proved an anxious burden to many.

The problems presented by these discouraging features have been faced, and with hopeful indications of a wise solution. Our biennial elections are frequently a disturbing feature in the activities of our Hawaiian Churches, but this year the life of the churches was probably less interrupted than usual.

Two Hawaiian ministers have died, and two others have been incapacitated by prolonged sickness. One active pastor has temporarily laid aside ministerial work. These losses, coming at a time when our Hawaiian Churches are undermanned, confront us with a grave perplexity.

I cannot close this digest without making two quotations from the successors of two of the Board's workers.—one of whom has felt compelled to relinquish many of his duties owing to advanced years, while the other has been obliged to seek a change of location and rest, hoping soon to be at work again.

Of Rev. E. G. da Silva, Mr. Santos writes: "The former pastor, Rev. Mr. da Silva, did a splendid work, especially

among the young people. They still retain and cherish in their hearts a warm love for him. He well deserves it."

Of Rev. O. H. Gulick, Mr. Scudder writes: "Mr. Gulick has been Superintendent of Japanese Work for eighteen years, a large part of that time having charge of the entire Japanese Department, and at the time of relinquishment of his responsibility was in charge of our large and flourishing work on the Island of Hawaii. He has fathered the work almost from the beginning of its connection with the Hawaiian Board and guided it in its development from a force of ten workers, with a budget of \$3150.36 to a force which, including wives, all but five of whom are definitely engaged in some branch of the work, now numbers forty-five, with a budget of \$15,279.90. The Japanese have contributed during the past year, for new buildings alone, more than two and a half times as much as the amount of the budget for the year in which Mr. Gulick first assumed charge of the work. His broad sympathy, his understanding of the people, and his wise management have won for him the full confidence and love of the Japanese people, and it is with great regret that we lose his official relationship with the Department, but with great gratitude that we are still able to avail ourselves of his valued services."

—W. B. OLESON.



ANOTHER of the Cousins has passed over yonder.

Alvah Clark's boyhood was spent in Lahainaluna and Wailuku, in which places his father was a missionary teacher and preacher. His Wailuku home had previously been the childhood home of General S. C. Armstrong. He was also one of the early students of Punahou School.

Leaving the Islands in 1849, with other missionary children, he made the voyage around Cape Horn, landing in New Bedford, Conn., and thence went to relatives in Boston in order to pursue his education. His stay in the States, however, was short, and returning to Honolulu he engaged in business with his brother-in-law, O. H. Gulick. The firm of Gulick & Clark was established on the N. E. side of King street, on the site now occupied by the Metropolitan Meat Market of Honolulu. This firm witnessed the commencement of the business of Hall and Dimond, and preceded the founding of Castle & Cooke. For a short time he was postmaster, succeeding Henry M. Whitney, who founded the institution of postoffice in Honolulu. He was also part owner of the clipper schooner Nettie Merrill,



ALVAH KITTREDGE CLARK.

Born in Honolulu, Nov. 22, 1831.

Died in Oakland, March 22, 1913.

which was built for him in New York City and came to these Islands through the Straits of Magellan.

Mr. Clark was married in Honolulu in 1857 to Mrs. Harriet Merrill Hutchinson, who died in 1861, leaving two children, the survivor of whom is Mrs. John A. Scott of Hilo. Soon after the death of his wife he left for San Francisco, and has resided there and in Oakland the most of the time since. He married, for his second wife Mrs. Rebecca Bonny, who, after forty-five years of happy married life, still survives him in Oakland.

Mr. Clark was a great reader and a most interesting and lively companion. He was heir to a modest and lovely disposition, and will be mourned by all who knew him and by many of the best people of Oakland.

—O. H. G.



COMMENTING appreciably upon Professor M. M. Scott's reply to Dr. Eliot of Harvard University, which appeared in the Sunday morning *Advertiser* of March 30, under the caption, "The 'Melting Pot' Mixtures," former Attorney General Wickersham, in an interview with a FRIEND representative, expressed in terse, convincing fashion his personal views on the subject of racial intermarriages. While stress of time did not admit of a study of the race mixtures in Hawaii, Mr. Wickersham is deeply interested in the science of eugenics and has gone more or less deeply into the subject.

In the opinion of Mr. Wickersham, Professor Scott scored most convincingly in the argument that in his preliminary address before the Sociological Society formed some eight years ago by the chief scientific men of England, the Right Honorable James Bryce, newly elected president, stated that he had examined all the libraries and book stores of both England and France, and that he could find no work on the subject with any degree of authority. Likewise in the historical evidence of the successful blending of the Ostrogoths and the native Latin-Romans in Northern Italy, which Professor Scott offers to disprove the assertion made by Dr. Eliot that he doubts whether the blend between the Teutonic and Latin races results in good. While with Professor Scott, he pays due deference to the educational status of Dr. Eliot and his reputation for conservatism, Mr. Wickersham is of the opinion that his wide sweeping statements on this subject are based on hearsay and preconceived evidence rather than scientific data.

In justification of his personal views on the subject, he cites the agglomerate which has produced the proud and discriminating Anglo-Saxon race.

Mr. Wickersham professes a deep interest in social reform, particularly with reference to penal institutions. He was instrumental in introducing the bill for the parole of prisoners which has been on the statute books since June, 1910, and was active in the preliminary measures which put the law into successful operation. His observations of jails in general have resulted in the belief that they will all bear investigation. Honolulu, he believes, will be the better for the proposed probe into the condition of her jail, not because he has reason to believe that local officials are more careless than elsewhere, but because without a periodical investigation the general public is not likely to know of the condition of such institutions. It is his belief that civic bodies should be appointed whose duty it would be to interest themselves in improved jail conditions. For Hawaii he suggests a Board of Visitors appointed by the Governor, whose duty and privilege it would be to investigate and make reports at fixed periods. If this policy were followed throughout the country, there would be no jail "scandals" and the humanitarian instinct would be deepened.

Drifting into a brief discussion of local political affairs, Mr. Wickersham voiced a hearty approval of the Frear regime, declaring that he had found general conditions in the Territory much better than he had anticipated. In Governor Frear he believes the people have

a most conscientious and valued officer, and that the Territory is fortunate in having a man of his caliber at the helm in this time in its history.

Mr. Wickersham enjoys a personal acquaintance with President Wilson. He impresses one, he says, as a thoughtful and reserved man, exceedingly pleasant in manner, but withal direct and firm. In conversation with him one is struck at once by his excellent command of language and the simplicity of his expressions. Summing up his personality, with no reference whatsoever to his political affiliations, he declares the new executive to be "a man of thought and intellect rather than of action."

To his enthusiastic report of the volcano trip, Mr. Wickersham added an extra dash of flavor by a scientific appreciation of the work of Professor Jaggard and Professor Wood, in charge of the station maintained the Massachusetts Tech. He gained a most favorable impression of the Island of Hawaii, and was much pleased with the apparent comfortable condition of the people. Individual gardens and the thrifty looking homes excited enthusiastic praise.

"I once read a book, entitled 'The Pleasant Land of France,'" said Mr. Wickersham. "Perhaps I cannot better sum up my impressions of your neighboring island than by twisting this phrase into 'The Pleasant Island of Hawaii.'"

The city of Honolulu came in for a generous share of praise at the hands of Mr. Wickersham. "Despite the number of Orientals here," said he, "the city is essentially American. Except for its tropical vegetation and conformation, Honolulu differs but little from a thriving town in Louisiana or some other Southern state. The atmosphere is American, and the people one meets are in no wise different from those with which we rub shoulders in our mainland social and political life. We have had a good time here, and it has been decidedly worth while."

The trip which the former Attorney General is now enjoying fills in a break between the four years of official life just ended and the resuming of private practice. With him are Mrs. Wickersham, the Misses Bowers and Noyes and Mr. F. P. Moore of New York. They will visit Japan, Korea, China, and will return home via the Trans-Siberian Railway through Russia.

—E. V. W.

Hawaii has sent nearly \$10,000 for the relief of the Ohio sufferers. Of this amount the Chinese contributed more than one-tenth. Liberal contributions were also received from Hawaiians, Japanese and Portuguese.

What "Honolulu Beautiful" Means to the School Children

In an effort to enlist the children of the public schools in the "City Beautiful" plan, the Outdoor Circle offered to give to the Department of Instruction 1000 copies of the March number of *The Friend*. In compliance with a request from the teachers, twenty-five copies were given to the library of each school for supplementary reading. The remainder were distributed by the teachers in the various schools of the city as awards of merit for essays on the subject: "How to Make Honolulu Beautiful." The following are some of these essays.

Kaiulani School.

Since Honolulu has been called the "Paradise of the Pacific," and is situated at the crossroads of the Pacific Ocean, it must be made very beautiful. The way to do it, is for all to join together, to help to work. For instance, when we see some one throwing some rubbish out in the street, we must go up to the person and kindly ask him not to do such things, because in doing so it will spoil the looks of the streets.

If we traveled across the sea and wandered into a village in Africa, we should be amazed to see how the ignorant people live in the midst of dirt. Those people have no idea of health or tidiness. This is a savage's way of keeping a town.

We are surely well educated enough not to follow their ways. There are parts of towns, even in America, where a citizen would be greatly ashamed to take a visitor. "What a dirty and tumble-down place this is!" the visitor would say. This is no way of making a beautiful city.

At one time about a dozen visitors came to Honolulu by steamer from San Francisco. When they arrived they got into an automobile and started for the Pali. As they came near the Country Club, some of the visitors saw the beautiful vines right near there. Others were turning their heads to see it, but it was just too late; the great billboards were in the way. Now if the city should take those billboards down, it would be a hundred times more beautiful.

We could beautify our city by having good roads and planting trees on some of the roadsides. For instance, on River street there are trees growing on both sides of the river, and how much more beautiful it is going to look. We pupils can help to beautify, and give

a good name to our city, by taking good care of our own schoolhouses. In doing this, we must never mar the walls or cut and injure the desks, or make them unsightly. Not only this, but we must see that the sidewalks about our schoolhouses are not littered with papers and rubbish.

To do good to our city, we must be respectful to everybody. We must show the same courtesy to people who wear plain clothes as to those who wear the latest fashions. We must never be less kind to any one on account of the color of his skin, whether it is brown, or yellow, or black, or white.

When we grow older—old enough to vote—we must so vote as to make our city the most cleanly and most beautiful place in which to live. We must vote to have plenty of good water and bathhouses, to keep the streets well paved and brightly lighted, and get rid of the houses where disease always takes place.

One of the most important things I want to do, when I am old enough, is to vote for true and honest men who will make a city of real homes. I will try to help as much as I can in cleaning and making everything near my place look well. If every person will do this, Honolulu will soon be one of the most beautiful cities in the world. Everybody who comes to see our city will say, "What a wonderful city this is!"

—Frederick Goo, Grade VIII.



The first tree planting by the Kaiulani School pupils was before the inauguration of Arbor Day in the Hawaiian Islands. In 1900, a year after the organization of our school, Governor Clegghorn presented us with a little banyan tree, which he had rooted from the famous tree at Ainalau. Robert Louis Stevenson, the poet, paid a beautiful tribute to Kaiulani, for whom our school was named.

The little banyan tree was planted with appropriate recitations and songs, among them being the "Grandpa Tree," by Mrs. Frear:

"Swing on the beard of the Grandpa Tree,

Then climb where none can be seen;
Hide-and-go-seek is a rare good game
Within his dressing gown green."

Another memorable day was the day when Mr. and Mrs. Gerrit P. Wilder visited our school. They gave us seven rare and beautiful hibiscus. By Mr. Wilder's directions six holes had been dug about a central one, and the entire school assembled to take part in the exercises. He told us that he was going to name the plants after the days of the week, the central one, "Sunday," being called the "Lillian Wilder" hibiscus. Around "Sunday" were the plants representing the other days of the week. The "Tuesday" hibiscus is called the "Kaiulani School Hibiscus," after our school.

Two years ago, when Mr. Cleghorn was out here to visit our school, he planted the Jacaranda, which was his favorite tree. That year we decided to substitute October 16, which was Princess Kaiulani's birthday, for our Arbor Day. The children grouped around Mr. Cleghorn while he planted the tree. Mrs. Frear asked him to come again the next year and plant another tree for us. He said: "I am getting to be an old man and am living on borrowed time. But if I am here, I'll come." But he died before Kaiulani's next birthday came round.

Many of the trees growing in our schoolyard are cared for by the children. Among these is a row of Golden Shower. One of these was planted by Mr. W. H. Babbitt, who was then Superintendent of Public Instruction, and the tree is called "Mr. Babbitt's Tree." Next to the hibiscus hedge is a row of Poinciana Regia, which looks like a flame of fire in summer. All our trees have been grown with great difficulty, because the coral is near the surface. But the children have shown interest by taking good care of them. In this way we are helping in the larger movement called "Honolulu Beautiful."

—Florence Apana, Grade VII.



Central Grammar School.

Once upon a time there was a man who was traveling around the world.

The first city he visited was filthy and unwholesome. The people were noisy and quarrelsome. They threw their rubbish in the street. The sidewalks were covered with peels of fruits. The schools were not kept clean, and the desks and the blackboards were injured. This city is not beautiful, because the people were careless and did not obey the laws.

The next city he visited was kept clean and beautiful. The streets were kept clean, and in some places he saw trees growing along in a row. This helped to make the city beautiful. The schools were kept clean and the children

were not noisy. There were public parks for the children to play. The cottages were neat looking. There were flowers growing in the parks and nobody was allowed to pick them.

This city is beautiful because the people obeyed the laws.

—Pin En, Grade V. B.



Having arrived in the city of Honolulu, I was much impressed by the streets, which were narrow, not properly paved and not well watered in comparison with some of the beautiful streets I had seen in Germany.

To make our city beautiful our streets should be better taken care of. They should be watered and swept oftener. Each can do his part in keeping them clean, by not throwing peels and papers on the streets and by teaching young ones.

The sidewalks, if not cemented, they should be planted with grass. They should be swept often; for where the streets and sidewalks are clean the people are inclined to keep their front steps and halls clean.

Yards with nice lawns and gardens adorned with pretty flowers help to beautify our city too. Honolulu has quite a few pretty parks; but there should be a few more in the crowded parts of the city for the children to play in.

The public baths add to the pleasures of the people, and it would be nice if all the beach was given up for public baths.

The city also would look nice if all the houses were set back a little ways from the street and had nicely kept front yards.

Vacant lots should be kept nice and not used for dumping places, and the billboards should all be torn down.

But in spite of these facts Honolulu is a beautiful city, with beautiful residences, parks, and many points of interest.

—Mae Walker, Grade VIII.



Pohukaina School.

The people of the city are always trying to make the city more beautiful. Why do they beautify the city? There are two reasons for it: one is to make the people healthy and happy, another is to make the foreigners visit our city, and then our city will become rich. Therefore many beautiful parks have been established in the city. They are the Manoa Park, Makiki Park, Thomas Square and some other parks. The Manoa Park is located in the Manoa Valley and it is distinguished for its good temperature. The Makiki Park is very beautiful. The people plan to

make a hibiscus hedge and to establish a new park. Thomas Square is in the middle of the city, and there are flowering trees being set along the cross road. In the Alapai Plaza grass was planted a few days ago. They had established in Kalakaua avenue a grass plot, and they have planned to plant cocoanut palms in it.

To beautify the city, the streets must be kept clean. The only way to clean the streets is to keep the sidewalks neat. The streets should be well watered to prevent the dust coming into windows, and the mud holes must be filled in, for the purpose of having good vehicle roads.

Beautifying the city cannot be done by the government or the grown people alone, therefore school children must help them. The bad habit of throwing papers must be stopped, and we must learn to throw the papers in the rubbish heaps. Some of the boys are too fond of climbing trees, and sometimes they happen to break the branches. This must be stopped also. If we see these boys who do it we must ask them to stop it.

A beautiful city must have beautiful buildings and clean yards; also clean school yards, and beautiful lawns with grass growing in them. Another great thing is to have good, kind, honest people. If we have these things, the city will be clean and nice. So everybody must be ready to help each other.

—Keige Suzuki, Grade V.



There is a park up at Manoa. The park is triangular in shape. They planted royal palms in the park. There is another park up at Makiki. The people are trying to make a new park. In Thomas Square they have begun to plant flowers along the cross roads. They planted grass in it. They planted grass along the Kalakaua avenue, and they also planted cocoanut palms.

If the city is to be clean and beautiful, the sidewalks must be well kept. The street must be well watered to prevent the dust from flying into the windows. The mud holes must be filled up.

When the school children see papers on the ground, they should pick them up. When we see children throwing paper, we must stop them. They must throw the paper in the rubbish heap. And we must stop them from marking the walls and sidewalks with chalk. The sidewalks must be clean, and the house must be clean, and the fences must be fixed. Children must not break the young branches from the trees, and we must prevent other children from doing it also.

If we want the city to be beautiful, we must keep the house walls clean.

PEACE DAY 1913

PROGRAM FOR USE IN SCHOOLS IN HAWAIIAN ISLANDS

Day schools are requested to celebrate on Friday, May 16th. Sunday schools are urged to avail themselves of the Universal Peace Anniversary which falls on May 18th.

HYMN.

ADAPTED FROM PRINCE OF PEACE.

(Tune—Aletta)

Prince of Peace control man's will,
Bid Earth's struggling throng be still,
Bid each fond suspicion cease;
Win all nations unto peace.

Thou hast bought mankind with blood,
Opened wide the gate to God,
Peace is asked, and peace can be,
When all lands from greed get free.

Pride of nations, spurn it hence;
World-wide love, at once commence:
Let none longer learn to war;
Concord offers larger store.

Bulwarks build of kindness;
Shield thy foes from every stress;
Safety thus on thee shall wait,
Strength and beauty, grace thy gate.

THE LORD'S PRAYER

(in unison)

SCRIPTURE SELECTIONS.

"Blessed are the peacemakers for they shall be called the children of God."

—Matt. 5:9.

"The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy, and the fruit of righteousness is sown in peace of them that make peace."

—James 3:17-18.

"Put up thy sword into the sheath."

—John 18:11.

"for all they that take the sword shall perish with the sword."

—Matt. 26:52.

"Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy."

—Proverbs 12:20.

For "the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance."

—Gal. 5:22-23.

Recitation for a Beginner.

"The hand of Peace is frank and warm,
And soft as ring-dove's wing;
And he who quells an angry thought
Is greater than a king."

—Selected.

HYMN.

HEAR, O YE NATIONS.

(Tune—Lyons.)

Hear, hear, O ye Nations, and hearing obey
The cry from the past and the call of today!
Earth wearies and wastes with her fresh life
outpoured,

With glut of the cannon, and spoil of the sword.

A new era opens, transcending the old,
It calls for new leaders, for new ranks unrolled;

For war's grim tradition, it maketh appeal
To service of man in the world's commonweal.

The workers afield, in the mill and the mart,
In commerce, in council, in science and art,
Shall bring their gifts, and together create
The manifold life of the firm-built State.

And more shall the triumph of right over wrong,

Be shield to the weak and a curb to the strong.

When counsel prevails and the battle flags furl,

The High Court of Nations gives law to the world.

And Thou, O my Country, from many made one,

Last-born of the nations, at morning Thy sun,

Arise to the place Thou art given to fill,
And lead the world-triumph of peace and good will.

—Frederick L. Hosmer.

HOW QUARRELS BEGIN.

(Dialogue for two little boys)

Two little boys were talking together, when one of them said, "I wish I had all the pasture land in the world."

The other said, "And I wish I had all the cattle in the world."

"What would you do then?" asked his friend.

"Why I would turn them into your pasture land."

"No, you wouldn't," was the reply.

"Yes, I would."

"But I wouldn't let you."

"I wouldn't ask you."

"You shouldn't do it," he screamed.

"I should."

"You shan't."

"I will."

And with that they seized and pummeled each other in a rough and tumble fight. Such is a specimen of the cases for which nations war.—Selected.

THE RESPONSIBILITY OF PARENTS.

(A reading for a girl.)

"One great cause of war is false teaching in the home. Fathers have taught their sons to hate those whom they have hated, to keep the fires of vengeance burning on the family hearthstone until offenders against their rights were overtaken and slain or beaten down and enslaved. Aggression and conquest have been taught as a duty.

"Mothers have sung their children to sleep with ballads of enmity and strife, and entertained them during their waking hours with stories of battles and with toy implements of war, until the imaginations of the little ones were filled with pictures of blood and cruelty, and their young spirits charged with the frenzied desire to rush forth to fight and to slay. From their earliest years the children of the past, in home and school have been fed on hostility and war."—*Trueblood's Federation of the World*, page 33.

TAKEN FROM "THE UNITED STATES VS. PRINGLE.

The Atlantic Monthly, Feb., 1913.
(Reading for a Christian Young Man.)

On July 13, 1863, Cyrus Guernsey Pringle, in company with two fellow Quakers of Charlotte, Vermont, was drafted for service in the Union Army. Through religious scruples, the conscripts refused under any considerations to bear arms, and although, in the case of Pringle, a well-to-do uncle offered to pay the price of a substitute, the Quaker's ardent conscience would not permit him to tempt another to commit in his place the sin which he believed to be against the Word of God. Mr. Pringle died not long ago, and his diary, interesting alike as a study of character and as the record of an extraordinary experience, may now be given to the public.—*The Editors*.

"[The colonel] declared, furthermore, his belief, that a man who would not fight for his country did not deserve to live. I was glad to withdraw from his presence as soon as I could.

"I went back to my tent and laid down for a season of retirement, endeavoring to gain resignation to any event. I dreaded torture and desired strength of flesh and spirit. My trial soon came.

The lieutenant called me out, and pointing to a gun that lay near by, asked if I was going to clean it. I replied to him, that I could not comply with military requisitions, and felt resigned to the consequences. 'I do not ask about your feelings; I want to know if you are going to clean that gun.' 'I cannot do it,' was my answer. He went away, saying, 'Very well,' and I crawled into the tent again. Two sergeants soon called for me, and taking me a little aside, bid me lie down on my back, and stretching my limbs apart tied cords to my wrists and ankles and these to four stakes driven in the ground somewhat in the form of [an] X.

"I was very quiet in my mind as I lay there on the ground (soaked) with the rain of the previous day, exposed to the sun, and suffering keenly from the cords binding my wrists and straining my muscles. And, if I dared the presumption, I should say that I caught a glimpse of heavenly pity. I wept, not so much for my own suffering as from sorrow that such things should be in our own country, where Justice and Freedom and Liberty of Conscience have been the annual boast of Fourth-of-July orators so many years. It seemed that our forefathers in the faith had wrought and suffered in vain, when the privileges they so dearly bought were so soon set aside. And I was sad, that one endeavoring to follow our dear Master should be so generally regarded as a despicable and stubborn culprit.

"After something like an hour had passed, the lieutenant came with his orderly to ask me if I was ready to clean the gun. I replied to the orderly asking the question, that it could but give me pain to be asked or requested to do anything I believed wrong. He repeated it to the lieutenant just behind him, who advanced and addressed me. I was favored to improve the opportunity to say to him a few things I wished. He said little; and, when I had finished, he withdrew with the others who had gathered around. About the end of another hour his orderly came and released me.

"I arose and sat on the ground. I did not rise to go away. I had not where to go, nothing to do. As I sat there my heart swelled with joy from above. The consolation and sweet fruit of tribulation patiently endured. But I also grieved, that the world was so far gone astray, so cruel and blind. It seemed as if the gospel of Christ had never been preached upon earth, and the beautiful example of his life had been utterly lost sight of.

"Some of the men came about me, ad-

vising me to yield, and among them one of those who had tied me down, telling me what I had already suffered was nothing to what I must yet suffer unless I yielded; that human flesh could not endure what they would put upon me. I wondered if it could be that they could force me to obedience by torture, and examined my self closely to see if they had advanced as yet one step toward the accomplishment of their purposes. Though weaker in body, I believed I found myself, through divine strength, as firm in my resolution to maintain my allegiance to my Master."

CYRUS GURNSEY PRINGLE.



THE YOUNG SOLDIER.

Within a pleasant cottage home
Young Pierre de Challon dwelt;
Each day he for his mother toiled,
Each night beside her knelt.

But sounds of war o'erspread the land—
They filled his dreams by night,
Till he resolved to leave his home,
And hasten to the fight.

"Fear not, dear mother," were his words;
"I shall not long be gone;
And you with pride shall welcome back
Your loving soldier son."

She spoke not of her loneliness,
Her anguish even now,
But 'mid her blessings pressed a kiss
Upon his noble brow.

He reached the camp—exultingly
He moved to meet the foe,
And soon, 'mid groans on every side,
He saw the life-blood flow.

The God-sent promptings of his heart,
In vain he strove to smother;
He felt, each mortal blow he dealt,
That he had slain a brother.

With danger everywhere, to thoughts
Like these he dare not yield,
And madly fought, till, pierced with
wounds,
He fell upon the field.

For weeks a sufferer he lay
'Mid throngs of dying men.
The pomp of war—a hero's fame—
How worthless seemed they then!

By slow degrees his wounds were healed,
And then permission came,
To his beloved, far-distant home,
To drag his wasted frame.

His mother clasped him to her heart,
Then sadly looked on him—
Gone was his firm yet bounding step,
His once bright eye was dim.

"I will not leave you more," he said;
Her tears were her reply —
His sunken features plainly told
He had returned to die.

Beneath the vine-clad cottage porch
The invalid reclined,
While round his faithful mother's neck
His slender arm was twined.

The ripening grain before him waved,
Far stretching to the hills,
While mingled with the song of birds
The murmur of the rills.

A strain of sweeter melody
Upraised his mother then.
He listened to her evening hymn,
And feebly said, "Amen."

While yet the echoed notes were heard,
His weary eyelids closed,
His circling arm then slowly drooped,
And he in death reposed.

—S. S. T.



HORROR OF THE BALKAN WAR

By ANNA B. THOMAS

in the American Friend, Feb. 13, 1913.

Here in America, far away from the fearful war that has been devastating the Near East, we may talk quietly of this war opening the doors of freedom to the Balkan peoples; we may point out the kindly feelings that are said to exist between Turkish and Bulgarian students in some of the missionary colleges, and dwell upon the heroism of the doctors and nurses in the Red Cross work, until we lose sight almost of the unspeakable horrors that have been perpetrated, and begin to feel that after all may be the war was God's appointed way of driving the Turk out of Europe, and that it would never do to put an end to the use of a weapon that can prove itself so effective.

I admit that under existing conditions the war was inevitable, but none the less must I regret and deplore it, nor do I feel one whit more ready to admit that war is a solution of any difficulty. Look at the Balkan peoples. They were a fine, strong race; for centuries suppressed and oppressed, deprived of civic rights and educational opportunities, living until recently under one of the worst governments of the modern world, yet they have preserved sufficient manliness and virility to call forth the admiration of all. They have marched out to strike a

blow for freedom, cheerfully sacrificing property, business, home, even their own lives; and in eight short weeks as many men have been done to death as perished in the whole four years of our American Civil War. Will they gain what they have been fighting for? It looks as though they would, but at what a price! Bulgaria has called out all her male population under seventy years old, to be exposed, should hostilities be reopened, to minie gun and Mauser bullet, to pestilence and starvation, to moral degradation worse even than physical death, and where I ask you, in the next generation will be that splendid physique among the Bulgarians about which we have been hearing? Where will be the strong, sturdy fathers of the coming race?

Now take another side. Christians and Turks have been at daggers drawn from earliest days. Always the sword, always hatred and cruelty on the one side, met, alas! by hatred and hostility on the other, and to this again there is no end, for

"What can war but endless war,
Or hate but hate still breed?"

By this path of bloodshed we are no nearer the solution of the problem of the unspeakable Turk than before. It is not war that wins, nor the sword in any of its fearful aspects that calls forth our admiration. It is the other things,—the clemency and moderation occasionally exercised even by fierce soldiers,—the heroism of unarmed civilians, doctors and nurses, who risk their lives to save life, not to destroy. These are the saving elements in the situation, and these, I repeat, are not war. In short, I believe that whatever good does result will be brought about not by, but in spite of, the fearful scourge of war, and I believe we have in the present struggle only another illustration, if one were needed, of the fact that war in itself is horrible and not, like some forms of suffering, ennobling, but debasing, calling into play fierce passions and leaving in its wake pestilence and famine and a fearful harvest of hatred and lust.

I do not wish to dwell upon the harrowing details of the war. But any unprejudiced person must feel, one would think, that once more the great moral evil of war has been shown, and that the call has gone forth more loudly even than before to strive to put an end to such a scourge. Would that in driving the Turk out of Europe we could drive out with him the fierce, unchristian faith in force and in the power of the sword! Would that Christ might at last come to His own, and the bloody doctrines of Mohamet disappear with his waning crescent from the western sky.

"MID-PACIFIC HYMN."

*We Have a Story Tell to the Nations.
(Tune—Message.)*

1. We've a story to tell to the nations
That shall turn their hearts to the right,
A story of truth and sweetness,
A story of peace and light,
A story of peace and light.

Chorus.

For the darkness shall turn to dawning,
And the dawning to noon-day bright,
And Christ's great kingdom shall come
on earth,
The kingdom of love and light.

2. We've a song to be sung to the nations
That shall lift their hearts to the Lord;
A song that shall conquer evil
And shatter the spear and sword,
And shatter the spear and sword.

Chorus.

3. We've a message to give to the nations,
That the Lord who reigneth above,
Hath sent us His Son to save us,
And show us that God is love,
And show us that God is love.

Chorus.

4. We've a Saviour to show to the nations
Who the path of sorrow has trod,
That all of the world's great people
Might come to the truth of God,
Might come to the truth of God.

Chorus.



KILLED AT THE FORD.

He is dead, the beautiful youth,
The heart of honor, the tongue of truth,
He, the life and light of us all,
Whose voice was blithe as a bulge-call,
Whom all eyes followed with one consent,
The cheer of whose laugh, and whose pleasant word,
Hushed all murmurs of discontent.

Only last night, as we rode along,
Down the dark of the mountain gap,
To visit the picket-guard at the ford,
Little dreaming of any mishap,
He was humming the words of some old song:

"Two red roses he had on his cap
And another he bore at the point of his sword."

Sudden and swift a whistling ball
Came out of a wood, and the voice was still;
Something I heard in the darkness fall,
And for a moment my blood grew chill;
I spake in a whisper, as he who speaks
In a room where some one is lying dead;
But he made no answer to what I said.

We lifted him up to his saddle again,
And through the mire and the mist and the rain
Carried him back to the silent camp,
And laid him as if asleep on his bed;
And I saw by the light of the surgeon's lamp
Two white roses upon his cheeks,
And one, just over his heart, blood red!

And I saw in a vision how far and fleet
That fatal bullet went speeding forth,

Till it reached a town in the distant North,
Till it reached a house in a sunny street,
Till it reached a heart that ceased to beat
Without a murmur, without a cry;
And a bell was tolled, in that far-off town,
For one who had passed from cross to crown,
And the neighbors wondered that *she*
should die.



Seven Minute Address.

"THE CASH VALUE OF PEACE."

By a prominent business man.



THE FATHERLAND.

Where is the true man's fatherland?
Is it where he by chance is born?
Doth not the yearning spirit scorn
In such scant borders to be spanned?
Oh yes! his fatherland must be
As the blue heaven wide and free!

Is it alone where freedom is,
Where God is God and man is man?
Doth he not claim a broader span
For the soul's love of home than this?
Oh yes! his fatherland must be
As the blue heaven wide and free!

Where'er a human heart doth wear
Joy's myrtle wreath or sorrow's gyves,
Where'er a human spirit strives
After a life more true and fair,
There is the true man's birthplace grand,
His is a worldwide fatherland!

Where'er a single slave doth pine,
Where'er one man may help another—
Thank God for such a birthright, brother—
That spot of earth is thine and mine!
There is the true man's birthplace grand,
His is a world-wide fatherland!

—James Russell Lowell.



AMERICA AND WORLD PEACE.

By ABDUL BAHÁ ABBAS,

Persian prophet and teacher.

I am very pleased with America and its people. I find religion, high ideals, broad sympathy with humanity, benevolence and kindness widespread here, and my hope is that America will lead in the movement for universal peace.

Such leadership would be in accord with their own history and the principles on which their government is founded.

I am here in this country making an appeal on behalf of universal peace, unity, love and brotherhood.

No matter in what church or temple they worship, all men are brothers. All have the same great Father. They have had different teachers, different views of the same great Light, and they quarrel about these little differences. It is all very wrong. They must cease quarrelling, love one another, as Christ has commanded, and unite for good works for the glory of God.

One of the principles of my faith is the perfect equality of men and women. The women of America will be a world force, and humanity everywhere will look to them for leadership in the movement for universal peace.

What is good? That which bestows or preserves life and happiness is good. That which destroys life and happiness is evil.

Is peace always desirable? Undoubtedly it is. What is best in a family—peace or strife? Every good man will answer that family peace is best. So it is also with a nation, and so it is also with the whole world. In the United States of America forty-eight countries or States are gathered, living in peace with each other, and their enlightenment, happiness, progress and civilization serve as a model and inspiration to all men. It was not always so. Before Washington unified this country there were many wars and much strife and jealousy among the colonies. All that has gone, and peace, happiness and progress have come with union. The States support, love and are proud of one another, and what America has done the rest of the world can do, following the example of America.

—*The Independent.*



HYMN—"Give to us Peace."

(Tune—Russian Hymn.)

1. God, the All-Terrible! Thou who ordainest
Thunder Thy clarion, and lightning Thy sword;
Show forth Thy pity on high where
Thou reignest;
Give to us peace in our time, O Lord.
2. God, the Omnipotent! mighty Avenger,
Watching invisible, judging unheard;
Save us in mercy, O save us from danger;
Give to us peace in our time, O Lord.
3. God, the All-Merciful! earth hath forsaken
Thy ways all holy, and slighted Thy word;
Let not Thy wrath in its terror awaken;
Give to us pardon and peace, O Lord.
4. So will Thy people, with thankful devotion,
Praise Him who saved them from peril and sword,
Shouting in chorus, from ocean to ocean,
Peace to the nations, and praise to the Lord.



"The Waste of War and the Wealth of Peace."

(Dialogue for two boys.)

Lyndon: What do you say? Is war good or bad?

Heber: We say that war is very bad. It gives a country no chance to build up good homes.

Lyndon: How do you know anything about it, Heber?

Heber: Our principal got one of the grocers from town to make a speech at our school and he said that if the common people of any country want plenty of good things to eat, that country had better keep out of war. He also told us that hundreds of years ago there was plenty of war, but even the kings of those days had no sugar or oat meal or potatoes or avocados.

Lyndon: What do you think war has to do with what you have to eat?

Heber: The grocer said that it had taken explorers to go to Scotland to find oats, and a Columbus to discover America before potatoes could be known, and it took lots of men to build their ships and other men to man them, and still more to work at home so that they could be taxed in order to get enough money to pay for these expeditions. He told us too, that a great many boys had had to go to school and study long years before anybody discovered how to make sugar. A nation needs its best and biggest men at home as fathers, far more than she needs them as soldiers. Because as fathers they can build their nation up, while the best they could do as soldiers would be to tear somebody else's nation down.

Lyndon: Well, but suppose that some good things can be developed through peace, if you have no war to keep down population we will *all* have to starve, instead of only a *few* getting killed.

Heber: That objection to peace was brought up the other day and two answers were offered. First, that every nation sends its ablest men as soldiers, yet those less fit, who stay at home, not only support themselves and their families, but are taxed to help support their stronger countrymen, who have gone to the front. How much more, then, would those of superior physique create if set to productive industry. Second, the other answer was that not only do scientific discoveries increase the variety of supplies for mankind, but they also show how to increase the quantity very greatly.

Lyndon: How did he make out that the quantity of food may be increased?

Heber: He took the production of beef as his example. He told of an exploring party sent out by the United States with instructions to cross South America, following the equator as nearly as they could, and going from the Pacific to the Atlantic. This party found above the snow line in the Andes considerable numbers of cattle, all in good condition, with apparently nothing to feed upon. They were watched and it was found that they gathered at feeding

time upon the bank of a frozen lake. Their keepers broke holes in this ice and reached down into the water with long tongs and drew up lake-weed sufficient for the whole herd. This lake-weed, hitherto unknown in America, has been recommended for planting in the lakes of Alaska, where it is expected that it will flourish to such a degree that in the near future Alaska will be able to produce all the beef needed in her own markets, with the probability of being able to export many tons annually.

In this one enterprise it seems to me we find an illustration of the whole principle of abundant food supply if the world may have peace.

—S. S. Myrick.



WORTH REMEMBERING.

1. "Increase of armaments generates international suspicion and jealousy."—*Charles Sumner.*

2. "If the press of the world would adopt and persist in the high resolve that war should be no more, the clangor of arms would cease from the rising of the sun to its going down, and we would fancy that at last our ears, no longer stunned by the din of armies, might hear the morning stars singing together and all the sons of God shouting for joy."—*John Hay.*

3. We read that German and Austrian banks try in vain to secure short loans in New York, even at eight per cent. We learn that great bankers refuse absolutely to loan on any terms for war.

4. We learn that on the day of Montenegro's declaration of war, the nominal value of stocks and bonds in Europe fell to the extent of nearly \$7,000,000,000. The loss of France alone, the creditor of Europe, is given at \$800,000,000.—*David Starr Jordan.*

5. Who gains in war?

The house of Krupp, greatest builders of war tools, reports a surplus for the year of \$12,500,000. A 12 per cent dividend was declared, besides the setting apart of \$4,000,000 for welfare work and capital reserves. The gains of war and war talk go to the vultures.

6. Cost of a European War.

Daily cost of a great European war, as compiled by Prof. Chas. Ricket of the University of Paris, \$54,900,000.

7. The cause of peace has moved forward in the years, and in the only way in which real progress in civilization can be made—the enlightenment of the people.



Hymn

AMERICA

'TIS "LOVE THAT EXEMPTS NO ONE BELOVED FROM LOVING."—DANTE.

We must keep the yards clean and plant grass. The parks must be well kept. And the streets must be clean, and school yards must be clean. And we must be clean and honest people. All this makes the city look more beautiful. Everybody must help the Governor to make the city beautiful.

—Tin Yan, Grade V.



Royal School.

We may keep our city beautiful by cleaning up the streets and empty lots.

Do not throw any rubbish on the school grounds, streets, or on our own lawns. If we see paper or cans thrown on the streets or public places, it shows good breeding if we pick them up and take them to the rubbish barrel.

We can make the streets beautiful by cleaning them and planting shade trees of some kind to rest the eyes and make the city seem fresh.

If this is faithfully continued we will not need any "Clean-up Day." Another way is by dividing the wide streets, and making avenues, and planting grass along the center, which will give a resting place for the tired pedestrian.

To make the parks look nice by planting grass, flowers and trees in them; watering the dry spots of grass, and planting palms around it.

We should not mark nor cut fences, to make them unsightly to look at. We also should avoid going around the streets yelling, singing too late at night, disturbing the sick or the working men who need their rest and sleep.

On the corner of Vineyard and Fort streets is an empty lot which would be good for making a park; now it looks like an uncared for piece of good ground.

On Kukui street there is much rubbish which ought to be cleaned up, in order to make our city more beautiful and healthy in that part.

On Emma street the road is full of rubbish, which ought to be cleaned immediately.

To make our own yards look beautiful, we can plant trees and grass in the front of the house, and mow the grass once a week, at least, to make it look beautiful.

There is a house on Kukui street which is very old and is ready to fall; it ought to be repaired and made to look cheerful by a new coat of paint.

There are many places like this in different parts of the city that make our city look dusty and bad.

—Jno. Kaihamahaole, Grade VIII B.



To have a beautiful city, the first thing is to have energetic inhabitants. Who will not spit on the sidewalk,

mark or scratch fences, buildings, or any other property. Who will not throw paper or any rubbish around, whether in our homes, schools, or streets. Who will not sweep the dirt off the sidewalk into the gutter.

Who will keep their homes clean. If the window panes, porches, cellars and back yards are clean, this will add to the beautifying of the city.

Well kept and well watered plants and grass help in making our homes look prettier.

Pretty homes, good parks, large well-kept schools and school grounds, and good paved streets all help in beautifying the city.

If tourists see a beautiful city, it is the energetic inhabitants that receive most of the praise, for without their help the government, no matter how much money it spends, cannot make the city as beautiful.

—Emanuel Keslensky, Grade VII B.



Liliuokalani School.

In order to discuss "Honolulu Beautiful," we must first consider the advantages which we have, such as good health and pure water, that about three-fourths of Honolulu is supplied with. There are already on the Island many schools, a police force, insane asylum, homes for the poor, but there are not enough of them to supply the needs of the country.

In order to keep our country in these conveniences, we need more improvement clubs and a good municipal government. Honolulu needs good sidewalks, good buildings and enough of them; also more teachers, so that one teacher may not have to teach a large number of pupils. The reason why there are not so many healthy children as there ought to be, is that they are crowded up in tenement houses, where there are no playgrounds. These sort of places should be taken down, for it spoils the looks of our city and causes many diseases of various kinds. Also Honolulu needs another postoffice, and would be better to have free delivery, especially to the suburban parts of the city, besides a postoffice. A Y. W. C. A. would be satisfactory to the city, to give the girls and ladies a free chance to know what's going on, besides what's in the newspapers, as well as the men. If there were, in the place of the saloons, more houses, there would be less sickness, and help to keep the young men of the city from danger, and to be brought up as gentlemen, and not to disgrace their country. The young people of Honolulu, as well as the old, can make their country the most beautiful place by belonging to some club, such

as the Good Order League, from which you will learn how to be good, keep your houses clean, and to do to others as you would wish them to do to you. If every child picked up what was thrown down, and kept in good order, their city would soon become the most beautiful place in the world, which is the kind of city I would like to live in, and I think there are many others that wish the same.

—Nellie Gorman, Grade VII.



Our city might be called Honolulu Beautiful if we were particular about the condition of all sections. For instance, parts of Honolulu are healthy, but the tenement houses are not. We have some good hospitals and services, but we need more of it; and to make sanitary the parts of Honolulu that are not healthy we must have more sewers around the city and the tenement houses must be airy and clean.

There are schools in Honolulu, but only a few of them have enough teachers. The teachers must have enough force to make the children obey. The schools must have large and good playgrounds, so as to make the children healthy.

We must have less saloons in Honolulu than there are. Every saloon is a road to the ruining of men. All drunkards are ignorant, and they live in unhealthy places and are not healthy.

We need good churches and more benevolent societies.

In order to make the people obey laws, we must have a good city government and honest officers. We need a new postoffice, for the old one is full of germs and dirty, and free deliveries.

The beautiful part of Honolulu is Kaimuki, and to make Honolulu beautiful we must have more improvement clubs for men, welfare clubs for women and a good order league for the children, as there are in Kaimuki. The Good Order League of Kaimuki is not only for the children to pick up papers in the school ground and somewhere else, but to teach them to live in healthy places and become tidy.

In order to make Honolulu beautiful, we must have good streets, clean homes, good educational systems, good laws, and, above all, good and careful men, women and children.

—Willie Chang, Grade VII.



On an enforced leave of absence from his duties at Beretania Mission, Mr. Eliziah McKenzie departed for the coast April 5. Mr. McKenzie is making the trip on the bark Andrew Welsh. It is to be hoped that the long sea trip, followed by an extended period of rest, will bring the desired recuperation.

Central Union News

The Annual Budget.

CENTRAL UNION CHURCH has for the third successive year raised its financial budget by a short, sharp, systematic canvass of the entire constituency of the Church at the beginning of the year. The week set apart for this purpose this year was from January 15 to 22.

On the evening of January 14, sixty of Central Union's stalwart men sat down to a dinner with the Board of Trustees of the Church, and after hearing from the Treasurer a statement of the amount needed to run the Church this year, divided up among themselves the names of the 453 men of our constituency and each agreed to see his man if possible during the week.

At the same time a personal letter was addressed to 225 women and another very similar letter to 93 young people, boys and girls, belonging to the Church, asking them to mail in their contribution.

The result was most gratifying. 425 different persons subscribed the sum of \$15,634, this with the subscriptions still to be received from members who were out of the city at the time the canvass was made or who for some reason could not give an immediate answer, together with the cash put into envelopes from week to week at the Church offering, will, it is believed, easily make up the \$17,000 required for the year's expenses of the Church.

The greatest benefit derived from this method of raising the money lies not merely in the fact that it does away with the usual annual deficit to be made up by a second subscription at the end of the year, but that it distributes the financial responsibility, as it should be, among the entire constituency. Where-

as three years ago, during the year 1910, the last year under the old system, there were only 236 contributors to the expenses of the Church, as stated above, we have already received 425 subscriptions, or nearly twice that number, so far this year, with others still to hear from.

There is no reason why every church in the country, even the smallest, should not handle its finances in the same business-like way.

Three Splendid Lectures on Africa.

It is not often that the church is able to present Missionary Information in so attractive and interesting form as Central Union was able to do in the Three Illustrated Lectures on Africa, prepared by Dr. Cornelius Patton, secretary of the American Board, and presented on two Sunday nights in February and one Sunday night in March.

The stereopticon slides were of an exceptionally high order. They were all reproductions of photographs taken by

For Life

We are talking about Income.

It is a reliable income — secured by the large funds of a safe corporation.

It is a large income — larger than you could get from any trust company — larger than any ordinary business would pay you without proportionate risk of loss and worry. The older you are, the larger the income.

It is an annual income. What we have in mind is certain — not dependent upon crops, the price of sugar, nor the TARIFF. It is an ANNUITY.

Now an Annuity is on this wise: — You invest your money for life, — no more changes or flurries. The matter is attended to, and your wishes can not be set aside after you are gone.

The Annuity idea is an old one. In many countries has it been operative, and in America many large societies have issued Annuity bonds "way into the millions."

The Conditional Gift Plan of the Hawaiian Board

in an Annuity arrangement. By it you invest your money for life and receive income at the following rates:—

Donors under 50 years	5%
" 50 to 65 years	6%
" 65 to 75 years	7%
" over 75 years	8%

Your gift becomes the actual property of the Board and the Board uses it

For Life

of the people "that they might know Him who is life everlasting."

Ask the Treasurer for further details.

Dr. Patton himself on his recent trip through Central and Southern Africa. The views were well selected and gave not only a very comprehensive idea of the scope of the work of our Missionary Board, but were most instructive in regard to the scenic beauty of certain parts and the almost unlimited mineral and agricultural resources of that vast country.

The value of the pictures was greatly enhanced by the splendidly written descriptions of Dr. Patton in the lecture which accompanies each set of views.

These lectures had an added interest just at this time, when the Christian world is celebrating the centenary of David Livingstone, the pioneer missionary to that land. The last of these lectures, "In the Heart of Angola," dealt with the very region through which Dr. Livingstone made that historic journey from the interior to the west coast.

It is to be hoped that the American Board will arrange other lectures of the same high order as these of Dr. Patton's on the other great mission fields. No more effective presentation of missionary facts could be well conceived, excepting of course the dramatic method used in the great Missionary Pageant, "*The World in Boston*," and others of the same nature in a number of the larger cities of the East. Until we can arrange for "*The World in Honolulu*," which seems to us might well be undertaken sometime, we shall be indeed happy to secure such ably written and excellently illustrated missionary addresses.



Our Lenten Program.

For the four Wednesday evenings preceding Holy Week the midweek services were devoted to a hasty survey of the Life of Jesus, using the little book "His Life" as a basis of the study. The following were the topics and leaders:

Wednesday, February 19—His Birth, Boyhood and Beginning of Ministry. Pages 13 to 42. Leader, Professor Vaughan Mac Caughey.

Wednesday, February 26—His Year of Popularity. Pages 43 to 99. Leader, President Perley L. Horne.

Wednesday, March 5—His Withdrawal With the Twelve. Leader, Mr. Arthur W. Weed.

Wednesday, March 12—His Face Toward Jerusalem. Leader, Mr. Theodore Richards.

And then during Holy Week itself, as a fitting climax to the series came the Six Quiet Talks by Mr. S. D. Gordon, the well-known author of numerous "Quiet Talk" books, whose journey around the world was most providentially arranged to bring him and Mrs.

Gordon to Honolulu just in time to spend this week with us.

That his Quiet Talks were deeply appreciated by our people was evidenced by the growing attendance during the week until on Friday night the Parish House was crowded with eager, earnest listeners. Mr. Gordon's intensely devotional and deeply spiritual talks were peculiarly appropriate to the hour, and many a heart was profoundly stirred by his words and impressions were made in those meetings that will never be forgotten.



A Memorable Easter Day.

The day was perfect and only those of our readers who have lived for a season in the Paradise of the Pacific know what sort of a day that would be. The Easter spirit seemed to fill the very air on that perfect morning. An unusually attractive program of Easter music had been announced. The church had never been more beautifully decorated, and the people, suspecting that once again the seating capacity of the old church was to be taxed to the utmost, began to come early, and long before the organ pealed out its Easter Prelude had occupied every available seat in the house and many were already standing in the rear aisles and lobby.

An always impressive feature of the Easter morning service is the consecration of the little children. Four little ones, three little girls and one little boy, were baptized by the Associate Minister and christened with a beautiful consecration service.

Dr. Scudder chose as his theme for the annual Easter Message, "*New Testament Forecast of the Hereafter*," and many were the expressions of appreciation heard afterward of the sweet comfort and helpfulness of his sermon.

The climax of the service came when the annual offering of Central Union Church for its foreign work in connection with the American Board was taken. Never have we had such generous giving. The offering that morning amounted to \$4800,—the largest single offering ever taken in this church. This by no means includes all of the Easter-tide offering, as quite a number of the regular givers have not been heard from yet. When all the gifts are in we shall easily have realized our \$6000 which we have agreed to raise each year:—

\$2000 for the support of the Nauru Mission

\$2000 for the support of Mr. and Mrs. Dean Rockwell Wickes, our special representatives in China.

\$2000 for the general work of the American Board.

The church was filled a second time for the "Easter Song Festival" in the evening, when Mr. S. D. Gordon gave another of his "Quiet Talks," and the choir rendered the following Easter music:

Choral with Alleluia.....Palestrina
Anthem—"Break Forth Into Joy"...

.....Barnby
Anthem—"Awake Thou That Sleepest".....Stainer
Offertory—"Christ Is Risen"....Parks
Ladies' Quartette.

Anthem—"God Hath Appointed a Day".....Tours

The Bible School gave a special program Easter morning, celebrating the centenary of David Livingstone, entitled "*The Message of Light*," and consisting of the following numbers:

PART ONE: THE MESSAGE.

1. Easter Song.
2. Scripture Reading, in unison. Matthew xxviii:1-6.
3. Prayer.
4. Easter Song—Sunbeam Department.
5. Recitation—Easter Morning.
6. Song—Easter Light. Primary Department.
7. Easter Hymn.
8. Responsive Scripture Reading. The Gift and Obligation.
9. Recitation—Spread the Light.
10. Offering.

PART TWO: A MESSENGER.

11. Recitation—Psalm 121. Junior Department.
12. Stories of Livingstone. Junior Department.
13. Recitation—Droop Half-Mast Colors.

PART THREE: HEIRS OF THE TASK.

14. Hymn—We've a Story to Tell to the Nations.
15. Address—Heirs of the Task. Dr. Scudder.
16. Prayer and Benediction.

—A. A. E.



Following a plan established in 1911, THE FRIEND issues this month a Peace Supplement to be used throughout the schools of the territory as a guide to the Peace Day exercises to be held May 16. This supplement will reach the schools through the Department of Public Instruction, which has volunteered to assume the responsibility for distribution. The copy was prepared by Stephen S. Myrick, retiring president of Mills School, with a view to its appropriateness for school use. It was culled from National Peace Headquarters literature and current magazines and is the last word on this important international subject.

In the absence of any acknowledged headquarters of the World Peace Movement in Honolulu, THE FRIEND Editorial Board, following in the line of its historic attitude toward the cause of Peace, constituted itself on the 29th of November, 1911, as a Peace Society. Its purpose in so doing was to definitely ally itself with the Peace forces of the world, and to serve as a voluntary bureau of communication, giving all possible aid to the promotion of Peace Sentiment.

As far as is known this is the only constituted society for the promotion of Peace in the islands. Due recognition should be given to the splendid work of the Promotion Committee in its yearly Student Peace Essay Contest. Mr. Geo. R. Carter is the chairman of the committee having the contest in charge this year.

Men Working For Men

PAUL SUPER

Bible Study Growth.

THE growth of the Association's Bible Study Department is one of the most satisfactory phases of the development of the work this year. The previous years it has never seemed possible to secure anything like a reasonable number of men and boys in Bible study classes. The work this year, however, has been successful to an unusual degree, and now a total of 254 men has been enrolled in classes.

During this fiscal year there have been fourteen classes of men, with a total enrollment of 119 men, and there have been ten classes in the Boys' Department with a total enrollment of 135. The classes in the Boys' Department have been divided into small clubs of eight or sixteen boys each, each club bearing a name. Six of the clubs were organized among the employed boys and bear the name of national heroes, such as Washington and Lincoln; and four of the clubs organized among school boys are named after Indian tribes, such as the Mohawks.

In addition to these Bible classes, the Association has this year reorganized extension work, and weekly meetings are being conducted in street car barns and in the Catton-Neill & Company's shops. Extension meetings have also been held at Kalihi and Ewa mill.

A large number of men have been interested in the Bible study work under the direction of Mr. Killam as Religious Work Secretary, and the foundations of a genuine Bible Study Department have been laid. The committee aimed to en-

roll 200 men and boys this year, and enrolled 254. Four hundred is the goal set for the next fiscal year, which begins the first of May.

Educational Classes.

The fall and winter term of the night school comes to a close as this issue reaches its readers. The Association has conducted classes in a number of subjects and a total of 351 men and boys have been enrolled in educational classes and clubs during the year. The most popular course the institution offers is bookkeeping, in which we have enrolled 74 men, a number of whom have been able to improve their financial condition because of the work taken in the night school. Typewriting is next in popularity in enrolling 47. Other subjects taught were shorthand, English, arithmetic, higher mathematics, drawing, show card writing, and special courses were offered for machine shop apprentices and for employed boys,—forty-four of the latter having taken the employed boys' course. This course is for boys who have had to quit school at fifteen and have not completed the grades.

The educational clubs conducted by the Association have been the Camera Club, Chess Club, Reading Club, Men's Mandolin and Guitar Clubs, Craftsman's Club, Stamp Club, Boys' Orchestra, and a Public Speaking Club. Eighty-seven men and boys were in the clubs and 264 in the classes.

Next year Mr. Larimer will have Mr. Urice to assist him in the educational work, when not less than five hundred men and boys should receive the benefit of the Educational Department of the Association.

Vocational Guidance.

A commission appointed by President Trent has been busy during recent months making a thorough study of vocational guidance of boys and girls, with a view to inaugurating some practical scheme for Hawaii. The bill now before the local legislature is the outgrowth of this activity. The following paragraphs from one of those interested in the project should interest the readers of THE FRIEND and enlist their co-operation in securing this legislation:

At the last meeting of the National Educational Association of America, it was resolved "that our public educational system should make provision for instructing our youth concerning the various occupations and the advantages which the general employments offer; and, in addition, boys and girls and their parents should, when they desire it, be able to receive such intelligent counsel

as will enable the young people entering upon life's work to judge for what vocation the abilities and tastes of each fit him, as well as to find the place and the opportunity to begin the work thus chosen."

This work is called Vocational Guidance in America, and "After-care" in England, and while not entirely new, as this work has been done always by the intelligent parent and teacher; still as an organized system it has sprung up within the last few years and has spread rapidly over Germany, Scotland, England, Canada and the United States. Like all organized movements the results accomplished, of course, will far exceed the individual efforts of the past in increasing the efficiency of our youth and multiplying their opportunities.

It is now generally conceded that no system of education is complete without a vocational guidance department. We need not only vocational schools but also information as to the conditions of employment. It is quite clear that provision for adequate training, for systematic counseling, and for definite knowledge of requirements of trade and industry go hand in hand. An organized plan was needed for advising young people and their parents as to the continuance of their schooling and the choosing of their life's work. This need is met by the vocational guidance plan.

To carry out this work the Department of Public Instruction plans to appoint a Vocational Adviser, whose duty it shall be to collect, tabulate, and distribute data concerning the various opportunities for employment for the boys and girls of the Territory; to ascertain the number of young people who will be available for these positions from time to time; to keep in touch with all industrial and vocational work in the schools; to instruct teachers in regard to the same; to explain to pupils, teachers, and parents the requirements and remunerations of each industry or occupation. In brief, the vocational adviser should be a connecting link between the schools and the industries.

There has been a great deal said and written of late years in regard to educating children away from work. Now that the Superintendent and Commissioners of Public Instruction have a definite and feasible plan for industrial and vocational education it behooves those who believe in an education that will set the current back to the industries and back to the farm, to give their support to the Education Department in carrying out their programme of having the schools conducted for the greatest good of the greatest number.

Sex and Health Campaign.

One of the most important pieces of service the Association has rendered the community recently is the present series of lectures being delivered by Dr. Lyman B. Sperry on various topics related to sex and social hygiene. This community, like every other community, is greatly in need of education along this line.

It is the policy of the Association to have a campaign of this kind each year. The moral emphasis in a series of lectures of this kind is as important as the physiological facts, and this Dr. Sperry is well qualified to stress.



TREASURER'S STATEMENT.

February 21, 1913 to March 20, 1913.

RECEIPTS.

A. B. C. F. M.....	\$ 142.70	
A. M. A.	569.70	
Annual Meeting	16.00	
Bills Payable	1000.00	
Beretania Mission	1076.50	
Educational and Social Work.....	80.00	
English-Portuguese Work	75.00	
Friend, Hoaloa and Tomo.....	999.65	
Filipino Evangelist	115.00	
General Fund	5.00	
Investment	50.00	
Invested Funds	239.40	
Japanese Work	170.00	
Kauai General Fund	5.00	
Kalihi Settlement	502.60	
Kalaupapa Building Fund	150.25	
Maui General Fund	100.00	
Molokai General Fund	33.00	
Ministerial Relief Assn.	1.50	
Nauru Special Fund	152.00	
Oahu General Fund	685.65	
Temporary Investment	72.75	
Temporary Investment Rev.....	200.00	

\$6441.70

EXPENDITURES.

A. B. C. F. M.....	\$ 795.53	
Beretania Mission	833.12	
Chinese Work—Salaries	569.50	
Ed.-Social Work	\$ 240.00	
Salaries	540.00	780.00
Eng.-Port. Work	\$ 88.10	
Salaries	1100.05	1188.15
Friend, Hoaloa and Tomo	456.90	
Filipino Evangelist	42.90	
General Fund	\$ 65.98	
Salaries	400.00	465.98
Hawaian Work	\$ 6.00	
Salaries	594.50	600.50
Japanese Work	\$ 161.80	
Salaries	1116.00	1277.80
Kalihi Settlement	454.95	
Kalaupapa Bldg. Fund Inv.....	120.00	
Ministerial Relief	60.53	
Office Expense	44.15	
PPalama Settlement	167.00	
Preachers Training Fund	106.50	
Sunday School Work	66.00	

\$8029.04

Excess of Exp. over Receipts.....	\$1587.34	
Overdraft at the Bank March 20,		
1913	\$4132.66	
T. R.		

It is by no means an encouraging report which has just come from the Commissioner of Internal Revenue, Royal F. Cabbell, with reference to the increasing use of intoxicating liquors and tobacco. Americans are drinking more whisky, smoking more cigars and cigarettes and chewing more tobacco than ever before. The last complete fiscal year, ending July 1, 1912, the consumption of beer fell off materially, but during the seven months to February 1, 1913, there has been substantial increase along with other liquors. These facts should stir temperance workers to renewed and more determined activity.—The Congregationalist.

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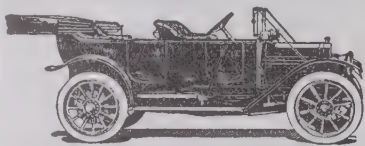
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Lihue Observes Passion Week.

ACCORDING to our custom of several years' standing, we have been observing Passion Week with daily vesper services, brief in duration and devotional in character. The fine weather, the beauty of our church and the restful quality of its setting among the overarching trees tended much to minister to the success of the meetings, which in attendance and interest reach this year the high-water mark of their history. By way of change one of the several of the fine evening hymns sympathetically rendered. On Easter Sunday the church was more than ever beautifully decorated with white carnations, lilies and daisies against a rich background of Johannis-brod in generous masses of green. The service was well attended in spite of a steady down-pour of most welcome rain.

J. M. LYDGATE.

Religion of the Presidents.

RELIGION may not enter prominently into political campaigns, but it has been an important factor in the lives of all the Presidents of the United States. Among the Presidents there have been eight Episcopalians, two Congregationalists, six Presbyterians, two Dutch Reformed, two Unitarians, four Methodists and one Disciple. The Episcopalians were Washington, Madison, Monroe, William Henry Harrison, Tyler, Taylor, Pierce and Arthur. The Congregationalists were John Adams and John Quincy Adams. The Presbyterians were Jackson, Polk, Buchanan, Lincoln, Cleveland and Benjamin Harrison. The Dutch Reformed were Van Buren and Roosevelt. The Unitarians were Fillmore and Taft. The Disciple was Garfield. The Methodists were Johnson, Grant, Hayes and McKinley. Johnson was not a church member, but his wife was a Methodist, and he "inclined" to her faith. Jefferson, of all the Presidents, was known as a "Liberal," which many regarded as the next thing to an infidel. He had a great deal to say on the subject, and in a letter to Dr. Rush in 1813 he defined his faith in these general terms: "To the corruptions of Christianity I am indeed opposed, but not to the precepts of Jesus himself. I am a Christian in the only sense in which he wished anyone to be, sincerely attached to his doctrines in preference to all others, ascribing to himself every human excellence, and believing he never claimed any other."—*The Churchman.*

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The makers of moving pictures have been considering the salability of a Livingstone film. An expert in the business declares that what would most interest average people in Livingstone would be the fact that the great missionary and the implacable foe of the slave trade started life in a poor home and was a working lad. Certainly nothing brings a hero closer to the public heart than the fact that he has known by experience the straits and difficulties of a poor man's lot.—The Congregationalist.

Once in a while the choirs do get back at the minister, as, for example, in a Connecticut church the other Sunday morning. The minister announced, just after the choir had sung its anthem, as his text, "Now when the uproar had ceased." But the singers bided their time patiently and when the sermon was over, rose and rendered in most melodious fashion another anthem beginning, "Now it is high time to awake after sleep."

HEROISM IN OLAA.

The fire in Olaa on March 23d, in which the plantation store and warehouse and the railroad station were totally destroyed, called out a display of heroism well worth mention. When the fire broke out a body of young men were assembled in the Japanese church, of which Rev. T. Ban is pastor, organizing a Japanese Y. M. C. A. The fire was rapidly spreading to the spot where the giant powder was stored, but no one would venture near to remove it. Just then the young men from the church arrived on the scene, and throwing off their coats made a rush for the powder, and others following their lead soon had it all safely removed, thus averting what would doubtless have been a serious disaster.

The Y. M. C. A. did not get organized that night, but the heroism of its would-be members promises for it a worthy future when it is established.

EVENTS. February.

28. Dr. Irwin J. Shepherd resigns his position as general health and sanitary officer of the Board of Health. In his resignation the department loses one of its best officers. . . . New plan for rebuilding the Pearl Harbor dry dock forwarded to the Navy Department today. . . . Dr. Friedman began teaching his wonderful tuberculosis cure to New York physicians. . . . Dr. Frederic Cook, Arctic explorer, lectured in the Opera House.

March.

1. In a special edition of The Friend the Outdoor Circle of the Kilohana Club made suggestions for Honolulu beautiful. . . . The report of Dr. Sinclair of the Leahi Home shows favorable re-

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2. The new chapel at Schofield Barracks
dedicated; Rt. Rev. Bishop Restarick
of the Episcopal Church, Rev. Dore-
mus Scudder of Central Union Church
assisting the army chaplain at the
exercises. . . . Bishop Luccock of the
Methodist Church spoke at the Bijou
Theatre. Services under the auspices
of Inter-Church Federation.
4. The local Legislature adjourned for
the afternoon in honor of the inaugu-
ration of Woodrow Wilson as Presi-
dent of the United States.
7. A Sunday school party of thirty, con-
ducted by H. J. Heinz of Pittsburg,
spent the day in Honolulu; were en-
tertained at luncheon at the Parish
House of Central Union Church. At 2
o'clock a Sunday School rally was
held at Kawaiahao Church.
12. A mass meeting held at Aala Park to
promote plans for a new city charter
giving the city true municipal govern-
ment. . . . Representative business men
of the territory united in a fight for
the protection of Hawaii's great sugar
industry. Ex-Governor George R. Car-
ter will go to Washington as leader
of this campaign.
15. The Kamehameha school track team
won the first Cornell Club track meet,
at Alexander Field, Punahou.
18. Professor Francis G. Peabody, of
Harvard University, spoke at the Uni-
versity Club at noon and was guest of
honor at the annual meeting of the
Harvard Club, held at the home of
James Wilder in the evening. . . . News
received of the assassination of King
George of Greece, at Salonika.
21. Legislators favorably impressed at re-
sults of the free nursing system of
Palama Settlement during a visit to
that section of the city. . . . Arrival
of former Attorney General Wicker-
sham and party, who will spend two
weeks in the islands.
23. Harvard College is sending Mr. C. C.
Curtis here to construct a relief model
of the volcano Kilauea for the geologi-
cal museum.

MARRIAGES.

Coke-Riley—In Honolulu, at the Methodist
parsonage, on March 11, Senator Jas.
L. Coke to Miss Effie Riley.

DEATHS.

Like—In Hilo, March 2, Mrs. A. L. Like,
aged 45 years.
Hewitt—In Honolulu, March 9, Senator
George C. Hewitt of Waiohinu, Kau
district, Hawaii.
Robertson—In Honolulu, March 10, Mrs.
George Robertson.
Kanaulu—In Kewalo, Honolulu, March 14,
John Nawa Kanaulu, aged 45 years.
Kamaopili—In Honolulu, March 16, Violet
L. Hamaopili, aged 21 years.
Coleman—In San Francisco, March 16, Mrs.
N. J. Coleman.
Cummins—In Honolulu, March 21, John A.
Cummins, closely connected with early
history of Hawaii.
Josselyn—In New York, March 20, of
pneumonia, Capt. Walter L. Josselyn,
forty years in the service of Charles
Brewer & Co.
Coyne—In Honolulu, March 22, Mrs. Anna
Coyne, aged 48 years.
Haneberg—In Oakland, California, March 9,
Henrietta Haneberg, wife of August
Haneberg, formerly of Maui.

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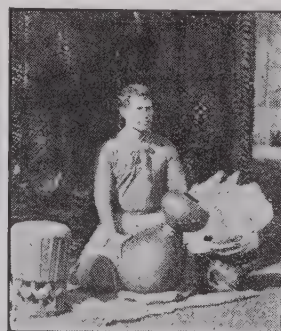
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Seated in the foreground is Rev. O. H. Gulick, Superintendent Emeritus of the Hawaiian Board, and for twenty-two years a missionary of the American Board in Japan.

To the left is Dr. John T. Gulick, for many years an active missionary in China and Japan. Of latter years Dr. Gulick has acquired fame as an evolutionist, and is regarded as an authority in several branches of science.

At his side is Mr. William H. Gulick, a missionary in Spain for forty years, who returned to his field April 29th, after a visit of five months with relatives and friends in Hawaii.

The picture was taken at an afternoon reception given by Rev. and Mrs. O. H. Gulick in honor of their departing guest.

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THE LEGISLATURE OF 1913.

THE best yet! It is impossible calmly to read over the 170 bills that became laws at the hand of the recent Legislature without a sentiment of gratitude to the members of both Senate and House of Representatives. They left many things undone and therefore have a right to join feelingly in the Episcopal confession. They ought to have given Honolulu a new charter on modern lines. But this sin of omission is more the fault of Governor Frear's charter committee than of any one else. The committee did fine work, it framed a splendid charter, left its detailed composition to a sub-committee and then went to sleep. It lacked courage. It should have seen to it that its charter was presented in due form to the Legislature at the very outset. Doubtless the document would have been torn to pieces and consigned to the waste basket, but that process would have resulted in the discussion of its provisions and in the creation of healthy sentiment. Now we are just so much to the rear.

The Legislature also allowed "the interests" to side track workingmen's com-

pensation. That was a betrayal of the people. It shirked its duty towards women, first by violating all pledges to enact woman's suffrage, second by halting the age of consent at 15 instead of 18 and third by failure to pass the medical certificate for marriage bill. It proved false to the best interests of society by not enacting the sterilization measure, and was guilty of bad politics and injustice to the people by not providing for reapportionment. The House also acted the coward's part in dealing with the Red Light Injunction Bill.

But these are forgivable sins in view of the lack of public opinion so overwhelmingly demanding every one of these measures that no Legislature would dare to side track them.

Turn now to the remarkable credit column. Among the 170 bills there are many minor measures more or less needed but no positively vicious legislation, while there are no less than 36 laws of most decided benefit to the Territory. These cover a wide range. First in importance of course are the educational measures which culminate in the laws which grant to the people "fullest freedom" in the use of school buildings "for lawful purposes" outside of school hours, and which generously appropriate \$45,000 for vocational training in addition to the regular needs of the department. Local government receives such boons as the removal of deputy sheriffs from the ballot, the extension of powers of city and county in issuing bonds, ownership of water works and sewers, street extension and assessments for public improvements, spring elections tho Honolulu was excluded for no good reason, and the establishment of civil service in the police, fire and health departments. Conservation wins notable victories thru new laws for the protection of bird and fish life, preservation of forests, inauguration of hydrographic survey and safeguarding of the island flora with a measure to provide funds for forest protection and hydrography. Public health and safety are guarded by enactments regarding sale of firearms to minors, carrying of weapons, regulation of auto drivers, protection of potable waters, and authorization to the Board of Health to make and enforce sanitary regulations. Popular rights are cared for by a fairly good direct primary law, an excellent public utilities act, and a

wise and just amendment to the Rapid Transit franchise. A good beginning is made in legislating on behalf of the family by punishing desertion and non-support of wife and children, by requiring a man to support his illegitimate offspring, by raising the age of consent to fifteen years, and by stiffening the curfew law. Our first child labor law was also passed by this legislature. It is a miserably weak and wofully inadequate measure, a law whose counterpart in life is the puny, rickety, tenement babe but still it is better than nothing at all. It prevents girls under 16 from working between 9 p. m. and 4 a. m. In view of the growing cannery business of Honolulu it was treachery to the children to enact only such a miserly restriction. Two years hence it will be harder to get thru a direct child labor law, and every subsequent year it will cost more effort, to say nothing of the sacrifice of child life meanwhile. The model law recommended by the Child Labor Committee of the United States should have been passed with slight modifications to adapt it to conditions in Hawaii. Other good deeds of this Legislature were to tone up a bit our liquor statutes, to guard prison labor from exploitation—and where on the mainland are prisoners on the whole treated better than here?—to deal opium a knockout blow, to help small farmers in marketing crops, and to give needed power to the Harbor Board. A rather dangerous provision and one that may cause trouble some day is that to empower Honolulu supervisors "to assist financially such organized secular institutions, societies and associations as are engaged in charitable relief work or efforts for the suppression of undue severity or cruelty towards children or animals." One of the most public spirited deeds and that will save thousands upon thousands of dollars to the people of Honolulu was the defeat of the Hoffman electric franchise bill. Two companies conducting a public monopoly in the same field have always meant and will always mean doubly charging the people. Mainland cities learned this lesson long ago. Hence they developed the public utilities commission to prevent the unjust treatment of the people by holders of public monopolies. If our electric company is not doing right let the new utilities commission bring it to terms, but to try and regulate it by

starting a rival company is the sheerest economic nonsense. Governor Frear deserves the greatest possible community gratitude for his public spirited action not only in respect to this measure but also for his splendid service thruout the entire legislative session.

A Great Quartet.

Our era is fostering a type of statesmanship not new to the world, but more striking and picturesque because the arena upon which its policies move is more in the line of the world's vision than ever before in history. The statesmen of the Kingdom of God are able to plan largely, because the era of vast social movements affecting all nations has been introduced by the great advances in transportation and publicity and by the growing solidarity of mankind characteristic of the nineteenth and twentieth centuries. Christian truth has also been granted its freedom within the past few generations. Biblical research and criticism have unfettered the gospel so that its inner message may be spoken as never before since Jesus' day. The opportunity for world planning has produced the new order of Kingdom statesman. Four of these men of large vision, Dr. John R. Mott of the world, Messrs. G. Sherwood Eddy of Asia, Fletcher S. Brockman of China, and Galen M. Fisher of Japan, recently stopped one day, April 28, in Honolulu and left a permanent mark. It was essentially a day of service. None of it was given to sight-seeing. Addresses to Christian workers, to Oahu students, to business men, to large groups of Japanese, Chinese and Koreans, and to a mass-meeting of citizens, between which were sandwiched personal consultations, brot these leaders into close touch with the Christian forces of the city, and gave a splendid view of the mighty changes being wrought thruout the continent of Asia. The backward peoples of the world are marching to the front in God's Kingdom with a rapidity both unparalleled and contrasting strongly with much of the supineness in countries long ago permeated with Christian truth. Are the last in process of becoming first? Many indications in the Far East suggest this inquiry. Meantime there is a far-reaching campaign planned for America and Europe, the objective of which is to stir the youth of these continents to seize the great opportunity which faces them in this mighty movement of progress. If the Kingdom statesmen of today can only arouse Christendom to meet the crisis which an awakened non-Christendom presents, the problem of the christianization of human society will hasten rapidly to its solution.

There are not a few in Hawaii who feel the pulse of Asia and realize the grave importance of this hour for the world. To such the message of this quartet of statesmen was a renewed call for consecration. If these Islands could only be led with all their resources to dedicate themselves to the great cause of Kingdom expansion in a manner adequate to the opportunity which confronts them, they would become one of the chief Kingdom centers of this and the next centuries.

Conscience Stirring.

The great mass-meeting of Sunday evening, April 20, marked a notable advance in the community life of Honolulu. The Bijou Theater was somewhat more than two-thirds filled with an audience say of eight hundred, about sixty-five per cent of whom were men. The meeting had been called by some fifty of our leading men and women to consider Senate Bills 133 and 143. Senate Bill 133 was introduced by Senator Baker at the request of Governor Frear. Its provisions are practically identical with those of the famous Cosson Law of Iowa for the abatement of the social evil by injunction laid upon the premises wherein the evil is practised. The power to bring action in court is given to any citizen, with a hearing in three days. The original Iowa law was enacted in 1909, and in 1911, when investigation was made, it was found that commercialized vice had been swept from the State, that in Des Moines, the metropolis, the number of prostitutes had been reduced about seventy-five per cent, and that the greatest source of police graft had been eliminated. These facts were testified to, December 9, 1912, by Attorney General George Cosson before the United States Senate committee on the District of Columbia at a hearing on the Kenyon Bill, an identical bill with the Iowa measure. The law having proved so beneficial in Iowa was soon adopted by Nebraska. Latterly California has passed it. The legislatures of several other states are considering it. After the hearing before the United States Senate committee the bill was reported favorably, and unanimously passed by the Senate. It constitutes distinctively an American procedure for the abatement of the social evil. After Senator Baker had introduced the bill into our local Senate, it was referred to the Health Committee, which called a hearing for Wednesday evening, April 16. Here the measure was ably supported and three days later was favorably reported to the Senate by two out of three of the committee. Meantime on Thursday the 17th Senator Baker suf-

fered a relapse of sentiment and veering to the side of segregation introduced Senate Bill 143, empowering the Board of Health to segregate, examine and treat all prostitutes. This bill declared it legal to practice prostitution within the segregated district. Immediately upon the publication of this action public opinion began to be stirred and a mass-meeting of citizens for Sunday evening was called to appeal to the civic conscience of Honolulu.

Plain Speech.

After the opening of the meeting with brief religious exercises, Chairman John R. Galt called upon Judge W. L. Whitney to explain the bills, which he did with rare lucidity. He then presented a series of resolutions calling upon the Legislature to enact the Injunction-abatement bill (No. 133) and to reject the segregation bill. The next speaker was Mrs. W. F. Frear, who in an address of singular beauty, of clear, direct statement, unanswerable argument and forceful appeal to conscience swayed the large assembly. Mr. J. A. Rath of Palama followed, unfolding his own experience in the British Army during the time when the infamous Contagious Diseases Act which attempted to segregate and regulate prostitution in army camps was in force, citing the well-nigh unbelievable improvement that attended the abolishment of the system and adding a telling array of facts to show the valuelessness of regulative measures. Dr. Hobdy then in an address of unusual power, set forth the scientific uselessness of treating only one partner to the mutual act of prostitution, and painted a picture of the awful ravages of venereal diseases that none present will ever forget. The last speaker was Dr. Scudder, who detailed at length the utter inadequacy and failure of all segregating and regulative measures as thus far practised in Europe, Asia and America. Their injustice was clearly demonstrated and the absolute unanimity of the leading medical authorities of the world in favor of abolishing all regulative measures was made plain. A distinct program of scientific procedure in dealing with the evil was outlined, the leading features of which were woman's suffrage, the minimum wage, enforced financial responsibility of fatherhood, raising the age of consent to eighteen years, appointment of a Morals Commission, education in sex hygiene, sterilizing of degenerates, medical certificate for marriage, compulsory reports of physicians of venereal diseases and consequent segregation treatment, a social program, and adequate reform treatment of pros-

titutes and semi-delinquents. The enactment of Senate Bill 133 was urged as step one in this program. After a word from Hon. W. K. Castle, who seconded Judge Whitney's resolutions, they were adopted by a rising vote, only a score or so remaining seated to voice their dissent.

A New Era.

The meeting marked the commencement of a period to be characterized by elimination of false modesty in the attitude of the public towards sexual questions. The policy of secrecy has cost the lives of millions and the happiness of tens of millions in America and Europe. The time for that is past. Perfect frankness, square facting of the facts, the terrible facts of the white slave traffic and the menace of venereal disease, and concerted effort to rid the world of them, form the only safe procedure for human society. The race is face to face with invalidism and death, to say nothing of moral corruption. Hereafter men and women speaking plainly and dealing openly are to unite in fighting this age-long curse. Such books as Miss Jane Addams' "A New Conscience and An Ancient Evil," and the Reports of the New York, Chicago and Minneapolis Vice Commissions are to be read and pondered by community leaders. Out of the study of these will emerge careful investigation of local conditions and steady progress in dealing with this twin sister of human slavery until it, like its older double, shall have been done to death. The attitude of mind now to be cultivated is optimism—the conviction that the social evil is both not necessary and can be abolished. It is all a question of educating the human will thru the conscience. Ideals are bound to win, therefore talk and think ideals. Meanwhile neglect no opportunity to use every practical means which looks ultimately towards the realization of ideals. It is to be a long fight but a sure one.

The Rest Of The Story.

On April 23 the Senate passed the injunction-abatement bill (No. 133) by a vote of ten to four. In the House it was referred to the Committee on Health and Police. Here dilatory tactics were at first employed and finally the bill was referred back to the House without recommendation, where it was promptly referred to the Oahu delegation on the last day but one of the session. This killed it as two days are required to pass a measure thru second and third reading. If the Hawaiian members of the House had rallied to its support, it would have gone with a rush. But as

in the case of the bill requiring medical examination of men for marriage license they were either lukewarm or opposed. The fatality attending a dying race is pathetic. Session after session measures, the object of which is to safeguard the Hawaiian from extinction, are proposed, but with almost suicidal instinct these are defeated by the very people whose life and health they would prolong. The burdens of the social evil fall most heavily upon the gentle-hearted people of Hawaii, their rapid extinction has been due first of all to venereal disease and next to alcoholic drinks, but since the dying out of their chiefs, the men of real foresight and sagacity among them, they have produced no leaders to marshal them against the twin foes that continue to do them to death. The injunction abatement measure is the first legal weapon ever devised to place in the hands of the Hawaiian a means of defence against the exploitation of his own women. It would arm the poorest with real power. Its demonstrated effect in cutting down prostitution elsewhere would be a boon here. And the bill requiring medical certification of health before license to marry could issue would have given added protection. What the Hawaiians need is a prophet from among themselves with wisdom enough to see where safety lies for his people and with personality sufficiently powerful to lead them to support social reforms that tend to combat the forces which are steadily exterminating his race. Though the two excellent bills aimed at the social evil failed to passage at the hands of the Legislature of 1913, there can be no question that the widespread agitation has been thoroly educative. The campaign has been a distinct success in forwarding the great reform which will not stop until prostitution has ceased to be a great human menace.

An Honored Son.

Among the names of the many sons of Hawaii who have brought honor to the Islands by faithful service to mankind, that of Rev. William H. Gulick will have high place. During the past five months Mr. Gulick has been visiting home scenes and giving himself to the people of the Territory. He sailed April 29 to return to Spain, leaving a very beautiful memory. While here he was heard on many occasions and took a deep interest in everything that concerns the higher life of the Islands. It is safe to say that few people here appreciated the need of the Spanish mission of the American Board or knew of its achievements before this visit of Mr. Gulick. But he unfolded in an ideal way the entire enterprise and was in his

spirit and character a demonstration of the immense value to Spain of the work with which for forty years he has been vitally connected. A gentleman of rare courtesy and refinement, a Christian disciple of broad mind and liberal tendency, possessed of an irenic disposition and the lovable qualities which irresistibly minimize points of difference in religion, bring to the front the great vital truths that unite men and personally draw others to him in friendship, Mr. Gulick has an unusual equipment for successful work among Catholics. His mission therefore maintains very generous relations with the Spanish people and has exerted a wonderful influence in that country. It is impossible to think of the work accomplished by the American Board's Spanish Mission without associating with Mr. Gulick his rarely accomplished wife who for so many years and until her death, rendered such epochal service there, especially in the educational sphere. Thruout his visit Mr. Gulick threw himself heartily into church and civic life here, and found occasion to render good service. He endeared himself to all whom he met and will be missed. But he carries to Spain larger friendships and will link his work there with not a few devoted spirits here who will rejoice to follow him and his mission with most kindly interest. The American Board did wisely in sparing him to Hawaii for this season of quiet reunion with old scenes and friends. He made of it a real missionary opportunity.

Settle It Right.

There is only one possible settlement of the Japano-California situation. As long as our nation continues to segregate the Mongolian type of human being as impossible of assimilation with our poly-racial population, just so long will there be trouble between America and Asia. We are the most democratic nation on earth. We have successfully assimilated all the Caucasian races, the Indian, the Semitic, the Negro, the Malayan and Polynesian. No harm has resulted to the Anglo Saxon race which has been notably strengthened by every admixture. To exclude the Mongolian is neither scientific, humanitarian nor wise. If Congress should repeal the law forbidding citizenship to the Asiatic, friction would immediately lessen. For a time Chinese and Japanese would continue to suffer from racial prejudice in America, just as the Italian and the Russian Jew do. But a couple of generations would remove all this. The Chinese possess a heredity in some respects superior to that of any other people on earth. The Japanese come very near them in this regard. Both are rich in worthy char-

acter powers fixed by ages of inheritance. Some of these traits are sorely needed in the make-up of the character of our people. It is both foolish and futile in this era of world solidarity to ostracise any branch of the human family. The centripetal forces are bound to triumph over the centrifugal. Thruout the Far East the leading occidental minds are coming to a remarkable unanimity of agreement in advocating the abolishment of Asiatic exclusion by America as the first great act of world statesmanship worthy of our nation and imperatively demanded by the conditions confronting the two great neighbor continents. California seems to be forcing the nation's hand by her proposed proscriptive legislation. It is one of the last kicks of primitive man's narrow spirit of identification of stranger with enemy. That virile young State may yet deserve the thanks of mankind for her stubbornness in leaving the nation no other resource than justice and fraternity. If Congress would place the Asiatic on a level with all other races in eligibility for naturalization, follow this up by guarding American citizenship by requiring the passage of a stiff civil service examination in the English language upon American civics by every candidate for the franchise, and then enact a law admitting only a definit number of laboring men annually from each foreign country, we should get no more than we could assimilate healthfully and those aliens admitted to our citizenship would comprise the indomitable spirits so much needed to recruit our population. Those who know the Asiatic and compare him with the Southern European, the Russian Jew, the Armenian and Syrian have no patience with the oft-repeated nonsense that the Asiatic cannot and will not assimilate. The truth is that he does assimilate with great rapidity, that if admitted to our citizenship he would make a thoroly characteristic and devoted American, and that in the event of conflict with his former homeland, his loyalty to his adopted nation would be unquestioned. Let Congress repeal the law excluding the Asiatic from naturalization and it will have rendered the largest single service to humanity possible to it just at this juncture in international relations.

A New Leader.

With the incoming of April Mr. Vaughan MacCaughey entered upon the principalship of Mills School, succeeding Rev. Stephen Stanton Myrick. Mr. MacCaughey, who was born in Huron, South Dakota, received his secondary education at the High School of Greenville, Ohio, and thence entered Cornell

University, where he graduated with the degree of B. S. in 1908. From 1908 to 1910 he taught in Honolulu Normal School, being called to the chair of Botany in the College of Hawaii in February, 1910. In addition to his regular professorship he was gradually intrusted with college extension and other educational work. In the summer of 1911 the University of California summoned him to special teaching and in the summer of 1912 he served as instructor in his alma mater, Cornell University. His executive ability in these various positions marked him out for



Vaughan MacCaughey

leadership and drew the attention of the Mid-Pacific Institute managers. Already plans for enabling the Institute to render larger service to the community are being considered.



Dr. Eliot's Slip.

Professor Scott has rendered a distinct public service by calling in question Emeritus-President Eliot's snap-judgment assertions concerning interracial marriages. Made subsequent to a rapid world tour where only the most superficial acquaintance with the Eurasian problem was possible, exhibiting symptoms of the contagion of a similar unscientific opinion to that which thruout the Far East condemns missionaries, the pronouncement of the distinguished educational leader was unfortunate because so palpably unsupported by anything like adequate testimony. Those who have studied the Eurasian problem on the

ground know that it is complicated by most unnatural conditions. Many of the unions that give rise to Eurasian children are contracted in direct defiance of conscience and are nothing less than cohabiting, or concubinage. The children are often practically parentless or even worse. They are deprived of the moral safeguards that surrounded the early life of the European father as well as of those which protected the Asiatic mother. The entire connection is properly treated as a social sport. And unfortunately it is these connections and the children which spring from them that occupy the public eye and help to form the prevailing loose judgment concerning Eurasians found thruout the Far East. Where the marriages are regular and are entered into in a bona fide spirit on both sides, that the resulting family life is fully as happy as the average interracial marriage while the children will bear successful comparison with those of purely homogeneous stock is a proposition in support of which many instances may be cited. Furthermore, so far as history has any teaching it is all in favor of mixed peoples. Rome was distinctively heterogeneous. It was forever recruiting itself with foreign blood. True from the modern point of view most of the races which blended to form the dominant stock at the zenith of imperial power were cognate, but their differences were in certain particulars as marked as those now pertaining between the northern and southern Europeans. In modern times Great Britain, a fair parallel in point of extended sovereignty to ancient Rome and by all odds the most conspicuously successful empire the world has ever seen, presents the most composite stock, short of the American, in history. Northern and Southern European have blended their bloods there together with that of the original inhabitants. To a slight degree also still more distant racial strains have contributed their powerful quota. It is well in this connection to recall the story of the Saracenic mother of Thomas-a-Becket, one of England's great heroes. Strike now the impressive parallel of another group of islands that bear a singular resemblance to Britain in the forcefulness of the race which peoples them. The Japanese are almost as inextricably mixed as are the British. Mongolian, Malayan, Aboriginal Ainu and in the opinion of many scholars Aryan elements, all are present in this virile product of most diverse peoples. The American of today represents a still higher and more complete blend of races. Just at present he seems to top the human pyramid. He is certainly the most envied of all types if we may judge

from the set of emigration in his direction. In the face of this historic testimony, the opponents of miscegenation can make no claim to weight of argument until by painstaking study of all the cases of inter-racial marriage possible of investigation together with an assembling of all such factors as the moral, intellectual and social status of the contracting parties and by statistical demonstration of the evils of such unions, they are able to mass enough evidence to offset the facts exhibited by the dominant mixed peoples in the story of mankind. Even China, which seems at first glance to be homogeneous is an assemblage of races of widely diverse characteristics, thoroughly blended as a consequence of the absence of a race prejudice that forbade inter-marriage. India seems a possible example of the attempt, not entirely successful, to keep racial stocks pure. The outcome has been distinctive national weakness. In the present status of the question, it is safest for neither side in this controversy to dogmatize. While students are pursuing their investigations it is well for the world that such an experiment station in miscegenation as Hawaii exists where the people take kindly to inter-racial marriages. If Dr. Eliot had lived a while in Hawaii he never could have given publicity to the sentiments which he so carelessly aired in the *Springfield Republican*. D. S.

News From Nauru

UNDER date of February 13, 1913, Rev. Philip A. Delaporte of Nauru writes as follows:

Besides receiving letters we also came into possession of some beautiful Christmas presents. Quite a number of friends remembered us with letters and packages, for which we are very grateful; also a magnificent parlor organ, which is now the pride and life of the Mission House. Thus the S. S. Promise became the Nauru Christmas vessel. Mr. Olsson was more than pleased to have his son Robert back. The old man has not many more months to live; dropsy is gaining fast on him. We pray that the boy will make good use of the teachings received at Honolulu.

In the Church Calendars and FRIEND we note the aggressive Christian work done, not alone in Central Union Church, but by most of the religious organizations in Honolulu. May God prosper your good work.

Re Church.

Christmas Eve is always a red letter day on Nauru. For weeks prior to the

feast people bring in presents for their friends, which Santa Claus hands to them on Christmas Eve. A large branch of the Tomana has to serve instead of a pine tree. We, who were born in northern climes, do not appreciate a temperature of 110 degrees on that day, but looking into the happy faces of others, the Turkish bath one takes at the time does not become oppressive. Nearly 800 packages of useful articles, such as soap, cloth, biscuits, kerosene, handkerchiefs and singlets, were distributed. On Christmas Day we had a special service attended by a good congregation. The choir rendered a few Christmas hymns and chants which were enjoyed by the natives and whites who were present.

New Year's Eve was somewhat dreary for us, as a vessel, arriving December 31st, brought the sad news of Mrs. Delaporte's father's death. He had attained the ripe age of 80 years. God had permitted wife to see him last year once more, and I could thus easily comfort her.

On New Year's Day we gathered around the Lord's table.

On January 27th, Emperor William's birthday, we must, according to law, hold a thanksgiving service for natives and whites. I never saw such a large crowd in our church before. The congregation was seated for the first time in the new pews, which give the building a most dignified aspect. Some day I will send you a picture of the interior of our church.

STATISTICS OF THE WORK IN 1912.

(Period June 1-Dec. 31, 1912.)

Number of Communions.....	2
Children baptized.....	37
Weddings celebrated in Church.	42
Meetings held on the Island....	322
Total Attendance.....	26,432
Average Attend. Sunday a. m....	562
Largest Attend. Sunday a. m....	1,106
Sunday School Attendance.....	225
Christian Endeavor Society:	
Active members.....	23
Friendly members.....	50
Number of Adherents.....	904
Number of Communicants.....	553
Foreign Native Adherents.....	200
Native Teachers.....	3
New publications placed into the hands of the natives 1912, Hymns and Psalms and C. E. Thema Book.	

As a whole I may report that the work is in good order, but do not think for a moment that all is sunshine. Often it takes all one's Christian love and patience to overcome the works of the evil one. Not long ago we had to expel a young man out of our Training School because of his immoral conduct. This is hard, when months, often

years, of hard labor have been spent on a boy. A strange trait of this people's character is that those who are most inconsistent before marriage become staid men and women afterwards. Since 1901 we have had but three cases who, being married in church, separated again, while this is a common occurrence on other islands in Micronesia.

A few weeks ago a native of the Mortlock Islands, a laborer of the P. P. Co. Ltd., went up to our official and begged permission to sell his wife to a Chinaman for fifty dollars. He had been married by a native minister on his island. Of course the official gave him a good talking to and sent him more than quickly on his way. We have more trouble of this sort with Caroline boys than with the Chinamen.

A new German law prohibits now marriages between natives and whites. The law furthermore provides, in case there is an issue between natives and whites, whether legal or otherwise, that the father has to support his child. Whether the first part of this new law will prevent the increase of half-whites is an open question. Formerly the children of a mixed legal union had the same rights as whites; this is now stopped by illegalizing such a union.

The Pacific Phosphate Co. in the past did not favor public sports on the Sabbath Day as far as their employes were concerned. A change has unfortunately taken place lately. The tennis ground and bowling alley are now open on Sundays. The employment of more Germans is at the root of this, and many of them would like to see the "Continental Sabbath" established here. We need your prayers that our people will not be carried away by these new innovations.

Re Schools.

We have 8 boys of different ages in our Training School. Some of them we endeavor to train to be teachers in due time. Here too we feel the influence of foreigners. One of these boys we sent to a minister in Germany to be educated in a theological seminary. We were able to do this through the courtesy of a captain who took the boy free of charge on his steamer to Europe, while Mrs. Delaporte's former pastor assumes all other expenses. We pray that this venture will be a success.

We feed and clothe the boys and girls who reside at the Station and in the Training School. Expenses are met by native contributions. During dry season hardly any contributions are taken up, while in years of plenty the people give twice a year—January and July.

Regular Day Schools are maintained

at three different points on the Island, with a total attendance of 229 scholars.

Since coming back we have had also twice a week evening classes for the Caroline laborers of the Company. The latter made us a personal grant of \$62 (M250) on January 1st of the present year. These classes are attended by 25 scholars.

We entertain great hopes for the rising Nauru generation which attends our schools. The Bible is naturally our principal text-book, and we trust that many of the boys and girls of Nauru will become earnest Christians in years to come. We feel that the Nauru Protestant Church and Schools are worthy children of the parent Church in Honolulu. Our methods may differ from those applied by some of our fellow missionaries; the results, however, are the same. *Nauru for Christ* is our aim.

General Items.

During the past six months we enjoyed glorious weather as far as rain is concerned. The trees are bearing finely and no fear for a shortage of food during 1913 need be harbored. We can export, after everyone is fed, one million pounds of dry cocoanuts (copra) annually. As the traders pay 1½ cents per pound, the total value of the crop amounts to \$15,000 or an annual income per head of say \$11.50. Of course such years are exceptional. The P. P. Co., Ltd. closed a very successful year, having shipped to various parts of the world 150,000 tons of phosphates from this Island alone. The value, as per Government statistics, of their phosphate exports in 1909 (the latest to hand) amounted to \$1,200,000. Since then the amount shipped and the value thereof have increased considerably. However, the great question where to procure cheap labor has now arisen. The S. S. Promise, on her last recruiting tour in the Eastern Caroline Group, covering a period of 32 days, came back with only 35 men. Next November the contracts of nearly all their Caroline laborers will expire, and great doubts are entertained by many people whether sufficient new men can be obtained to fill their places. I think that the Company will in future have to look to China for a regular supply of labor.

The Wireless Station is still in course of construction, and we fear that no messages can be sent from here before about June. According to contract, the 360 feet high tower should have been ready in time to permit operations to begin on or about April 1st. The delayed arrival of a 5 ton motor car from Germany prevented the wireless people from getting material up the hill where

the station is to be situated. It has now come and work is being pushed. One hundred Nauru natives are employed by this Company. A funny thing happened when the car arrived. While trying to land it on the jetty, the gear broke and it dropped into 5 fathoms of water. At the same time the Pacific Phosphate Company, Limited, received a steam launch. Through some misunderstanding this boat was put ashore and not kept in the water. Then the question was raised: "Why was the motor car put into the water and the steam launch on land?"

The Marconi and Telefunken Wireless Companies are now working together in Australia, and we will thus be able to send messages direct to Australia, anyhow as soon as the latter country has a station as powerful as our own. As the distance from here to Sydney is only 300 miles shorter than to Honolulu, I would not at all be surprised if we could "wave" to the latter place too. The principal islands of the Pacific will eventually be connected by wireless. This is the death knell of the South Sea romance. What a difference from the days of Dr. Gulick at Ponape and Dr. Bingham at Apiang.

On account of westerly winds we have at present quite often four and five large steamers in port awaiting their turn to load. Their wait sometimes reaches two or three months. During westerly weather we can not load here because of the high surf.

Personal Items.

Your missionaries, with the exception of Mrs. Delaporte, are up to date as far as their health is concerned. Mrs. Delaporte's case I have fully stated to you in my letter of October 30, 1912, pages 4-5. No change has taken place since and the argument that she must leave the Island for a season still remains. If she can not go to Honolulu, it is imperative that she gets a change in Australia during the cool months of May-July. Will you please bring this before the Church, if you have not done so already, and notify me as soon as possible. As the case now stands it would be perhaps better for me to resign and take up some work in Honolulu. We would thus be with our children, who are growing up to be young men and women, and, with God's help, preserve the life of the mother. Please write me frankly what you and our friends think about the matter. I have given 18 years of my life to the Master's work in Micronesia and am willing to give more if everything can be arranged satisfactorily. I am writing this after much prayer and thought. May

God give us much light on the subject.

Miss Meitzner is doing well and is happy in her work. She takes to the climate well. After she gets a hold of the language her sphere of work will enlarge. I am sorry that she can not write to you in English.

I note with great pleasure that through the good offices of Rev. O. H. Gulick and Mr. W. A. Bowen, the Prudential Committee has been induced to raise the grants for our three Honolulu Children to the amount usually given to Missionary Children in the homeland, i. e. Augusta \$250, Paul \$200 and Mabel \$150. This will relieve us, I trust, very much.

Financially we are now well provided for, and there remains but this one dark cloud on the horizon of the Nauru Mission—Mrs. Delaporte's health—but with God's help and the assistance of friends of the Mission it will disappear too.

I fear that I will have not sufficient time to thank all our friends with this mail for their kindness to us last Christmas, but I will do so as time and opportunity permit.

Augusta writes enthusiastically about her now being a member of the Minister's Sunday School class. We do hope and pray that those three children will become useful American citizens and earnest Christian men and women. As they live in such a good, healthy, religious atmosphere there ought to be no doubt whatsoever that our hopes will materialize.

Please give our hearty alohas to Rev. and Mrs. Ebersole, Miss Benedict, to the officers and members of the Church.

And now may the Lord of Peace himself give you peace at all times in all ways. The Lord be with you all, and finally, brethren, *pray for us*, that the word of the Lord may run and be glorified, even as also it is with you.

Yours fraternally,

PH. A. DELAPORTE,
Missionary.

Editorial Notice.

Owing to pressing duties in connection with the preparation and printing of the English edition of *Ka Hoaloha*, the Hawaiian monthly, and *Ka Kahu-naao*, the Hawaiian ministers' quarterly, Mr. Oleson has felt obliged to withdraw from the editorial force of THE FRIEND, and the "Scribes' Corner" will therefore be discontinued as a department of this journal.

A Japanese was making terms with a Kohala lady to serve her as yard man. He stipulated, "I no work \$20 a month and you eat me; you pay me \$1 a day and I eat myself."—*Kohala Midget*.

BOY SCOUTS OF HAWAII

By J. A. WILDER, Scout Commissioner

Were these scout-laws in accordance with which you are doing your best to live and act obeyed by all men, this Legislature sitting here today, and the laws made by them, would be unnecessary.

Governor of Hawaii, W. F. Freear, to the Boy Scouts in review at the Capitol, February 14, 1913.

The Boy Scout Movement in Hawaii.

HOW to teach "do your duty" in a way interesting to both teacher and learner has always been a pedagogic problem. The birch, prizes, and extra work for the boy versus patience and harder work for the teacher—punishments and rewards versus plain elbow grease in hammering the idea of duty into the boy—how many hot discussions have warmed the air around this question!

Give him a good whipping!

Give him a prize!"

Give him some more attention!

Give him some fun!

The founders of Scouting for Boys have chosen the last two of these common ways of knocking sense into small boys, with just a suspicion of the others.

Such commonplaces as "Stick to your post," "Never say die," "Women and children first" must come under the head of "do your duty" teachings and lucky are we in Hawaii that a way is now presented to spread them about among our boys—just common, ordinary boys—any kind of boys—everywhere—in a way that is real good fun for all hands. This is our *Scout Movement*.

The scoutmaster is a man who dedicates himself to God and his country by standing by a small gang of boys of his own neighborhood—say twenty-four—and by a little study and some imagination putting them through a sort of free masonry of Scoutcraft, Woodcraft, Ordercraft—any craft that will bring them into line to learn what it is every boy's right to know and be led in—the Laws of Honor. The scoutmaster teaches the crafts when he can and gets in experts to teach what he himself cannot. This open air study of Scoutcraft, which includes First Aid, Life Saving, Signaling, Observation, deduction, handiness; of woodcraft which includes Tracking, Camping, Backwoods Sanitation, Conservation; of Ordercraft which means enough drill to straighten out one's body and teach Obedience to Laws—is mere-

ly the vehicle or the ether in which floats our constellation of Laws. Here they are:

"I promise *on my honor*, to do my best:

1. To do my duty to God and My Country and to obey the scout law;

2. To help other people at all times;

3. To keep myself physically strong, mentally awake, and morally straight.

To be trustworthy, loyal, helpful, friendly, courteous, kind (to animals), obedient, cheerful, thrifty, brave, clean and reverent." The creed of an honorable gentleman!

As to the Religious Foundation on which we stand let me quote our National Council:

"The Boy Scouts of America maintain that no boy can grow into the best kind of citizenship without recognizing his obligation to God. The recognition of God as the ruling and leading power in the universe, and the grateful acknowledgement of His favors and blessings is necessary to the best type of citizenship and is a wholesome thing in the education of the growing boy. No matter what the boy may be—Catholic, or Protestant or Jew—this fundamental need of good citizenship should be kept before him. The Boy Scouts of America, as an organized body, therefore, recognize the religious element in the training of a

boy, but it is absolutely non-sectarian in its attitude toward that religious training. Its policy is that the religious organization or institution with which the boy scout is connected shall give definite attention to his religious life. If he be a Catholic boy scout, the Catholic Church of which he is a member is the best channel for his training. If he be a Hebrew boy, then the Synagogue will train him in the faith of his fathers. If he be a Protestant, no matter to what denomination of Protestantism he may belong, the church of which he is an adherent or a member should be the proper organization to give him an education in the things that pertain to his allegiance to God. The Boy Scouts of America, then, while recognizing the fact that the boy should be taught the things that pertain to religion, insists upon the boy's religious life being stimulated and fostered by the institution with which he is connected. Of course, it is a fundamental principle of the Boy Scouts of America to insist on clean, capable leadership in its scout masters, and the influence of the leader on the boy scout should be of a distinctly helpful character."

Boys learn in Scouting today what our Great-grand-fathers were learning in the backwoods: to become strong, self-reliant, resourceful and helpful—to get acquainted with outdoor life and nature. Such training cannot but result in better citizens for the Hawaii of tomorrow.

The scouts were organized in Hawaii in September 1910. The first year showed the leaders of the movement need of



FIRST AID DRILL

regular organization. They met, arranged a luncheon for fifty prominent men at the University Club; appointed committees, and on January 7, 1911, was held the first meeting of the Local Council, with Geo. R. Carter President. Eighteen Scoutmasters flocked to the standard and under Captain Johnson we learned the rudiments of drill. Troops already formed began to work with fresh vigor—new troops were formed. In January 1912 the First Annual Rally showed twenty-one scouts—three small troops. February 14th, 1913 a rally at Moanalua for Scouting Games called out seven scoutmasters and ninety-seven scouts; six troops, an increase of 45%. Since then the Lahaina, Lahainaluna, Hana and Hilo Boy Scouts of America have been formed. How many of these troops will grow—how many die in the cradle, so to speak, depends entirely on the number of men in these islands who are willing to do their part as leaders in the greatest character factory ever devised.

In this article no mention need be made of our six degrees of Scoutcraft—the vocational badges, or the honor medals.

Our system of training is all to be found in our Handbook, to be had of all booksellers.

Nor need we retail all the cases of life saving, urgent first aid, or good deeds done by our scouts. These are of record.

Sir Robert Baden-Powell writes us "I congratulate your boys. Tell them that these good deeds are on a par with work done by their brother scouts in all parts of the world." The Chief Executive of the Boy Scouts of America writes us saying, "I am glad to hear these things." Our small numbers are as nothing compared to what, in three years, the Hawaiian Boy Scouts have done to add lustre to the glorious name of Scout. The Hawaiian Islands of forty years hence will trace many a good leaders' footsteps back to these modest days of a hundred strong when as a small boy he first answered "here" to his name and was assigned to his patrol.



LOCAL COUNCIL.

General M. M. Macomb, Hon. George R. Carter, Hon. William L. Whitney, H. M. von Holt, B. von Damm, George Angus, S. M. Kamaiopili, Hon. Alexander Lindsay, Howard H. Hitchcock, Dr. W. C. Hobdy, Paul Super, George C. Potter, Hon. Albert F. Judd, Walter F. Dillingham, Rev. John P. Erdman, Emil Berndt, Robert Anderson, Admiral W. F. Cowles, Brother Henry, A. D. Castro, C. K. Ai, Hon. Sanford B. Dole, James A. Wilder.

OFFICERS AND COMMITTEES.

Hon. George R. Carter, President; H. M. von Holt, Vice-President; Hon. Albert F. Judd, Treasurer; George C. Potter, Secretary; James A. Wilder, Commissioner. The above and George Angus and Hon. William L. Whitney, Executive Committee.

COURT OF HONOR.

James A. Wilder, Howard H. Hitchcock, Paul Super, H. M. von Holt, and Dr. W. C. Hobdy.

SCOUTMASTERS.

Honolulu I Scoutmaster, George C. Potter; Honolulu II Scoutmaster, Father Reginald; Honolulu III Scoutmaster, A. L. Keoho; Honolulu IV Scoutmaster, George Davies; Honolulu V Scoutmaster, C. H. W. Norton; Alewa Heights, Acting Scoutmaster Coombs. (Recruits)



The Ennobling Influence of Work.

HONEST toil is the greatest gift to human kind. One of the first commands made by the Creator was, "By the sweat of thy brow shalt thou eat bread," and in obedience to that command lies our salvation. Labor means advancement; idleness deterioration and decay. That command applies to all life. The birds must labor to build their nests, to feed their young, the bees to gather honey, the animals to find their food, and all nature is at work to make the world beautiful, and that is especially so in these Islands of ours, where not only do the trees bloom, but their very leaves are flowers. Now we come to the noblest work of God, man. Here we find a great contrast to all other forms of life. There is plenty of work for all of nature's children except man. The command of an all wise Creator is obeyed by all living things with the exception of man. Here man has set himself up as a little higher than God and taken upon himself the right to say who shall labor and who shall not, and what shall be the return for that labor, and whether it is enough to keep body and soul together is no concern of his. Those that are not allowed the privilege of obeying God's Command, "By the sweat of thy brow shalt thou eat bread," become parasites, and prey upon their fellows. Then comes degeneracy, crime, disease, and death. To offset this the captains of industry, who have brought these conditions about, build up large institutions of charity to still further demoralize those that have not had an equal chance. The bread of charity is either bitter or demoralizing to the recipient. The

cause of the downfall of the majority of our girls is poverty, improper home conditions, lack of training, and a desire for pretty things; and man is responsible for these. When we know the cause it should be easy to find a remedy. Let us set ourselves the task of righting this wrong. The accumulation of wealth is in direct variance to God's law. If some of this wealth could be turned into channels of industry, such as the one now started in Kakaako, where our women and girls can find good, clean employment at a living wage, many of these girls would be saved. The obliteration of the tenement and the building of small homes where these workers can live and be decent, such homes as other cities are building for their workers, would add materially toward their uplift. Introduce into the curriculum of the public schools a course in industrial training, and fit the child for work when he or she is old enough, and there will be trained workers for these industries. Legislate out of existence the liquor traffic, which is the greatest enemy of those that have not been born with sufficient moral stamina to withstand the onslaught of this curse, and last but not least bring into practice the science of eugenics. Let not these words of the poet be applicable to Hawaii:

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

—S. P. STERRITT.

Prin. Girls' Industrial School.



A unique celebration of the birthday of Buddha took place at the Judo Buddhist Temple on South Street Sunday, April 6th, two days in advance of the official birth date. A large tent was erected, and the exercises partook of the nature of a Christian Christmas festival. Following the custom of dubbing everything in Christian terms, the celebration was known as "Buddhistmas."



Word has come from Japan that the cantata, "The Man of Sorrows", composed by Mr. F. S. Scudder, and adapted by him to the Japanese, was given at Sapporo, March 10, with great success. To Rev. George M. Rowland, who was in Honolulu last year, is due the credit for the pleasing rendition.

A PRAISEWORTHY VENTURE

REAPING the benefits of civilization in idleness and an increasing desire for personal adornment,—lives empty of all but the ornaments—the native girls of Honolulu are unconsciously facing a serious problem. This problem has been sensed by social workers in the territory for a number of years, and all are agreed that the only practical solution lies in industrial training. To teach a girl how to dress in the latest fashion may be all very well, but to add to her physical attractiveness without training her hands and thus providing means of support is dangerous philanthropy. This fact has been established elsewhere, and with characteristic alertness prominent individuals interested in education in Hawaii are agitating the introduction of vocational training in the public schools.

Evincing faith in the industrial training of girls by the investment of a large sum of money, Miss Kate M. Atherton is the first person to seriously undertake the work in this community. The idea is an enlargement of that which had been in her mind for some time, and the result is the Kealoha Manufacturing Company which opened its doors to public inspection Friday afternoon, March 1.

The factory is located on property owned by the Atherton Estate at the corner of Queen Street and Mission Lane. Particular interest attaches to this district in the mind of Miss Atherton because it was here that her father, the late J. B. Atherton, began his last work.

It is the plan to give employment to girls of any nationality, who wish to learn a profitable trade whereby they may be fitted to earn an honest livelihood, and at the same time receive pay during their apprenticeship. They are offered instruction from a skilled cutter and garment maker, Mr. H. B. Hickman, who was recently graduated from the Stone School of Cutting and Designing of Chicago, and who was brought here by Miss Atherton to take charge of this part of the factory work. While the salary is small at first, those girls who are industrious and efficient will receive advancements from time to time, the wage scale increasing proportionately. Already seventeen girls have availed themselves of these opportunities, and all are reported to be doing excellent work.

Men's ready-to-wear apparel is the special line of garment making mapped out for the factory. This includes shirts,

pajamas, underwear, overalls, etc. There will also be a general output of household incidentals such as sheets, pillow cases, etc.

The factory is in every sense a Honolulu institution. All materials will be purchased here and the market for the finished garments will be local. Orders have already been received from several large wholesale concerns.

The building which houses this interesting plant is a modern two story frame with an abundance of windows. The interior is well planned, the rooms being large and airy and the immense space carefully utilized.

Entering the building by the front entrance on Mission Lane, one passes into the main office which is presided over by Miss E. D. Schnoor, the efficient manager of the new institution. Here the books are kept, new help employed and the general business of the concern carried on. Passing through the office one enters the largest room in the building designed as a sample and display room. On account of the small output at present, this room will not be put into use until the factory is run at full blast. Adjoining this room is the private office of Miss Atherton.

On the ewa-mauka side of the building is the packing and shipping room, connected by elevator with the work room over head. When active business is begun the finished goods will be lowered from the factory room and prepared for delivery to purchasers. Two large doors open at the rear of the packing room and up to these the drays may back to receive the goods. Samples of all goods manufactured will be constantly on display in the sample room, and there will be a surplus supply with which to fill rush orders.

The entire mauka half of the upstairs is devoted to garment making, and is equipped with all the latest mechanical devices. Twenty-two Singer sewing machines, electrically driven, are installed here, together with a riveting machine for finishing overalls, another machine for cutting buttonholes, another for finishing them, one for putting the metal buttons on overalls and khaki suits and a hemstitching and embroidering machine. One corner of the room is set aside for the pressing of the garments and is equipped with ironing boards and electric irons, while at the other end is the cutting department where the different sections of the garments are fashioned before being put into the hands of the machine workers.

In addition to the cutting, Mr. Hickman has supervision of the machine work. He is an expert machinist and able to make necessary repairs in case of a break down.

The rest room, which is the theoretical ideal of every factory, is here a practical and alluring reality. It is directly across from the work room, and at the head of the broad stairway which connects the two stories. Harmonious in its furnishings, but withal comfortable and inviting, this room is the special delight of the girls during the noon hour. A leather couch, easy chairs, library tables etc. in fumed oak are scattered invitingly about. In one corner is a piano, and within easy reach a well filled music rack. The rugs are in soft shades of brown with the same color scheme carried out in the stenciled design of the curtains. A few well chosen pictures grace the walls, there are a number of magazines and books, and each morning fresh flowers breathe their gospel of beauty.

Adjoining this cosy apartment is a complete little kitchen where the simple noon day lunches are prepared and served to the girls. For these lunches the girls who earn less than a dollar a day pay five cents and those who by reason of greater proficiency, earn more than a dollar a day are taxed ten cents.

While twenty-two employes are set as the limit, it is probable that the factory could accommodate thirty.

It is expected that ultimately the factory will be self supporting. Meanwhile it is gratifying to know that girls whose other alternative might be the streets are learning a useful occupation, and at the same time are supporting themselves. —E. V. W.



Summary of Annual Report of the Finance Committee of the Japanese Y.M.C.A.

April-March, 1913.

GENERAL	823.45
HOUSE	571.65
RELIGIOUS	20.85
EDUCATIONAL ...	143.70
SOCIAL	100.55
LIBRARY	128.10

TOTAL	\$1,788.30
MEMBERSHIP FEES	\$386.00
SCHOOL FEES.....	59.85
SALES	249.35
FROM THREE BOARDS	750.00
DONATIONS	290.50
CASH carried over	
from last term.....	44.00

TOTAL	\$1,779.70
Balance—Expenditures	\$1,788.30
Incomes	1,779.70

Excess of Expenditures over	
Receipts	8.60
M. NAKAMURA,	
Treasurer.	

Personal Paragraphs

REV. S. S. Myrick, was appointed by Governor Frear delegate from Hawaii to the fourth annual Peace Congress which convened at St. Louis May first, second and third. Mr. Myrick will submit a report of the Congress to The Friend for publication next month.

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Rev. T. Ban, for three years the successful pastor of the Olaa Japanese Church, has accepted a call from the Japanese Congregational Church of Santa Anna, Cal.

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Rev. F. S. Scudder has completed a tour of Maui, Hawaii and Kauai in the interests of the Japanese work.

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Dr. Capen of the American Board expects to visit India next Fall, and may stop over in Hawaii on the return trip.

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The new pastor of the Kahului church is Rev. W. C. Shafer, of Oberlin, who was called to succeed Rev. H. P. Judd.

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In order that he may devote more time to literary work, Rev. August Drahms has resigned the pastorate of the Hilo Church and with Mrs. Drahms has returned to California. Rev. John A. Cull, of the Richmond Congregational Church, of San Francisco, is temporarily supplying the Hilo pulpit.

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Mrs. A. S. Baker and little daughter Ruth, of Kealahou, Hawaii, have been the recent guests of Mr. and Mrs. Theodore Richards.

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July 8 is the probable date of Miss Mabel E. Bosher's return to Honolulu. Miss Bosher left her home in Manchester, N. H., last month, going at once to Hampton, Virginia. From Hampton she will go to Straight University, New Orleans. On the way West she will stop over in Colorado, arriving in San Francisco June 22.

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Mrs. Henry C. Brown, of Waimea, Kauai, is slowly recovering from a severe attack of inflammatory rheumatism from which she has been suffering for many weeks.

* * * *

Rev. K. Shiraishi, who erected a fine little church in Kekaha-by-the-Sea last year, is now rejoicing in the completion of a new chapel and parsonage in Waimea. His newly gathered congregation in Kekaha is large and growing, and the addition of four new members in April brings the church membership up to 20.

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Rev. T. Obo, of Hanapepe, is organizing a brass band of thirteen members, which he intends to make use of in the evangelistic stations under his charge.

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Rev. and Mrs. C. G. Burnham, of Lahaina, Maui, departed from Honolulu Tuesday, April 29, for a six month's vacation, the greater part of which will be spent in New England States. In the capacity of Maui delegates Mr. and Mrs. Burnham will attend the meetings of the National Council in Kansas City on their way back to Hawaii.

Mr. Samuel Wilcox, of Lihue, Kauai, came to Honolulu to greet the Y.M.C.A. party on its way to the United States from the Orient. On the return trip Mr. and Mrs. Galen Fisher are planning to spend two weeks on Kauai.

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REVIVALS.

By The Rev. William A. Sunday.*

"O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."—Habakkuk 3:2.

WE are reminded by this verse that we are in the midst of the years—of the years that have fled. The sands of life are running fast. It will not be long until the leaves have fallen and your obituary will appear in the newspapers. It is a good thing now and then to take a retrospective, an introspective and a prospective view of life. This prophet is supposed to have been contemporary with Jeremiah, and the prophecy to have concerned the captivity of the Jews. The Jews were taken captive by the Babylonians because they had disobeyed the commands of God. They had mingled with a people the Lord had told them they must shun. Now, any man who disobeys God will soon find himself up against the real thing, with both shoulders down on the mat. Foolishness has not been confined to any age. The Jews disobeyed God. They had done what they had been forbidden to do, and so they were slaves, trying to make bricks without straw.

What the Prophet Prayed For

So, the prophet prayed for his people. He didn't pray for more literary societies, or libraries. He didn't ask for protection or free trade or ship subsidies. He prayed, "Oh Lord, revive Thy work."

Some people suppose—and always will suppose, I suppose, until they quit being fools—that the only way to promote religion is in the same old rut. There are two classes of people in every church, the ruts and the anti-ruts. Why, I'd rather be the pastor of a cemetery than of some churches. A church that stays in a rut never does anything. You might as well expect a mummy to talk and bear children. The only way to have a revival is to have it in God's way.

The church must be alive to do anything. This is the day of activity and young blood. It is a commercial age. We get up early in the morning and work hard all day. We hardly have time to get shaved. Men are like fuel that is being fed into big machines to grind out dividends. We hurry like passengers on a train when a brakeman sticks his head in the door and yells out, "Brr-cjkimp! twenty minutes for lunch!" We rush out into the station, get a sinker and a cup of coffee and \$75 worth of dyspepsia. We must do things God's way. There is only one way to get to heaven whether you are a millionaire or a crap shooter.

Standing Four-square

Why do the names of Whitefield and Wesley and Luther and Calvin and Knox stand out so clearly in history? It was because they stood four-square with God and were

loyal to Him and did as God wanted them to do, not as the people thought they ought to have done. They preached Jesus Christ without fear or favor.

I believe the Bible is the word of God from cover to cover, and that He has kept all of His promises there, and that He has kept all of His promises down through the ages. But up comes some simpering little theologian with a head like an egg plant, and a face like a horse, and eyes like poached eggs and ears like the sails on a cat-boat. He has studied at Heidelberg—"at Heidelberg, Mr. Sunday"—and he says, "But the consensus of scientific opinion—" "What?" I shout. "The consensus of scientific opinion? Well, if the consensus of scientific opinion says one thing, and the Word of God says another, the consensus of scientific opinion may go plumb to perdition, sir: I'll take the Bible for mine." Yes, sir!

If sin stalks abroad in a city, and if vice and crime reign in it and evil men rule it, and if your boys and girls are going to perdition, I say to you that the trouble is not with God but with that city's churches. The church that has nothing but a brown-stone front and stained glass and mahogany and a pipe organ in the corner to back it up isn't worth the space it occupies.

I plead for a revival of religion—not a modern revival, but an old-time revival. I plead for a revival that will close down the breweries and shut up the saloons and put out the red lights. I plead for a revival that will make it easier to be good and more dangerous to be bad.

Some people say, "A revival is an abnormal condition in the church." If you say that, you lie. I say to you that it is the normal condition of the church. And if you say that a revival is bad because it is followed by reaction, you lie twice. If the baby is sick and you send for the doctor, and he gives it some medicine and pulls it through and it gets well, and if it stays well for a year and then catches something else and dies, do you mean to tell me it didn't pay to save that child's life in the first place?

The Power of Revivals

You'd be surprised to know how many Christian people have been converted in times of revival. Ask those who sit near you, and find how many have decided for Christ at such times. But you say that revivals cause too much excitement. Well, you have revivals in business. You have commercial clubs, haven't you? It was only a short time ago that Pittsburg sent a special train over the country to revive her business. You have just had a big revival in politics. The politicians hired halls over the country to hold revival meetings, and the party managers hired special trains and bought space in the newspapers. The Democrats, the Republicans, the Progressives and the Socialists all had revivals. Every four years the nation spends millions for a revival of education. In business we try for markets as well as make goods. It takes a higher grade of intelligence to make markets than to make goods. We have auto revivals and horse revivals, and we have county fairs, where they bring corn, and cabbage and fruits and fancy quilts and horses and pigs—a revival of interest in the farm.

What health is to the individual, a revival is to religion. Martin Luther saved Europe from spiritual death by a revival. Jonathan Edwards in his time did a work very much like that of Luther, by revivals. Do

*From a recent sermon preached by Mr. Sunday at Columbus, Ohio.—Reprint from "The Bible Today."

anything you can to keep a man out of hell. Appeal to his mind, or his emotions, as you please, but save him. John the Baptist was a revivalist. St. Paul was an evangelist, and everywhere he went there was either a revival or a riot. They always had to call out the police to handle the crowds—and he was the fellow who wrote about predestination and election. Mark that!

Show Faith by Works

My challenge is that you shall show your faith by your works. I don't care anything about your certificates of church membership. I'd hate to tell some of you people what I think of you. You'd have to write it on asbestos paper. I'd hate to tell some of you people who are criticising these revival meetings and sitting back and finding fault, what is wrong with you and what you need. Any boy can break a window it has taken a man to make. Any person can spoil a rose that only God can fashion. If you know anything better than a revival to save men, come right up and show me or stop your knocking. When your preaching is fearless and true and your prayers are honest and your living is consistent, a revival will follow as naturally as the day comes after night.

You say, "Mr. Sunday, a revival is temporary." So it is; and so is a rainstorm, but it does a lot of good. Pentecost was temporary, but we are feeling the effects of it yet. So was the reformation, but its work is with us still. The work of Whitefield and Wesley was temporary. Yes, but their work is felt in the world today. Don't you know that the Bible uses the word "evangelist" twice as often as the word "minister?" I believe that God calls me to do now what He called on Martin Luther to do in his day and generation. Some pastors would be absolute failures as evangelists, and some evangelists would be fizzes as pastors.

I believe in experimental religion. The trouble is that we've made religion a mere ethical code. People go after Christian Science and all that kind of fol-de-rol just because they've never had a real religious experience. Have you ever prayed in the night for your husband or your children who are not saved? No? Yet if they should die tonight you would never see them again. A preacher once said to me that he felt he had done his whole duty when he had held up Christ crucified and laid down his teachings. Wrong! You've got to use a currycomb and an old-fashioned fly blister on some sinners. Preaching of the usual kind just runs off their backs like rain off a flat-tailed sheep. One shake and he's dry.

Once I was up in a town in Canada with Dr. J. Wilbur Chapman—I was with him two years as his assistant. He did a very unusual thing that time. He went there for just one church. That church was like a sleeping car. You couldn't get a sinner with a telescope or a gatling gun. A bunch of live wires had pulled out and started a new church. I said to the pastor of our church that I'd like to meet the pastor of the other church, and one day we met him on the street. Did they speak? No sir! My pastor just elevated his nose and looked the other way when he saw the other fellow coming with his silk hat and long coat and gold-headed cane. I asked what that meant, and I found that they hadn't even spoken to one another for eight years. I just told that fellow what I thought, right off the reel. I said "Doctor, if you had died

any time in the last eight years you'd have gone to hell, even if you are a Presbyterian and believe in fore-ordination and predestination. The Bible says that if men do not forgive men their trespasses, neither will God forgive them their trespasses."

The Spirit of God flees from the spirit of strife and discord. The church is all right when it is in the world. It is all wrong when the world is in it.

We want men full of good red blood instead of pink tea and ice water. We need a panic in religion. This world doesn't need informing but reforming.

Fudge-Eating Teachers

Every Sunday-school ought to be a feeder for the church. The trouble is that most of the teachers are fudge-eating, gum-chewing, card-playing folks who never look at the lesson until Sunday morning. Ministers, don't let a lessen help come into the Sunday-school! Let the teachers have them if they must, but make them keep them at home. There's a movement to take the Bible out of the public schools. I say that if there's any clique in this country that doesn't want the Bible there, let them get out of the United States. They're in bad. This isn't where they belong.

Revivals a bad thing? Against this revival is every saloonkeeper, every prostitute, every red-light madame, every gambler, every blackleg and every grafter in town. The most effective means any man or woman can employ to publicly demonstrate absolute inefficiency as a citizen and entire absence of morality, is to oppose a movement like this, which has for its only object the making of men and women what God meant them to be.

Evan Roberts and the Welsh Revival

You say the time of revivals is over. Well it may be for you. God knelt at the mouth of a mine in Wales and shouted: "Oh, Roberts!" and up came Roberts all covered with mine grease and dust. "Who called?" said Roberts. "I called," said God; and Roberts started out and Wales had one of the most wonderful revivals the world ever saw. God called my friend Dr. Torrey, and Dr. Torrey preached in Australia and New Zealand and the islands of the sea and thousands were saved. God won't let us lose faith in that kind of service. No, sir!

The man doesn't live who ever heard me say an unkind word against the ministers. The lack of revivals is not all due to the preachers. But, if the preachers would all get religion the religion of Jesus would sweep the world. I'll let no man exceed me in respect for culture; but unless the man in the pulpit will preach the plain gospel of God he is no good as a minister.

Formality in the Church is Fatal

Mr. Spurgeon once preached a sermon on how the church people can help the devil. One way to do that is to discourage the people who are trying to beat the devil. If this town was filled with devils, and if the chief devil sat in this tabernacle right down in front of me, I'd shoot the gospel of God straight at him and all the devils here and in hell.

A little society preacher, who was a graduate of the University of Chicago, came up to me and said that what we need is an ethical revival. I said "What? You can sink any church into hell by an ethical revival." We need a revival that will give us better homes. The testimony of the

times is to break down the family altar. The fathers forget that they are priests and the mothers forget that they are representatives of Jesus. We need a revival that will give us more preachers. There aren't nearly preachers enough to do God's work. The seminaries are facing a serious problem for lack of material. No wonder men are leaving the ministry, for they are being starved out of it.

I have been a Christian for twenty-six years and an evangelist for sixteen years, and I defy any man or woman or devil to prove that I haven't lived up to the teachings of this Book. I have three boys, and I'd give almost anything if, when I finally have to lay down my work, they would take up evangelism and keep up the fight when their old dad sinks to the mat and has taken the count. Whenever men heard Moody or Phillips Brooks, they were filled with a desire to become ministers and preach Jesus Christ. I would be overjoyed if through this revival some young man should decide to be a missionary and to go out to the dark corners of this old continent and preach Christ.

Be Faithful to the Bible

You shouldn't think of anything but the saving of souls. You shouldn't care which church receives the largest accessions to membership, provided Jesus Christ is glorified. Read your Bible before you go to bed tonight.

Revivals have always had peculiarities. Those of this age have theirs. These are the days of business men's revivals. In San Francisco, where for three years they pleaded with me to come, one man, a wealthy business man—he was Lyman Stewart, offered \$50,000 to finance the campaign. Another city offered to build a temple of steel and glass, right within the fire limits. It's a business men's awakening in your day and mine.

Prayer and Personal Work

I tell you, the devil scored a big victory when he got the church to give up prayer. Once in the city of Indianapolis a man, a general, who was deeply interested in a revival, noticed a minister approach unsuccessfully a young lawyer who was inclined toward atheism. The minister took the young man's address, and after he had gone the general asked for it. Next evening he sought out the humble lodging house where the young man lived, and asked for him, saying he wished to see him privately. He was shown up the poorly carpeted stairs and into the young man's room. He engaged the young lawyer in conversation, asked him to lay bare his doubts. The young man did so, and one by one they melted before the general's arguments like ice in a summer sea. They talked for hours, and it was one o'clock in the morning when the young man finally declared himself convinced of the truth of the gospel, and knelt down and prayed. The next day the general told the minister, and said that the bringing of that young man to Christ was one of the greatest accomplishments of his life. That general was Benjamin Harrison, once president of the United State.



It is said that every Sunday, one thousand people are actually gathered into the membership of Christian churches on foreign fields.

Central Union News

THE continuous growth of the Bible School and consequent increasing inadequacy of our present rooms for the accommodation of the different departments has made it absolutely necessary to adopt a new policy for the assembling of the school in opening exercises. Beginning Sunday morning, April 20, the Primary, Junior, Senior, Adult and Teachers' Training Departments of the school have assembled in the auditorium of the Church for joint opening exercises.

This is going to be a permanent arrangement. Already the new plan has approved itself to officers, teachers, and pupils alike. The whole spirit and tone of the Bible School has thereby been quickened, the change has resulted in marked improvement in the singing, the different departments are brought together in a new and impressive manner, and the school as a whole is given a coherence and dignity not possible in the cramped quarters of the Sunday School room proper, with only a part of the school present.

Superintendent MacCaughey is to be congratulated on having found so satisfactory a solution to an exceedingly difficult problem. It serves besides as a splendid object lesson to the Church of what might be accomplished in a Model Bible School building, one of the principal features of which, of course, would be a large and appropriate Assembly Hall, where all the departments of the school could gather for inspiring opening exercises before passing each to its own department, and thence into the individual class rooms for study of the day's lessons.

The Adult Class.

During the month of April President A. F. Griffiths of Oahu College has been presenting a series of most helpful studies in the Prophets before the Adult Bible Class. Attendance at this class is being built up and the interest increasing from month to month.

It gives us all great pleasure to announce that during the month of May Rev. Henry P. Judd, who has just come to Honolulu to assume the Superintendency of Sunday School work in connection with the Hawaiian Board throughout the Islands, will teach the International Sunday School Lesson to this class. It means much to Central Union and to the entire work in this city to have Mr. and Mrs. Judd come to

live here and enter heartily, as we know they will, into the best life of this community.

Combining Business With Pleasure.

From its very inception five years ago the Men's League has stood consistently for two things—"good fellowship and active participation in every form of social service in which it may be helpful." Unquestionably one of the secrets of the League and the maintenance of such a splendid interest among the men of the Church and community in the organization has been just this happy combination of business with pleasure.

True to its ideal, the League at its last meeting, held Tuesday evening, April 22nd., took up in connection with its business meeting, the consideration of two important bills which at that time were pending in the Territorial Legislature and passed ringing resolutions urging the enactment of these bills into law.

Professor Vaughan MacCaughey, Principal of Mills School, presented the resolution, which was unanimously adopted, congratulating the members of the House of Representatives on their unanimous approval of the school budget which carries among other all-important items, an appropriation for furthering vocational training and guidance in the public schools, and expressing to the territorial senate which now has the school budget under consideration, our hearty approval of liberal appropriations for education and our particular endorsement of the items for manual training, equipment and vocational instruction. We are happy to report that this bill has since been passed by the senate and is now a law.

The other resolution referred to the Bill providing for the Abatement of Vice by Injunction, which had at that time passed the Senate. Mr. J. R. Galt, last year president of the League, presented a strong resolution urging the House of Representatives to pass the bill. Governor Frear spoke to the resolution, and it was enthusiastically passed.

Although the bill was destined to go down in defeat, still it showed once again just where the men of the League may be found on any measure that effects vitally the life and health of this community.

The pleasure of the evening centered about the splendid supper served by a committee of ladies from the Women's Society, it was greatly added to by the singing of the Kamehameha Boys' Glee Club, and found its climax in the charming address of Rear Admiral Moore, commandant of the naval forces of Ha-

waii, who, as the guest of honor, spoke in delightful humor of his experiences as Military Governor of Hawaii.

One hundred and forty of the leading men of the Church and city attended the meeting, and all seemed to enter most heartily both into the business and the pleasure of the evening.

A Truly Wonderful Story.

That is what many were heard to say who listened to Dr. Syngman Rhee of Seoul tell his "Life Story" at the Sunday morning service at Central Union, April 20. In faultless English this hero of the early days of persecution in Korea, told how he suffered the tortures of a cruel imprisonment because he dared advocate the principles of Christianity and of political liberty during the stormy days just preceeding Japanese occupation and while the old conservative regime was still in control in the Hermit nation. For several years he was confined to prison, but not to be defeated even by these restrictions he taught and preached to his fellow prisoners, winning them one by one to yield their hearts to Jesus Christ, so that when at last he was released with the overthrow of Korean sovereignty, he was able to number forty Christian converts among the young men of that prison. Some of these same young men have become prominent in the new Korea that is being born under the wise administration of the Japanese Government, while others are today in Hawaii, still earnest in their devotion to Christ and active in the work of the Korean church here.

After seven years of study in the Universities in the East, not satisfied with a Bachelor's degree, but pushing on to the highest of University degrees, he now returns to his native land, a Doctor of Philosophy, to devote his trained powers to the uplift of his people. Truly a wonderful story, and a most eloquent testimony to the saving, sustaining, ennobling power of Christ in the life of the truly consecrated soul, be that soul Korean or of whatever nationality.

—A. A. E.

THE annual meeting of the Hawaiian Board will take place in Honolulu June 27 to July 3rd. inclusive. The two principal features of this year's gathering will be the jubilee anniversary celebration of the pastorate of Rev. H. H. Parker, of Kawaiahao Church and the jubilee anniversary of the founding of the Hawaiian Board, both of which will take place at Kawaiahao Church Sunday, June 29th.

❖ Men Working For Men ❖

PAUL SUPER

Mr. Mott's Recommendations.

AN important feature of Mr. Mott's visit was his conference with the directors and trustees of the Young Men's Christian Association. In the course of this meeting Mr. Mott made three recommendations as to the Association's policy, based on his previous conferences during the day and his former knowledge of the local situation. Naturally they are expansion policies, for he believes in wider work as soon as the base is strong. Mr. Mott first told the directors and trustees of the world-wide reputation of the Honolulu Association, due to two things. First, the leadership of the strong local business men and women of means resulting in a strong association, and second, the Association's physical isolation which made its achievements stand out. Now that the base is strong, Mr. Mott says, it is time for the Association to reach out in three ways.

Local Expansion.

Mr. Mott recommended a wider extension of the work into various classes of local people, urging especially the development of the Japanese Association, the rejuvenation of the Chinese Association, and the organization of work for Koreans, in which work several local Koreans are well qualified to lead, notably Dr. Rhee.

Island Expansion.

Other cities will from time to time become ripe for Associations. As fast as this is the case, the Honolulu Association should help them organize. Help by lending its employed officers for short periods, and financially. These scattered Associations would be united into a territorial organization under a territorial committee similar to the plan throughout America and Canada. Further, small groups of men should be organized into societies on all plantations, these to be related to the nearest city work and the central work in Honolulu. They would be self-improvement societies, looking to the building up of men in body, mind, and spirit. This plan was discussed at more length with the secretaries of the Association in a special conference.

World-Wide Expansion.

The third recommendation was that the local work relate itself to some foreign

Association in Asia, as many of the mainland Associations have done. Chicago for instance supports the work in Hong Kong, Los Angeles in Shanghai, Princeton University supports the Tientsin work, and so on. The missionary history and traditions of Honolulu should now express themselves in this world wide work of the Young Men's Christian Association, now established successfully all over Asia, directed by 149 foreign secretaries in different cities of the non-Christian world.

Non-Equipment Work.

Mr. Mott spoke of how much could be done by a few men banded together in Association work, whether they had a building or not. Non-equipment work has been developed in the states, especially for rural districts. A trained secretary is employed, and it is surprising how much he can do without any plant, if he be a man of skill as an organizer and promoter. This work would be possible on plantations and in the smaller towns. Cities such as Hilo and several others could have buildings, and do a great work. Any place that there are young men there is need of a Young Men's Christian Association, the strong right arm of the Church, reaching young men in ways and places impossible for the other activities of the Church to reach. It has come to be recognized as the Church's best way of reaching certain groups of young men, and doing for them some things the church proper is not equipped or its leaders trained to do.

Expansion Realized.

The Association has already gone some distance along this road. First, in its activity in connection with the Japanese branch. This branch now has nearly 200 members, two employed secretaries, nice rooms, and is planning a building movement to secure quarters of its own. Messrs. R. A. Cooke, Geo. F. Davies, and F. C. Atherton represent the Association in its movement. They are working on a plan which if successful will give the Japanese an Association building adequate to all needs for some years to come.

The second work of expansion is the shop work. Meetings are held each week in the Car Barns, Honolulu Iron Works, and the Catton-Neill Shop at noon. They are a success. The plan

is applicable wherever a group of men take lunch together. The meetings run from 10 at the Car Barns to 50 at the Iron Works.

The third plan of expansion, or extension, is the work of the Gospel teams. These visit local churches and missions, and also go out of town to hold religious meetings. Kalihi Mission, Ewa Plantation and Honolulu Plantation have been visited recently, and the local workers much encouraged by the visit from the young men from the Association.

A fourth feature consists in providing special speakers for the local schools. Oahu College, Mills School, Kamehameha Schools, The High School and Normal School have been visited and addresses given by such men as Fred. B. Smith, Raymond Robins, John R. Mott, Dr. L. B. Sperry, and Harry N. Holmes.

Finally, outside Bible classes have been organized and conducted in the College of Hawaii and Oahu College, where three groups of boys now meet weekly for discussion of high school and college problems.

The work of the Boys' Clubs of Honolulu is managed by the Young Men's Christian Association under a special committee having its own funds and officers and employed secretary.

Taking it all in all, the Association has already made good progress in an expansion program. But—it has but begun.

Birds-eye Glimpses

Kohala Church Activities.

THE King's Daughters and Sunday-school jointly pay for an auto, every Sunday, to bring to Sunday-school a number of children who have no conveyances. This adds half a dozen or more children to our very small school.

Money has been collected by one of the ladies of the church to pay for trimming the trees, cutting the grass and repainting the fence of the cemetery belonging to the church, in Wainai Gulch.

On the evening of Palm Sunday, Rev. F. W. Merrill, of St. Augustine's Episcopal Church, gave to a congregation composed of members of both churches, a most helpful stereopticon address on the Passion Week.

Rev. Mr. Okumura, while here recently, addressed the Japanese at Kohala, Hawi, Union Mill and Halawa, with stereopticon views of the parts of the world he has visited. The audiences were large. He also addressed briefly a meeting of the King's Daughters.

The King's Daughters are an ideally useful organization. They raise con-

siderable money for local benevolence by means of rummage sales which are a boon to the people in the plantation camps. Recently, local talent volunteered an entertainment in Social Hall, for their benefit, in appreciation of the fine work they are doing.

The Kohala Manse is possibly the only one in the world that has a cylinder power press domiciled under its roof, since THE MIDGET, which was started as a parish bulletin, and is now the pastor's "larger pulpit," has expanded its original \$100 capital stock to \$4,000.

J. F. COWAN.



The New Church Organization at Ewa

During recent days, God has greatly blessed us in our work for Him here at the plantation center. The seed sown by those who have toiled in the past has begun to bear fruit, and as a result we have been able to organize our Ewa Union Church with a membership of twenty-nine, ten of whom came in on confession of faith, eleven on reaffirmation of faith, (their membership having been allowed to lapse elsewhere), and eight by letter from other churches.

On Sunday evening, April 20th, the service for completion of the organization was held. Rev. W. B. Oleson, Secretary of the Hawaiian Board, was present and gave the address of the evening, besides extending the right hand of fellowship to the pastor and assisting in the communion service. His message was just what was needed, and we hope that it will be long remembered. The church was well filled, and it was altogether a very joyful occasion for all who are interested in the advance of the cause of Christ here on the plantation.

Thursday evening, April 24th, a council was called in the Ewa Church to recognize the newly formed organization. The Council was organized with Rev. W. B. Oleson as moderator and Mr. Spencer Bowen as clerk. After hearing the records of the proceedings of the church, including the reading of constitution, by-laws, and Articles of Faith, these were formally endorsed by the council, and the recognition service followed. The invocation was by Dr. John T. Gulick, scripture reading by Rev. J. P. Erdman, and prayer by Rev. A. A. Ebersole. Helpful, inspiring, words of welcome and greeting to the new church were spoken by Dr. Doremus Scudder, Rev. A. V. Soares, Rev. H. K. Poepoe, and Rev. T. Hori as representatives of different departments of the work of the Association.

At the conclusion of the service, the ladies of the plantation served coffee and sandwiches in the Kindergarten near the

church. It made a very pleasant ending to a most enjoyable occasion. Through the kindness of Mr. Frank Atherton, Rev. J. P. Erdman and Mr. Spencer Bowen in furnishing their automobiles, the delegates were provided with conveyance.

The organization is not strong in numbers, but we have great hope that it may prove a blessing to the life of the plantation, and that it may be the means of winning many to our Lord and Savior, Jesus Christ.

ROBERT B. WHITAKER,
Pastor.



The new Henry Perrine Baldwin Memorial organ which the Maui Aid Association has presented to the Wailuku Union Church has been shipped from the factory of the Austin Organ Company. It should arrive and be in place by the first or second week in June. Mrs. Louise Chisholm Jones and the choir of the church will prepare a special Saturday evening program for the opening recital.



Annual Meeting of Hawaii Cousins

THE Annual Meeting of the Hawaiian Mission Children's Society was held in the Old Mission Home, April 19, 1913, just ninety-three years from the landing of the Pioneer Company of Missionaries.

Twelve frames containing the pictures of the Fathers and Mothers in the twelve companies of missionaries to the Sandwich Islands were hung that morning on the walls of the Old Mission Home, and proved a great attraction.

In the tent another innovation greeted the eye. Not since the early days of the "Verandah Brigade" were so many children assembled at Cousins meeting. The fourth generation and some of the fifth were there in force and looked as if the whole affair belonged to them. Twelve very small boys, representing the twelve companies, stood with pennants bearing the name of the ship on which their ancestors came.

Then five little girls read letters written by Sarah Ruggles, eldest daughter of one of the pioneers, who at the age of six years had left her parents and was on her way to Boston around Cape Horn.

Herman Alexander read a remarkable letter from his great uncle, Sereno Bishop, aged ten and a half years, and Theodore Forbes read one from Samuel Whitney only 9 years old.

The story of sickness and health, encouragement and despondency in the work, with here and there a touch of romance such as the courtship of Mr.

Chamberlain and Miss Patten, and the marriage of Mr. and Mrs. Cooke held the interest of all.

The last letter, written by Mr. Levi Chamberlain telling of the formation of the first laws of the land, was read by Dr. N. B. Emerson, and though rather long was filled with items of historical interest.

This interesting meeting was conducted by President W. F. Dillingham. Rev. O. H. Gulick offered prayer; Mrs. May Richards led in singing, "Blest be the Tie that Binds;" the minutes of the last meeting were read; the Board of Managers reported; New officers were elected (F. C. Atherton for President and A. F. Judd for Vice-President); a committee of five was appointed to collect data and secure a historian to write up the history of the mission; a collection amounting to \$82.55 was taken, and from the Missionary fund \$75.00 was appropriated for tuition and books for Isabella Hulu at Maunaloa, \$100 to the work of Cousin Fannie Andrews Shepard in Aintab, Turkey, and \$50 to the Nauru Mission.

The meeting then adjourned without the time honored song, "From Greenlands Icy Mountains."

The calling of the roll by the names of ancestors revealed the fact that there were more Cookes present than any other family. The counting was quite lively for a time. Twenty-eight Cookes answered to the Cooke call. Last year the Alexanders led with eleven. Next year the Judds should win, unless the Baldwins rally to the call.

As a great packet of 150 or more letters written to Mr. and Mrs. Ruggles by the Fathers and Mothers, with dates ranging from 1820 to 1836, had just been received from Chicago, some of these were read to the assembled Cousins. These letters were handled reverently, and if the Fathers and Mothers were looking down they must have been pleased with the interest shown in this their message from the past.

Extracts from Mr. and Mrs. Bingham's letters and from those of her great grand-parents Mr. and Mrs. Whitney were read by Mrs. Ranney Scott.

Other extracts from the letters of Dr. and Mrs. Judd, Dr. Baldwin and from those of her grandmother, Mrs. Green, were read by Mrs. May Green Wilcox. Mrs. May Atherton Richards read parts of letters from Mr. and Mrs. Forbes, Dr. Chapin and her grandfather Mr. Cooke.

M. S. A.



Island Japanese express their admiration for the fifteen legislators in California who had the courage to champion an unpopular cause against the sixty-five who voted for the alien land bill.

ASSOCIATION MEETINGS.

On Hawaii.

UNDER the waving cocoanut trees within a few feet of the blue waters of historic Kealahakua Bay, the Association of Hawaii held its sessions for four days in the open air. As one sat beneath the shade of the leaf-roofed lanai and turning from the earnest faces of the people as they sang praises to Christ, looked across the harbor to the lofty cliff of Keoua with its descending trail, the ancient "Ke ala o ke Akua" (the Way of God) there was vividly presented to the mind the blessing that Christianity has brought to these people.

Along the shore a few hundred yards from the place of meeting were the great stone ruins of the temple where Captain Cook was worshipped as the god Lono; directly opposite us across the bay could be seen the monument marking the spot where he met his death in a sailors' brawl with his erstwhile worshippers. But now the Prince of Peace has come to these shores and such superstition and such unbridled passion are gone forever.

The meetings were marked by Christian harmony and zeal for the purity of the church. A leading layman who had yielded during the past six months to the demon rum on several occasions was requested to resign the position of honor he held and did so with humble confession of his sin.

The Rev. A. S. Baker, the Board's Agent on Hawaii, reported that by reason of a special gift the salaries of all the pastors had been raised to forty dollars a month. One of the churches reported that through the united prayer and the self-sacrificing efforts of the members they had raised \$1,300 for the repairing of their historic church building.

On Sunday in the large stone church built in the days of the early missionaries there gathered about seven hundred Sunday School scholars for the great rally. The singing of these Kona Sunday Schools is remarkably good by reason of the fact that the school teachers of the district take active part in our churches. One Sunday School having made attendance at this rally dependent on the ability of each scholar to recite all the Golden Texts of the quarter was there with thirty odd in its delegation. The churches of Hawaii have raised over eight hundred dollars for the new church at Kalaupapa, which is considerably more than had been pledged.

On Maui.

Meeting in Wailuku in the comfort-

able Kaahumanu Church, the Maui Association held its semi-annual session. The business was dispatched promptly and on the whole wisely. Arrangements were made for the ordination of Mr. Yee Kui, the evangelist of the Wailuku Chinese Church.

The resignation of Rev. Mr. Kaailua from his pastorate on account of ill-health was regretfully accepted.

The great problem before the Association was the disposition of the forces so as to properly minister to the needs of the many pastorless churches. The vast field of East Maui with its nine churches has but one able-bodied ordained minister; and the problem presented is still unsettled, being left to the

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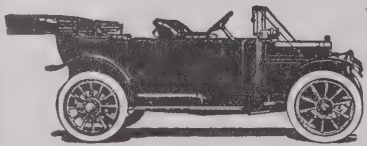
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wisdom of the Standing Committee of the Association.

The Maui Aid Society reported another successful year of assistance to and development of many worthy phases of the work in Maui county.

On Oahu.

The session on Oahu was longer than on the other islands partly from the fact that most of the business was done in two languages, Hawaiian and English; and partly from the fact that time was taken for profitable discussion of matters of policy and of forward movement. The policy of following the trend of thought on the Mainland in decreasing the permanent lay membership in the Association was adopted.

Thus the Association becomes more truly a body equally representative of the churches. Committees were appointed to arrange Councils for the recognition of the New Union Church of Ewa Mill and for the organization of the Japanese church at Waialua. The reports showed a prosperous condition of most of the churches on the island and that many new members had been added. Useful discussion on questions looking toward enlarged work of the church was had and the delegates received new ideas of the wide mission of the church of Christ. Progress in the cementing of the brotherly unity of the churches of various languages was made at this session and this difficult problem is gradually working out to solution.

On Kauai.

In two days of close attention to business the work of the Kauai Association was completed. There has been commendable advance made in church membership, a net gain of 6 per cent during the past six months. Especially worthy of mention in this respect is the Chinese church of Waimea, under the leadership of Mr. Tsui Heng Wing. The Hawaiian churches, of which there are six, voted to raise \$10 per month for local home missions in providing a pastor for one of their own weak churches. Mr. Jose Alba, the Philipino Evangelist, was received by the Association and is to be licensed to preach at the Fall meeting. He has led into membership in the Koloa church about twenty of his people and has proved his calling by most earnest and effective work.

The Superintendent of Hawaiian Work has secured the co-operation of all the pastors in the use of Dismissal Blanks for the transfer of membership from one church to another. It is the purpose of all to conserve our forces by

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TREASURER'S STATEMENT.

March 21, 1913 to April 20, 1913.

RECEIPTS.

A. B. C. F. M.....	\$ 1,226.21
A. M. A.....	58.30
Annual Meeting	5.00
Beretania Mission	136.85
Chinese Work	29.15
Educational—Social Work	52.50
English-Portuguese Work	485.50
Friend, Hoaloha, Tomo	586.65
Filipino Evangelist Account.....	81.00
Hawaii General Fund	20.00
Investment (Bal. only)	225.00
Invested Funds (Bal. only).....	3,234.90
Japanese Work	123.00
Kohala Girls' School	75.00
Kauai General Fund	3,025.40
Kalihi Settlement	412.00
Kalaupapa Building Fund	550.60
Maui General Fund	202.00
Molokai General Fund.....	10.00
Ministerial Relief Fund	21.30
Oahu General Fund	1,590.15
Office Expense	.20
Sunday School Work	600.00
Temporary Inv. Rev.	139.41

\$12,890.12

EXPENDITURES.

Bills Payable	\$1,000.00
Beretania Mission	273.96
Chinese Work	7.00
Salaries	569.50
Educational-Soc. Work... ..	175.00
Salaries	540.00
English-Port. Work.....	338.50
Salaries	1166.00
Exchange Check Account.....	33.00
Foreign Missions	26.80
Friend, Hoaloha, Tomo.....	888.72
General Fund	15.58
Salaries	380.00
Hawaii General Fund	19.75
Hawaiian Work	22.50
Salaries	501.50
Interest Account	5.67
Japanese Work	193.10
Salaries	1051.00
Kauai General Fund	10.00
Kalihi Settlement	505.50
Kalaupapa Bldg. Fund (Dep. in Savings Bank)	595.85
Maui General Fund	16.40
Oahu General Fund	10.00
Office Expense	37.06
Palama Settlement	167.00
Preachers' Training Fund	15.00
Sunday School Work	94.25

\$8,658.64

Excess of Receipts over Exp.....\$4231.48

Cash on hand April 20, 1913.....\$ 98.82

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EVENTS.

March.

- 25-30. News of terrible disaster by cyclone,
fire and flood, followed by extreme cold
in the central states.
25. Rear Admiral Charles B. T. Moore suc-
ceeds Rear Admiral Walter C. Cowles
as commandant of local naval station.
26. Departments of the Circuit Court move
back in the Judiciary Building which
has recently been repaired.
30. Arrival of immigration steam ship Wil-
lesden with fourteen hundred Spanish
and Portuguese emigrants for Hawaii.
1. Dr. Lyman B. Sperry arrived to give a
series of "Sex and Health" lectures at
Y. M. C. A. News received of the
death, at Rome, of the famous Ameri-
can financier, J. Pierpont Morgan.
3. Brigadier-General Frederick Funston,
U.S.A., arrives from Manila to assume
command of the Hawaiian Department.
4. The Kilohana Club, formerly known as
the Kilohana Art League, decides to
disband. It has been an organization
promoting an interest in art, music and
literature in the city.
7. The fund raised in Hawaii for the re-
lief of the sufferers from flood and fire,
in the Middle West, was over twelve
thousand dollars.
10. Two hundred and eighteen Spanish im-
migrants are released from quarantine
at the U. S. public health station. They
will be cared for by the authorities un-
til work shall be found for them.
11. Walter G. Smith, formerly editor of the
Advertiser and later The Star, now
lecturing in the states, on the Hawai-
ian Islands, is about to go to Wash-
ington to assist in the fight against
free sugar.
14. Engineering experts of the navy are in
consultation here over the problem of
the Pearl Harbor dry dock.
20. Work on the Koolau tunnel progressing
satisfactorily. It is a three million
dollar project and over a thousand men
are employed.
20. A mass-meeting held at the Bijou
Theater in favor of abolishing the red-
light district through power of injunc-
tion.

April.

21. Construction of the extension of the
Hilo railroad to Paauiio completed
after four years of work.
22. Vocational training in the public
schools strongly indorsed by repre-
sentative men at the Men's League
dinner. Admiral Moore, the guest of
honor, spoke of the history of Samoa.
24. Public hearing of the suffragettes held
in the throne room of the Capitol be-
fore the special House committee. Con-
gress is asked to appropriate \$15,000
to cover the expense of a plebiscite to
determine whether the Territorial con-
stitution shall be amended to give
women equal suffrage.

MARRIAGES.

- Lamb-Wilson—In Honolulu, April 1, 1913,
Miss Anna B. Lamb of Edinburgh,
Scotland, and Mr. E. Douglas Wilson of
Los Angeles.
- Lightfoot-Longley—In Honolulu, April 5,
1913, Miss Edith M. Lightfoot to Mr.
A. T. Longley.
- Castle-Tozzer—In New York, April 3, 1913,
Miss Margaret Castle of Honolulu to

Prof. Alfred Tozzer of Harvard Uni-
versity.

McGunnegle-Sheridan—In Honolulu, April 9,
1913, Miss Isabel Ray McGunnegle to
Lieut. Phil Sheridan, Fifth Cavalry.

Smith-Andrews—In Honolulu, April 9, 1913,
Miss Josephine Smith of Portland, Oregon,
to Lieut. Joseph Andrews, First Field
Artillery.

Querino-Borges—In Honolulu, April 10, 1913,
Miss Gussie Querino to Mr. Marion J.
Borges.

Hunter-Chase—In Honolulu, April 12, 1913,
Miss Ethel M. Hunter, of Seattle, to
Robert S. Chase of Hilo.

Porter-Bailey—In Honolulu, April 12, 1913,
Miss Mary A. Porter to Mr. Frederic
C. Bailey of the Bank of Hawaii.

Atherton-Guard—In Honolulu, April 15, 1913,
Miss Juliette Atherton to John B.
Guard of Hilo.

Eaton-Armstrong—In Honolulu, April 18,
1913, Mrs. H. Eaton to Frank H. Arm-
strong of Castle & Cook.

Estes-Shaw—In Honolulu, April 22, 1913,
Miss Mary B. Estes of Portland, Ore.,
to Mr. H. L. Shaw, secretary of Cham-
bers' Drug Co.

Turnbull-Gardner—In Honolulu, April 22,
1913, Agnes Turnbull of Kohala, Ha-
waii, to James Gardner of Honolulu.

Deaths.

Iokia—In Honolulu, March 30, 1913, Miss
Lewa K. Iokia, a well known Hawaiian
teacher.

Kuhaulua—At Palama, April 2, 1913, John
Kuhaulua, aged 62 years.

Willing—At Waipio, Oahu, April 9, 1913,
Carl H. Willing, aged 62 years.

Poepoe—In Honolulu, April 10, Representa-
tive Joseph M. Poepoe, aged 61 years.

Naone—In Honolulu, April 8, 1913, A. B.
Naone, aged 54 years.

Pfotenhauer—In Honolulu, April 14, 1913,
W. Pfotenhauer, vice-president and
manager of H. Hackfeld & Co., Ltd.,
aged 41 years.

Lyon—In Honolulu, April 14, 1913, Ralph A.
Lyon, chemist for Hawaiian Fertilizer
Works.

Webster—In Honolulu, April 20, 1913, Mrs.
Elizabeth J. Webster, aged 56 years.

Alexander—In Honolulu, April 23, 1913, Mrs.
Abigail C. Alexander, widow of Prof.
W. D. Alexander, aged 79 years.

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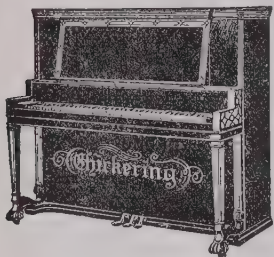
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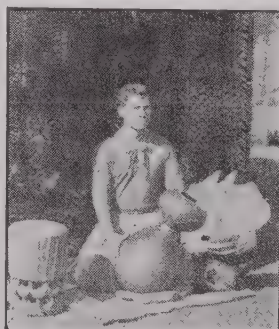
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THE FRIEND

On American Citizenship.

■ ■ ■

*To the Honorable Woodrow Wilson,
President of the United States.*

Sir:

The undersigned, citizens and residents of the Territory of Hawaii, respectfully make petition, and, for grounds therefor, represent as follows:

In Hawaii the relations between the races are more cordial, probably, than anywhere else in the world. Every person here is not only theoretically but actually equal before the law. Every one in the Territory understands this perfectly well, and it therefore affords an ease of mind that does not seem to exist in those parts of the world where there is not that equality. Of course the language barrier prevents close social intercourse, but this is perfectly well understood by our different nationalities and therefore no objection or feeling arises on that account.

Just at the present juncture of affairs in our country we feel that it would greatly help to adjust ill feeling and get rid of suspicion and soreness, provided the laws of the United States were so adjusted as to revert to the condition, which was regarded as ideal by our fathers, that America is a refuge for the oppressed of all nations and that citizenship might be acquired in the United States upon compliance with certain conditions, such as ability to understand the laws, customs and manners of that country, coupled with residence of a number of years, etc. The years of prior residence might well be increased, coupled with other requirements now set forth in the laws, and adding thereto such further requirements as may be necessary to more perfectly safeguard our institutions; but entirely abolishing any race distinction.

Your petitioners, therefore, respectfully pray that the influence of your administration may be thrown in favor of the enactment of such legislation in Congress as may be required to do away with race barriers to naturalization, even while it may increase and add other qualifications necessary to be met prior to admitting any person of any nationality to citizenship under our laws.

Respectfully submitted,

Dated, Honolulu, T. H., May 27, 1913.

(See page 133.)

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Vol. LXXI.

HONOLULU, HAWAII, JUNE, 1913.

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A PEACEFUL INVASION.

JAPAN is showing her splendid self control. It was natural to expect effervescence over California's insults. But the excitement was a challenge to Bushido—the spirit of the Samurai—and the national will power trained thru centuries prevailed. Count Okuma's noble plea to the Christian leaders of both countries struck a cord which vibrated in myriads of hearts. It is singular that in Christian America we have not one pre-eminent statesman who at this juncture of strained relations could, or at least did, utter an appeal to the ideal in any wise comparable to this noble word of a non-Christian. Surely the last are becoming first. No one of our great Christian leaders in statecraft has as yet dared to raise his voice on behalf of international justice to Japan. We looked for such a word from Mr. Bryan but he holds his peace. Meantime Japan as a whole has decided to take two of the wisest possible courses, viz., to wait and to investigate. Recently Messrs. A. Hattori of the Kokumin or National party, Mr. S. Ebara of the Seiyu or Constitutional party and Mr. J. Soyeda of the Nichi-Bei Doshikai or Japan-American One-Aim Society passed thru Hono-

lulu en route to the mainland in order to make a through painstaking investigation of conditions. Rev. Dr. K. Ibuka, President of Meiji Gakuni the well known Presbyterian leader, in California who is a delegate to various assemblies will do the same. Others are busy in a like quest for all possible light upon the question. Meantime the Japanese people will await developments. The Foreign Office is pursuing negotiations with our government in the effort to exhaust every pacific measure for securing justice from America. This wise policy of restraint will win in the end. In every disagreement the party in the wrong can stand a fight and often wins thereby but cannot abide a waiting course for that always means defeat. While in Honolulu these visiting Japanese took occasion to render a great service both to their countrymen and to our government by their fine public addresses which were listened to by hundreds of their people and read by many times more. All of the addresses were pitched upon a high plane and dealt with the history and promise of arbitration in international difficulties, with the wisdom of patient waiting until the representatives of both nations should have had time to carry their negotiations to a conclusion, with the impossibility of war in any event between America and Japan and with the confidence that the Empire has in the Republic's doing right in the end. Mr. Hattori was especially happy in his address. He made four most impressive and striking points: first, every Japanese in Hawaii should be true to his fatherland and unswerving in his devotion to his Emperor; second, every Japanese settled here in permanency should become an American citizen if possible; third, such a change of allegiance is not evidence of loss of patriotism and will entail no injury to one's national individuality. Indeed, it will broaden that individuality into true cosmopolitanism. Such an honorable change of citizenship only argues a higher patriotism, while the deeper the patriotic devotion the better fitted the man will be for citizenship in another country; fourth, if after change of allegiance from Japan to America war between the two nations should come, the truer the Japanese, the more valorously he will fight for America, thus exemplifying the

genuine spirit of honor which Japan inspires in her children. The American papers gave only the first of the above four points in their report of Mr. Hattori's address, thus conveying exactly the opposite impression of the import of his remarks. As time elapses we cannot help feeling that Japan as a whole shows a disposition to treat this episode in the spirit of Christ, while America is debating it to no small degree from the standpoint of Mammon.

✽

Two Good Contentions.

In another column we print two short communications from Dr. Baker upon school conditions in Kona. The demand voiced in one of them for straightforward accounts of noble men and heroic deeds in place of some of the mythical mush dealt out in certain school readers is a healthy sign. The idea of treating children as representing certain stages of human evolution and of supplying them with the food supposed to be the natural intellectual and industrial pabulum appropriate to those stages has had some vogue in educational theory and practise. Within limits it is undoubtedly sound and it may work well enough with the highly evolved twentieth century child, all of whose environment out of school helps to counteract whatever nonsense this procedure carried to an extreme may induce. But when the surroundings are saturated with superstitions that tend to keep the child a savage is it not well for the school to feed him twentieth century common sense? Apropos of the entire question of how much myth, fable and fairy tale the school should spend in teaching, it is of help to remember that missionary homes of the first order in foreign countries are perhaps the ablest intellectual training schools for young children on earth. Here the fierce exigencies of missionary work require that the parent teacher devote time only to essentials, the environment is eminently modern, the child is shut up largely to the society of adults, culture of the imagination is tremendous because the aims of all whom the child meets familiarly are ideal while the mission methods of procedure he hears talked over are intensely practical. Without experience thereof it is hard to conceive the educational atmosphere of such a home. No school

can duplicate an ideal institution of this order but Hawaii needs development in this line rather than back towards savagery. Kona is rendering a service in voicing a protest against fostering superstition by our school methods. Meantime the request from that district to adapt the school year to industrial conditions should be granted because it is exactly along the line of vocational training so insistently championed today. But the subject of child labor there should also be carefully investigated, so that suitable regulations safeguarding the rights of children should be imposed by law. We should like to have Dr. Baker give us sometime the results of his studies of field labor done by children in his section of the country.

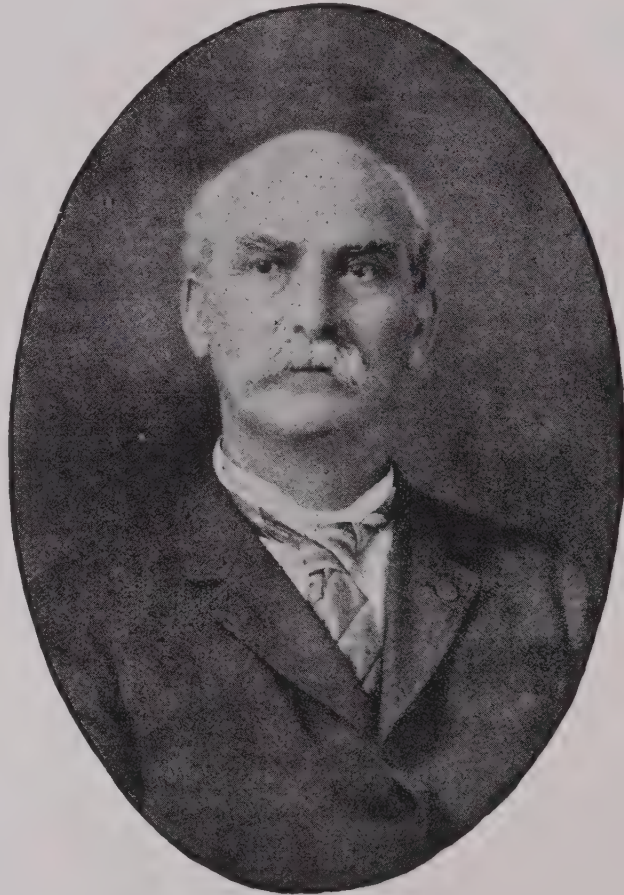


A Promotion.

Phares Willis Rider was a good soldier of Christ Jesus. He was born in Defiance, Ohio March 16, 1848, and at 16 enlisted for one year in the service of his country, was stationed near Washington and honorably discharged. He learned his father's trade as harness maker and fearing tuberculosis soon went to San Bernardino. He remained in California until 1899. Here after many vicissitudes he heard the call of the Christ for volunteers and enlisted for life in the service of the Kingdom. He became an ardent mission worker. Fourteen years ago he moved to Honolulu to follow his trade. He sought out of the worst section in town, Kakaako, which was totally bereft of uplifting influences and here he and his wife began Christian work of the rescue mission type. The plague interrupted but could not end the enterprise. The elder Mr. Magoon then living who had noted the genuineness of Mr. Rider offered him a room in a cottage for his work. This lasted until 1902 when Mr. J. B. Ather-ton, who had been studying and felt sure of his man, made a compact with him to give all his time to Kakaako. A room in Magoon block was secured and the Riders became a part of that section of town. January 6, 1905 the large mission building was entered and subsequently a kindergarten house and the Kealoha Manufactory have been added. Here Mr. and Mrs. Rider gave themselves to the people unstintedly. Between twenty and thirty nationalities then thronged the tenements and cottages in Kakaako, in part the drift and scum of humanity with a large quota of Japanese fisherfolk. Saloons abounded, dance halls of the worst variety flourished, brawls and crimes of violence were frequent. Mr. Rider was always on call, the friend of everybody, untiring, patient, kindly, ready to share the bread

from off his own table with those in need, a father to all the children. His method of work was that of the typical missions he had seen, but he was above all method. A Christ-like man will grip humanity anywhere and with any *modus operandi*. Hence he rescued men, women and children, starting numbers off upon a new life. The district became his family. Therefore on May 15 when he heard the call to higher service in the sudden cease of heart beat he was ready and went quietly. The memorial service the next day no one who saw will ever forget. The spontaneous expression of love and sorrow was so artless, genuine and universal that every witness felt the power of the noble life which had won the heart of the whole district.

of moderate drinking. But today after the exhaustive researches of German scientific investigators who have established the poisonous action of alcohol even in minute doses, the moderate user of intoxicants has not a leg to stand on. Science has turned out to be the temperance man's strongest backer. For years Dr. Jordan has wielded a trenchant pen on behalf of the reform. Recently Prof. Fisher who ranks among the first political economists of America and whose labors on behalf of public health have given him a national reputation as a hygienist, has directed his batteries against this common foe of mankind. He points out the remarkable advance made during the past few years in diminishing the popular use of intoxicants. Sweden once known as



PHARES W. RIDER.

Steady Advance.

It is gratifying to see such men as President Jordan of Stanford and Prof. Irving Fisher of Yale so outspoken in support of teetotalism. Fifteen years ago when Prof. Atwater was contending for the food value of alcohol, even so careful a journal and one with such high moral purpose as the *Outlook* was carried away into the ranks of upholders

"Drunken Sweden" shows great improvement. Drinking is becoming unfashionable there and as a consequence the little kingdom is becoming one of the healthiest on the globe, while its athletic record is for its size the brightest among all nations on earth. Germany too is turning its back slowly on beer. Kaiser Wilhelm has actually become a total abstainer since his scientists have

convinced him that both in peace and war alcohol is man's direst physical foe. The Kaiser is bound to have his nation head the world for efficiency and it will not be long before science will have added practically teetotal Germany to its crown of victories over ignorance. Prof. Fisher believes that the day will come when alcohol as a beverage will be practically abandoned. It is good to welcome such stalwart fighters to our ranks of inveterate and irreconcilable enemies of the drink traffic. Congress cannot long resist the pressure but must soon consent to enact laws that shall cleanse all territories of the evil and array the national government irrevocably against king alcohol. Reports from Washington give good prospect of the passage of the Gronna Bill to make Hawaii prohibition territory. If every reader of this article will sit down immediately and write a letter to some Congressman or Senator at Washington requesting his vote in favor of this bill it will be a service of real value for this Territory.

Rose Davison.

Rosalie Compton Kahaipuleokalani-kaahumanu Davison, was her title but she was known to all her towns-people by the name above. The best blood of New England and of old England and of Hawaii flowed in her veins including that of James Richards one of the five haystack heroes who gave his life for India. His very face and stature preserved in the physique of one of her mainland cousins whom she remarkably resembled was her inheritance. She was true to the heritage of unselfish service received therefrom. After graduation at Punahou she became principal of the Manoa valley school, then entered the office of the Board of Education as Agent and Assistant Secretary and finally accepted the position of humane officer. Here for years she was the devoted champion of tortured animals and of suffering children and youth. Friendless girls found in her a rarely kind protector. She was like her Master the friend of sinners. She filled a very large place in many lives and will be missed as few will ever be in Honolulu. A member of Central Union Church for years she was one of many who expressed in community service her loyalty to Christ. Strong, brave, faithful and to the end her life was a song of devotion.

D. S.

Rev Joseph H. Smith, Evangelist, held a series of meetings during May in Honolulu among various nationalities in town. His earnest sermons and his conferences with the ministers were much appreciated.

NOT SPICY ENOUGH.

○○○

(In view of a general misunderstanding of the address of Hon. Ayao Hat-tori, caused by the biased report of the war-thirsty press, we are glad to present this translation by Mr. M. Kakehi made from notes taken by him during the address. Mr. Kakehi has recently come from Japan to assume editorial direction of the Tomo.)

IT is my happy privilege to speak to you who are citizens of the world. You are no more Japanese, but citizens of the world, so you will have to be very careful not to speak and act inappropriately to your claims.

Some people at home do not like my idea of becoming citizens of the world instead of remaining only Japanese. But to become a citizen of the world is not to forget one's mother land. It is impossible for any countryman to forget his dear native country; he cannot help thinking, even if he may be forced, by whatever means.

Take for instance, Mr. Carnegie. He is now a loyal citizen of the United States, and at the same time a true citizen of the world. His being an American citizen and a world's citizen does not interfere with his love for his mother land,—Scotland. Did he not give Scotland the most beautiful of all the libraries he has even given?

I think you are all familiar with the morals of old Japan. In those days, each clan was as independent as America or Japan is today; and yet when a son of one of the retainers of the lord of one clan is adopted into a family under the lord of the other clan, his father wishes the son to be as loyal and true to the new master as he has been to the former master. Unhappily if there arises a war between these two clans, the father expects his son will fight for the new lord against the father and his lord. Is it not the glory and the honor of the father and of his clan to have educated such a brave and loyal samurai as his son is? Samurais of the old Japan believed so, and indeed such is their usual practice.

Now our countrymen, it must be so with you. If you become an American citizen, you will have to be loyal and true to your new country to the extent that you will fight against your motherland in case of a war between Japan and America. Do not talk of disloyalty to the motherland; your motherland will be honored because of your noble spirit and noble deeds.

Only this spirit, the true spirit of Yamato can make Japan truly great and also settle the present difficulties between

Japan and America in a satisfactory way. I do not believe the present unpleasant question will end in breaking the friendly relations of the two countries, for the chief cause of it, I believe, is to be found in misunderstandings on both sides. In order to do away with these misunderstandings you Japanese in Hawaii are in an advantageous position, and it is your duty to do so, asking the help of your American friends here. In this good work, I do not doubt, they will be only too glad to help you.

Questions of the interpretation of the treaty are not essential to the maintenance of peace in the international relations. Mutual understanding and friendly spirit are more important; without them no treaty or law insures our safety of residing in foreign lands. Suppose Californians prohibit Japanese agriculturists from owning land because no reference is made of agriculture in the treaty between Japan and the United States; in the same way Japan can prohibit American missionaries from owning land only because no reference is made of missionary work in the same treaty. This I say only in supposition for the purpose of explaining the importance of mutual understanding and friendly spirit in the international relations; but the cold interpretation of the letters of the treaty alone will surely and really lead a nation to act in the same unreasonable way.

As to my mission, I have very little to say except that I am going to visit our countrymen in California to render necessary help. They are much like sick persons in a hospital looking for the kind visit of their friends. Californians, even the governor himself, will not hesitate to welcome me, since my mission is a peaceful one, having no purpose besides visiting sick friends.

When dining the other night at the home of a broker—a life long Republican, the guest was addressed by his host with much earnestness. Said he, "Mr. ———, it is astonishing how righteousness in politics does commend itself to the thinking public. I have been losing a thousand dollars a day for some time; but if Woodrow Wilson were up for election to the presidency of the United States today I would vote for him. Every thinking man in St. Louis would vote for him. When the track has been laid along the wrong course, it always pays to take it up and shift it. It is an axiom in common sense that no man can permanently prosper in business while his neighbors suffer injustice."—S. S. Myrick, St. Louis, Mo., May 5th.

OUR NATION'S DUTY TO JAPAN*

No other nation stands so close to the Japan of today as America. One reason for this is the fundamental cosmopolitanism of both. Fundamental because racial elements are fundamental and both the American and the Japanese are racial mixtures. In Japan three great human stocks are blended, the Malayan, the Mongolian and the Aryan. Our own blend is more discrete perhaps in that there are more blood strains represented, yet also more homogeneous because the Aryan stock so largely predominates. Thus on either side of the Pacific we have the two most composite people facing each other. Because most composite therefore most largely human and as a consequence more vitally related.

Another reason for the natural intimacy of these two great peoples exists in their love of peace. Since the United States became an independent nation it has had three foreign wars and all of them of minor nature though of large importance in their outcome. These wars were forced upon us and were not of our choosing. We have been the great arbitrating world-power. Our situation, our traditions, and our line of development make for peace.

Peace-Loving Japan.

Japan's history also has been remarkably pacific. Since the emergence of the nation upon the arena of Eastern Asiatic history its foreign wars have been almost negligibly few. Way back in the third century of our era Korea was subdued by the Japanese who later were expelled. In the thirteenth century a Mongolian invasion, the only occasion when Japanese soil was violated by foreign foes, was beaten back. The Japanese freebooters ravaged Asiatic commerce, no further war occurred until the sixteenth century when Hideyoshi conquered Korea a second time. Then from 1624 until 1853, when Commodore Perry landed, Japan kept herself absolutely free from all foreign intercourse except with the Dutch in the harbor of Nagasaki. In 1894 and again in 1904 Japan was forced into war, first by China and then by Russia. So much for external relations, how about domestic history? Ages of bloody conflicts first between the Japanese and the aboriginal peoples, next between rival clans marked the story of the development of Japan's feudal system, but from 1600 until 1868, when the Emperor was restored to power the nation enjoyed internally nearly three centuries of profound peace. There is in the history of mankind no brighter narrative of tranquility than this in connection with a people of abounding virility and enterprise. Japan's record is beyond question not that of a war-loving nation.

This race certainly resembles our own in devotion to peace.

Young World Power Aided

A third reason for deep friendship between these neighbors lies in America's great services to Japan. In 1854 Commodore Perry returned to Yokohama on his second visit and opened the country to intercourse with the world. Our nation followed up this kindly office by showing every possible consideration to the new born child in the family of Powers. We sent as our representatives the noblest we had—men like Townsend Harris and John A. Bingham. They dealt justly. We returned the Shimonoseki indemnity. We negotiated fair treaties and stood with Japan against all Europe in support of her demand to be relieved from the injustice of extra-territoriality. We opened our schools and colleges freely to her young men and treated them like brothers. We poured our missionaries unstintedly into her cities and lavished large sums in establishing all manner of educational institutions. No step of the young giant toward adulthood among world Powers was ungreeted by the encouraging plaudits of America. In the dark day of war with Russia we were her nearest friend and our President helped more than any other single force in securing the brilliant settlement. Up to the conclusion of that peace not a cloud had darkened the intimate, noble, and unselfish friendship of these two great people.

A Nation's Gratitude.

And Japan appreciated it. No such ardent gratitude has ever gripped the very heart and life of a nation as love for America has the soul of Japan. Whatever Europe might do in its selfish schemes, America could be depended upon to be both fair and kind. The belief of this people in us has been one of the ideal things in the realm of international relationships, unique in human history. Its depth was reflected a few years ago by Admiral Togo in a speech made in one of the Pacific Coast cities where he exclaimed that his nation would sooner commit harakiri than fight America. That is a sentiment which only one acquainted with Japanese honor can understand. It belongs to the realm of the Cross.

Sinister Interests.

But with the conclusion of the peace of Portsmouth, America began to change. It is now openly charged that this change has been deliberately engineered by commercial interests which would profit by war—those terribly sinister interests that throughout the European world also are goading the nations on to ever larger armaments. This charge seems plausible. It is the only explanation that adequately accounts for the strange growth of suspicion in America during the past eight years. Events have followed fast. First came, seemingly

from nowhere, the suggestion that Japan was sure to menace America and that a war was inevitable. Next the California school excitement, a press-fanned blaze, scorched both nations.

Peace Dove Versus Battleships.

Here President Roosevelt faced the greatest moment in his career. As a threat to coerce California he declared that he would champion a measure admitting Japanese to the privilege of naturalization upon equal terms with Europeans. Whatever be the opinions of our fellow-citizens concerning Colonel Roosevelt, on one thing all must agree, that he has rare political vision. He saw with unerring insight the one inevitable solution of the difficult and delicate situation between the two nations. Japan with admirable patience had borne the unjust and irritating implications that our law, making her people ineligible to American citizenship, carries. Her statesmen refused to raise the question, trusting to the Christian character of our people as certain to right the wrong sometime. But the injustice was there and its sting was felt though borne in the spirit of the friendship that animated the nation. It was the one seed of possible discord between the two peoples and President Roosevelt knew it. He also knew both that its removal would cement the two great Pacific powers as no other one thing could and that the opening of the privilege of citizenship to Japanese would forever end the troublesome California question. A stroke of world statesmanship of the highest order lay in his power. If he had dealt it he would have won a name in Asia that would never have been dimmed. It was the greatest miss of a great career in the history of our country. But instead of this dove of peace he sent a battleship fleet and Japan responded by expending a million dollars in friendly welcome. Will Mr. Bryan grasp the like opportunity?

We need not review the occurrences of the past few years nor the present anti-Japanese Pacific coast legislation which have so complicated the situation. That which faces us on Peace Sunday as a Christian people is a single question: What is our nation's duty to Japan?

An Old Story.

In striving to answer this question we must remember that we confront a situation demanding fair consideration. The people of California have something to urge upon their own side. Many of the Japanese who go there act in a manner of which their countrymen are heartily ashamed, exactly as numbers of our own fellow citizens have done in Asiatic ports. They are without doubt a somewhat disturbing factor in labor circles, though by no means so largely as popular clamor would have us believe. Unquestionably some of them have

* Address delivered by Dr Doremus Scudder at Central Union Church Peace Sunday, May 18.

squeezed employers when they could, and have depreciated property by moving next to it. So have the Jews in many a city. In fact the arguments used by Californians sound strangely like pleas I have heard in Eastern states against Greeks, Syrians, Italians, Bohemians, Hungarians and other strangers. The trouble is that California has had little experience with masses of down and out Europeans and when faced with the foreigner problem is able to make her grumbings tell for the simple reason that the nation has treated the Asiatic unjustly in denying him the means to refute all these charges by growing into a fine public spirited American citizen. Look at Massachusetts with thousands of acres of her valleys and uplands owned by people with unpronounceable European names whose habits are dirt plus industry. These people, however, can become citizens and in a few years by proving their honest Americanism not only knock hostile argument to flinders, but win the friendship of their former detractors.

Three Articles of Faith.

Then, too, many Californians really believe three things about Japanese: First, that they will never become Americans if given the chance; second, that if any of them should become naturalized, they are so patriotic that they never would be loyal to their new government but in an emergency would turn traitors; and third, that they are utterly unassimilable and must always remain un-American.

Mark, these are all a priori arguments. They exist like old fashioned theological dogmas only in the mind. There is not one scintilla of evidence to back them up. To say to a hungry-eyed boy, "you won't eat this chocolate cream if I give it to you," and then go on munching it yourself is poor logic. Try the Japanese with the privilege of naturalization and see whether he will take it. In some communities more liberal than California here and there a Japanese has been naturalized. I know of cases where Japanese would give anything to become Americans because they have fully identified themselves with the country. So far as experience goes, this first plea that Japanese will under no circumstances consent to American citizenship is untrue.

"Japanese! Become Americans."

As for the second argument, listen to the delegate of the National party sent to investigate conditions in California, Hon. A. Hattori, who passed through Honolulu last week and part of whose address was printed on Tuesday. The most significant portion was not published. Advising his countrymen in Hawaii to secure American citizenship if possible, he said: "Some Japanese think this would be disloyalty to Japan and that they would sacrifice their national individuality by becoming American citizens. On the contrary they would enlarge their national individuality, becoming in effect world citizens. This need not interfere with loyalty to one's mother country. Mr.

Carnegie in becoming an American citizen does not lose his loyalty to Scotland. Did he not give to Scotland the most magnificent of all the libraries he has endowed? Indeed by loyalty to his mother country does not a man prove his fitness for citizenship in a new country? But in case of war, what? What would be the duty of a loyal Japanese in case of war between America and Japan? Let me answer this by an illustration from our own history. The retainer of a Daimyo became the adopted son of the Daimyo of another province by marrying into his family, and according to custom assumed allegiance to the new lord. Later on war arose between the two clans. The young Samurai was in a quandary. How could he take up arms against his former lord? How fight his own father? Yet, on the other hand how could he be untrue to his new lord? He fought it out thus: "To be untrue to my new lord would be an act of treachery unworthy of the respect and name of my former master. I will fight for my present chief and by my valor add to the glory of the Daimyo who trained me in the principles of the samurai." Japan has ever applauded that hero as true to the spirit of Bushido."

That was a splendid refutation,* here in Honolulu, of this baseless charge against Japanese honor, that we cannot trust the loyalty of any of these people who decide to become American citizens. Those of us who have proved the mettle of that honor know how false to Yamato-damashii, the spirit of Japan, any such argument is.

As for assimilability, we who have lived in the eastern states have heard this wornout plea with reference to almost every south European nationality. The Japanese is just as human as any other kind of man and after years of study of him I will back him for adaptability to conditions and for harmonious response to environment against any racial specimen of genus homo producable. In my experience his forte par excellence is to land on his feet in any emergency. That he cannot and will not make a good American is all moonshine, and not the Kentucky mountain brand either.

Naturalization the Crux.

It is singular how this entire question revolves about that inevitable privilege of naturalization.

* This remarkable address of Hon. A. Hattori before a vast throng of enthusiastic Japanese had four main points: first, be loyal to Japan and your Emperor (this point was fully reported in the American press: the others were not); second, become American citizens if you can; third, by becoming Americans you do not lose but enlarge your national individuality, you become cosmopolitan; fourth, after becoming Americans if war should break forth between the two nations, justify your Japanese nobility of nature by fighting right loyally for your new country against the old.

Governor Johnson is right enuf. The California law is not so much at fault, though the motive for it may be. Other states have a like law. Aliens who will not become citizens have no inherent right to own land in a community with which they refuse to amalgamate. The trouble is with the national law that will not let the eastern Asiatic become a citizen. What right has President Wilson with a beam in his eye as big as a third of the continent of Asia to scold Governor Johnson for cherishing a mote the size of a score thousand acres of California land? If the nation is honest in not wanting to make enemies of the two best friends, yes, I think I am entirely within the truth in saying the two best friends we have, Japan and China, let it stop treating these two peoples as though they were a different species of human animal from the godlike Caucasian and his black man Friday.

All this talk of Mongolian descent is laughable. We welcome the Hungarians to citizenship, yet their ancestors were pure Mongolians and many of the Russians have far more Mongolian blood than the Japanese. The distinction will not hold water. In this day of human solidarity when we are learning how intricately races have blended and how truly alike physically and spiritually we all are, it is impossible to draw such lines as Mongolian or white or black. No supreme court could do it with scientific accuracy, even though its members were the first experts on blood analysis in the world. In fact the papers tell us that a Hindu has just passed muster as a candidate for American citizenship, though he is as brown or yellow as many a Mongolian, on the score of his being an Aryan, a white man, with white blood, I suppose.

The Christian Way Out.

No, the question can be treated by Christian America only in one way. Jesus Christ pointed out the way. "One is your Master even the Christ and all ye are brethren." God waited long to demonstrate this truth on a grand scale. He prepared a suitable locus, a broad continent beautiful as Paradise, fertile as Eden, rich as the fabled gardens of the Hesperides. He entrusted it to a handful of pioneers who accepted it in trust for all peoples. Your fathers and mine were numbered in that God-Handful. As descendant of such sires are we willing to prove false to that trust or deny the only guarantee of human liberty, firm as the Rock of Ages. "One is your Master, even the Christ and all ye are brethren?"

The noblest utterance on this question of Japan and America, which I have heard was not spoken by our preacher President Roosevelt, nor our lawyer President Taft, nor our scholar President Wilson. It came from no American prophet. It was uttered by a man whom our grandfathers would have called a heathen. Unprofessed disciple of Jesus though he be, I think of him as one of those other sheep whom

the Great Shepherd is bringing to that one flock whither we all are tending, Count Okuma, the grand old statesman of Japan. He said in Tokyo lately, calming the excited minds of his countrymen, "Diplomacy or law or statesmanship will not work in this case: the power of Christianity—the teaching of the brotherhood of all men and universal peace—alone will save the threatening situation. Christianity is stronger in America than in any other country and the concerted efforts of the Christian workers here and in America will achieve what we all have at heart." In the face of that appeal re-echoed from myriads of hearts of the noblest men of the Orient, the Church of Jesus Christ in America has only one answer to the question: What is our nation's duty to Japan? It is, apply that word "all men are brethren" to our dealings with the man whom our nation calls Mongolian. Open our privilege of naturalization to him on equal terms with the European. Treat him justly and honorably as a brother and the future of this great ocean will be mirrored in its prophetic and beautiful name, Pacific.

Rare Hour for Real Men.

And whence should the plea to President and Congress thus to cement the lasting peace and friendship of three great nations arise if not from Hawaii to whom the Asiatic has meant so much? We have been engaged in an earnest campaign at the nation's capital to save the hard-earned prosperity of scores of years of strenuous endeavor. Good! Let that work go on. Now we are faced with a missionary opportunity of real greatness, an opportunity for exercise of world statesmanship, a chance to utter an unselfish appeal for justice and brotherhood. It will not long be ours. Why not show Washington that we care for something besides sugar dividends, that we stand for the humanity of those who have helped us swell our fortunes. It is a rare hour for real men. Is it a judgment day for this mid-sea commonwealth?



The Traveling Library of the Japanese Y. M. C. A. has got fairly under way, with 300 Japanese and English books, and twenty magazines. Five plantations and two schools have made use of it this year. As it becomes better known its advantages will doubtless be sought by many more.



Polo was played from the backs of horses in Persia during the tenth and eleventh centuries. At that time the Persians in a great contest, Iran versus Turan, found their match in the Turks, greatly to the disgust of King Afrasiab. The Byzantine poet Nizami sung of polo in the twelfth century. Then polo spread from Persia into central Asia, India and Tibet in the sixteenth century, when the great Emperor Akbar patronized it. In Japan the game is at least 1000 years old and is still popular under the name of da kin.

The New Maemae Church and Sunday School.*

BY word of mouth has been received the information, that the plot of ground upon which the Maemae Church has stood, belonged to the Hon. John Li, and the first survey of the ground was made by the same Hon. John Li, in 1851.

From a boy's journal is taken this statement: "Helped Mr. Fuller survey the lot for the Maemae church, January, 1851. R. W. Andrews."

The district of Maemae was one of a number that were centralized in the Kaumakapili Church on Beretania street in Honolulu, under the pastorage of Rev. Lowell Smith. For the convenience of the people who lived at a distance from the central church, chapels were erected in the outlying districts, for use in Sabbath afternoon services, sunrise prayer meetings, and other kindred occasions.

The first house erected for school and church purposes at Maemae, was of thatch, soon after the survey of the land was completed. A few years later, a house of clap-boards replaced it, and has served until the present time.

Whatever the character of the afternoon services held in the little church in the beginning, it is quite certain that no regular Sunday School services were included before September, 1863, at which time Miss Mary E. Andrews and the daughter of Rev. Lowell Smith opened a Sabbath School, following the regular afternoon services, which were in charge of Rev. Lorrin Andrews.

There was great enthusiasm over this new branch of church worship, and many grown-up people remained after the church hour to participate in various ways in the Sabbath School. The young teachers were new in the work, but rejoiced at the co-operation of the people old and young. After a few months, Miss Andrews went to California, but Kamika's daughter continued in the work until 1865, when she too went to America for a year. At this time, Mr. Robert Andrews, with his sister who had returned from California, Mr. Frank Judd, and Miss Nellie Judd, were faithful workers in the little school for several years.

In 1876, Mr. A. L. Smith (Kamika opio) connected himself with the Sunday School and was a faithful worker and superintendent up to within a few years of his death in 1891.

From the R. W. Andrews' records of 1895, we quote the following: "The present Maemae Sunday School is a lineal descendant of the Maemae Sunday School which I knew thirty years ago, as maintained by the young people of the Fort street and Bethel Churches,

who lived in this neighborhood. The meeting house is an outpost of the Kaumakapili Church, and Sunday afternoon preaching by the Rev. L. Andrews to a small native congregation, was the rule then, and the same faithful bell called the people together to daily prayers at dawn, as is not the case now.

"I know not what gaps have occurred in the recent history of the Sunday School, but the present chapter commenced January 21, 1895, and was the outgrowth of a kindergarten which Mrs. John Waterhouse and her friends opened shortly before Christmas,—November 7th, 1894. The Kindergarten also prepared the way for the Thursday sewing school. For this year the total enrollment has been 58, and the average attendance 30."

Since the above was written, there have been 18 years of uninterrupted weekly Bible study here, and the old church has become very dear to us. From 5 to 7 classes have been maintained, and I wish to give great credit to the teachers who have worked so faithfully and harmoniously.

For many years the Makuas were taught by Moses Kaneaiakala, and at his death, the class fell to the care of Mr. and Mrs. Charles Mahoe. Mrs. J. T. Waterhouse and daughter have taught continuously when not absent from the Island. Mrs. E. W. Jordan has been organist in constant attendance since 1900, and for eleven years conducted the class of young ladies. Mrs. Andrews also, was a teacher for thirteen consecutive years. Mrs. Mahoe had a class for some years, and since 1908 her daughters Abbie and Evalina have taken her place.

Among others who have been teachers for a year or more were, Miss Lillie Jordan, Miss Pinder, Mr. Kalaina, Mrs. Hopkins, Mary Apo, Miss Burbank, Kanani, Sarah Waialeale, Julia Kalakiela Mrs. Baher and Annie Brown. To many others we are indebted for weeks of substitute work.

For Christmas Mrs. Waterhouse has yearly given a treat of ice cream and cake; and candy, toys, books, and more substantial gifts, have come from many sources. Miss Nellie Judd, Mr. Jordan, Mrs. Holloway, Mrs. Galt, Mrs. Cooke, Mrs. Charles Hall, Mrs. Hobron, Mrs. W. O. Smith, Miss Hartwell, Miss Muther, Miss Snow and others, Kaumakapili and Central Union Sunday Schools have all remembered us.

The school varied in the yearly enrollment from 58 to 164, and the average attendance was about 40.

The school has received in monthly collections about \$337; by sale of quilts, \$13; and by special donations, \$20. A

total of \$370.00. This money has been expended for repairs, \$100; for fares to Hoiki, etc., \$70; in donations, \$50; and for supplies, \$150.

The supplies included picture rolls, picture cards, lesson leaves, song books, Bibles, book cases, lamps, oil, organ, etc.

The donations were for the Chinese famine relief, Nauru mission, Kaumakapili chapel, etc.

The school is now in a flourishing condition, holding regular out-of-door sessions, pending the completion and occupation of the new building.

The name of the first caretaker of the first church was *Hawaii*, a tall spare man with a kindly face, and a shortened right arm. He was followed by *Lilia*, and later by *Puu*. In 1893 *Chas. Mahoe* became custodian, and remains as such until this day.

To his memories of the happenings of those early years we are indebted for the principal facts in the early history of this little church.

Today we dedicate a new church edifice on this site to the worship of the God of our Fathers. May the generations to come follow in the footsteps of those who have gone before.

**Historical paper read by Emma Kamika (Mrs. B. F.) Dillingham at the dedication exercises Sunday, April 20th.*



Are Our Public Schools Increasing Superstition?

AT a recent conference of Christian workers in Kona, over half of the number present happened to be public school teachers; Hawaiian, American, and Japanese. In the course of a plain and careful discussion, with reference to the present day, of a pamphlet by Dr. S. E. Bishop, read before the Honolulu Social Science Association in November, 1888, on "Why Are the Hawaiians Dying Out?", the opinion was expressed, and emphatically agreed to by all, that the present system of teaching fairy tales and myths as given in the third and fourth readers, and according to the training of the Normal school in story work tends greatly to increase superstition, especially among the Hawaiians and Japanese, thus fostering kahunaism and sorcery.

Frog stories and Japanese fairy tales were especially condemned. One or two teachers said that they would rather not use the third reader at all, and wondered at the absence of biography of great and good men.

This criticism seems to me just. Fairy stories are not necessary in Hawaii. There is too much of it naturally. Our

schools could do a great work in combating superstition in Hawaii by a wise ridicule of superstition and an emphasis on the things of common sense. Several teachers said that they were giving definite instruction on sex, to girls as well as to boys, but none were definitely combating superstition.

Criticism of the sermon outlines presented at the Conference, on the text I Cor. 9:27, tended along the same line as the discussion of the pamphlet just mentioned. The various evils of Hawaii were handled plainly, though delicately, and it was felt that self-control,—not only as to the evils mentioned, but with regard to our whole modern complex life,—must be learned if the Hawaiian is to survive and increase.

"Why have we not been told more how to live here, as well as how to live for the hereafter?", said one. It is not enough to say that impurity and drunkenness and kahunaism and dirt and crowding, etc., are wrong. We must give the reasons and not lose hope if it takes a generation or two to understand us.

—A. S. BAKER.



Who Killed Maria Rosa?

A drunken man enters a neighbor's house, has a quarrel with a girl, another, a friendly young woman appears, perhaps seeking to appease the drunken man; he turns, strikes and kicks her, and two days later she dies, partly, if not wholly, from the effects of the abusive treatment she had received.

Who killed this innocent and friendly young woman?

We say, and the world says, the drunken man killed her, and he richly deserves the nine months that the decision of the court gives him.

Does that end the matter?

Who made this man drunk? Who and what changed this quiet and perhaps gentle man into a fighting and dangerous being? We all know that it was the strong drink, the alcoholic drink that he had taken that changed him from a reasonable being into an ungovernable and dangerous creature.

Who gave him the magical drink of transforming power? The saloon keeper.

Who licensed the saloon keeper to do his deadly work? The Legislature.

Who elected and gave such power to the Legislature? The People.

How long will the People continue to elect to office men who will permit traffic in alcoholic drink? Not always.

Human society will awake some bright day to protect itself against this fell destroyer of human life and happiness!

O. H. GULICK.

The Petition.

The petition to the President of the United States which appears on the cover, was drawn up by Hon. W. R. Castle apropos of the Peace Sunday sermon by Dr. Scudder, which also appears in print, in this issue. It is now in circulation in Honolulu.

The editors of *The Friend* will feel especially grateful to any who will contribute their ideas on either side of the question proposed in the petition. The columns of *The Friend* are freely offered for such contributions.

The question of Naturalization should not be confused with that of Immigration.

This Petition does not advocate letting down the bars to an influx of aliens. Our immigration laws can regulate this problem at any time with any country.

For whom does it advocate citizenship?

1. Of Orientals now resident in the United States there are perhaps a few thousands who, contemplating permanent residence in our country, would prefer to become American citizens.

2. Of such persons as our immigration laws may *hereafter* admit, there would be a certain proportion who might elect to become Americans.

At the most, the number of those who could qualify or would qualify could not constitute a problem.

What great interests would it affect?

1. The impulsion of incompatibility of Orientals with Americans is the chief cause of irritation between these respective peoples. It will not cease to rankle in the hearts of the Orientals until it has been removed. Nothing would do so much to foster peace as the removal of this slight.

2. Commercial relations between ourselves and the Far East would become secure. America can not expect to continue offending that one-third of the human race which is her next door neighbor, without suffering for it.

3. In view of the ideal of the Universal Brotherhood of Man and the constantly increasing free communication between nations it will be increasingly difficult and ultimately impossible to maintain barriers to citizenship on the mere ground of race discrimination. The abolishing of this distinction is sure to come. It will be to America's honor and self interest if she takes the initiative in this inevitable forward move, rather than wait until circumstances make the step imperative.

F. S. S.

"Success is to win the approval of true friends."—*St. Louis Peace Congress.*

It is a pleasure to report a few flashlights from the Fourth American Peace Congress held during the opening days of May at St. Louis.

The chord vibrant through every message was that America is *now* well able to lead in the reduction of armament.

"Do it NOW" furnishes the motive power of the impression left by the Congress as a whole.

Mr. Carnegie in urging promptness in a determined and perpetual *unpreparedness* for war, pointed out that mankind ultimately achieves that for which he is prepared. If any nation would enjoy peace that nation must be unprepared for war. He called attention further to the cumulative benefits of peace. "The Victory of American Peace is the export trade aggregating a million and a half a day." The financial benefit of unpreparedness for war was illustrated by citing the sale of Belgian and Danish government bonds which were said to bring better prices than the bonds of the great powers.

Victor Hugo was quoted as declaring war a crime and peace a virtue. "The plans of the peacemakers have been derided as futile, but never challenged as wrong." "Others than ourselves have rights which it is their right rightly to defend." "Success is to win the approval of true friends. America has many such friends; and her policies ought to be such as to command their approval." "Patriotism serves a nation; Internationalism serves mankind."

Military drill in educational institutions was deprecated as violating the law of the survival of the fittest. "Science has substantiated the revelation that all they that take the sword shall perish with sword." "The military empires of yore were consumed from within; not overwhelmed from without." "Self-government has supplanted militarism by natural evolution." It was stated that Kant prophesied a world federation in self-government because he foresaw that enlightenment is bound to spread and an enlightened people will not always tolerate the useless burden of national armaments, when the soldier's service to humanity can be more efficiently and more economically rendered by an adequate international police. "Self-government is the only inspirer of vision of Internationalism."

An anecdote was told of a young reformer who had led a motly concourse of peasants against their oppressor. The uprising was successful and the vanquished tyrant sent to enquire the terms of peace. The stable minded reformer

replied: "Victory carries no rights; our demands are the same after the battle, that they were before the battle."

"We have stopped selling men; it is high time we stop killing men." "The energies of the strongest bodies, the clearest minds and the bravest spirits cannot be spared for errands of death; we need them to save and to serve." "The appeal of war is to the animal; the appeal of peace is to the soul." "More effective than the forts of enmity are the temples of friendship builded in the hearts of our fellowmen." "The greatest Common Denominator of the world's fractions, is the Christ."

Submitted by S. S. Myrick, delegate from the Territory of Hawaii.



THE PASSING OF MRS. JOSEPH HAY.

Lizzie Lyons whose brother Prof. Curtis J. Lyons lives on the corner of Alexander and Dole streets of our city, was the daughter of Rev. Lorenzo Lyons, the sweet singer of Hawaii who wrote the most of the Hawaiian hymns, which for two generations have helped to uplift the hearts and voice the praises of the godly people of the Hawaiian race. The Christian Endeavorers of today can hardly estimate the debt of gratitude they owe to father Lyons the sage of Waimea, Hawaii.

Elizabeth Woodbury, (Lizzie Lyons) the second daughter of the veteran missionary, born November 13, 1842, became an efficient teacher in the Waialua Girls' School founded in 1865 by Mr. and Mrs. O. H. Gulick, continuing in that service for several years, to the lasting benefit of many of the now elderly Hawaiian Christian women scattered throughout the group.

In 1874, Miss Lyons became the Principal of the Kohala Girls' School founded by Rev. E. Bond. She held this position till 1881, to the continued blessing of innumerable Christian families of today in our islands. From 1881 for twenty years this earnest and faithful woman lived with her sister, Miss Fiddella Maria Lyons, in the ancestral home at Waimea, a loving and self-supporting missionary, the counselor of each succeeding native Hawaiian pastor, the dispenser of religious literature to all about her. She ministered as opportunity occurred to the scattered population of that highland portion of Hawaii, whether white, native, Chinese or Japanese. A part of the time she was teacher in the government common school, and for many years was Postmistress of what is now called the Kamuela Postoffice. She was probably the only white lady to hold the office of Postmistress upon these islands.

The Lord God who formed man of the dust of the ground said it is not good that man should be alone. Our model missionary lady said it is not good that woman should live alone, and on October 31, 1904 she was married to Joseph Hay of Raymond, Wis.

In 1906 they went to Hauula, Koolau, Oahu, where Mr. Hay held the position of railroad station agent. At this place they kept a hotel, now known as Hotel Aubrey.

Leaving the Islands in 1909, they went to Grant's Pass, Ore., and from thence to Myrtle Point, Ore., where Mrs. Hay died from a stroke of paralysis May 16th. of this year.

Mrs. Hay was of a most unselfish and kindly disposition. During her long residence at Waimea she dispensed medical remedies freely to the poor and destitute who came to her as they had done to her father and mother for fifty years.

Her brother, Albert Brown Lyons formerly a professor in Oahu College, has of late years been engaged in chemical research in Detroit, Wis.

Her neice, Miss Lucia E. Lyons, after seven years of missionary work in North China under the American Board, is at home for her first furlough.

O. H. GULICK.



THE PRODIGAL.

BY

Theodosia (Pickering) Garrison.

When I came to you banned, dishonored,

*Brother of yours no more,
And raised my hands where your
roof-tree stands,*

Why did you open the door?

*When I came to you starving, thirsting,
Beggared of aught but sin,
Why did you rise with welcoming eyes,
And lift me and bid me in?*

*You have set me the first at the feast,
And robbed me in tenderness,
Yet, brothers of mine, these tears for
sign*

That I would your grace won less.

*For I had not been crushed by your
hate,*

*Who courted the pain thereof,
But you stab me through when you
give me anew,*

Oh, brothers, your love—your love!



"The paper is always welcome and always sent on to others."—*Philip H. Dodge, Tokyo, Japan, in a recent communication to The Friend.*

Personal Paragraphs

TO attend the twenty-fifth reunion of his class at Wesleyan University, Mr. Theodore Richards departed from Honolulu Tuesday, May 27. Coincident with the happy occasion is the fact that thirteen or fourteen of the original sixteen members of the Glee Club of which Mr. Richards was leader for five years, are to be present and will sing at the college commencement Glee Club concert. Mr. Richards' alma mater is also the college of his son, Mr. Atherton Richards, and the joining of the two there at commencement time will be still another pleasurable feature. Mr. Richards will also meet his daughter, Miss Ruth Richards, a student at Wellesley College, and in July the trio will come to San Francisco, there to be joined by Mrs. Richards and the two younger children. The remainder of the vacation will be spent in California.

Rev. C. G. Burnham will be at his daughter Alice's commencement at Mount Holyoke. He is accompanied by Mr. and Mrs. Graham of Honolulu.

Mr. K. Ishida is to be congratulated on gathering at Palama a congregation of Japanese large enough to be organized into a church. The organization was effected on May 11.

Rev. R. B. Dodge is intensely and justly enthusiastic over Maui's acquisition of a pipe organ of such quality, for it is one of Austin's peerless instruments. He is watching the adjustment of every detail. The organ has served to localize this exceedingly energetic and peripathetic missionary for at least three weeks. People do not now have to ask "Where is Mr. Dodge today?" for the answer is known to all, "He is down under the organ, or inside, or if not there look on top."

Rev. and Mrs. Orramel H. Gulick departed from Honolulu May 31 for an extended mainland visit. With them are Augusta and Paul Delaporte, children of Rev. and Mrs. Philip A. Delaporte of Nauru Mission, who will enter the Tank Home for missionary children at Oberlin, O. Mr and Mrs. Gulick will spend some time in Boston. In October they plan to attend the meeting of the America Board, and also the sessions of the Triennial Council of the Congregational Church, both of which will be held in Kansas City.

Mrs. J. H. Elder and little daughter Ruth left on the Honolulan May 27th. for their home in White Plains, N. J. For nine months they were the guests of Mrs. Elder's parents, Rev. and Mrs. W. B. Oleson. This was Mr. Elder's first visit to Hawaii since her departure as a little girl nine years old.

Mrs. C. C. Gossin, librarian of the Maui Aid Library Association, has just returned to Wailuku after five months vacation, during which she has visited many libraries.

Rev. A. C. Bowdish will give the commencement address at Lahainaluna, June 11.

The Henry Perrine Baldwin Memorial organ arrived in Wailuku, May 26 and is

being set up under the direction of Mr. J. S. Varnum of Los Angeles, who is well known as an experienced organ builder in the Harris Organ Factory, and has set up many of the largest pipe organs in the United States. He is assisted by Mr. Ernest Giesecke of the Thayer Piano Company of Honolulu. These two gentlemen will also overhaul the Roosevelt organ of Paia, which was one of the first organs erected in the islands and has been in use over twenty years.

Central Maui ministers of churches under the Hawaiian Board have a monthly institute at which one preaches and the rest criticize. They are writing each month an essay on the life of some illustrious Hawaiian. The first essay was by Hon. Moses P. Waiwaiole on the life of David Malo. The loose-leaf note book is used in the work at these meetings.

Rev. Stephen S. Myrick attended the Fourth American Peace Congress at St. Louis, May 1-3.

Miss Carrie Short is to play the organ in the Wailuku Union Church as well as that in the Church of the Good Shepherd. The initial use of the organ will be on June 21st, when an organ recital and concert of the highest order will be given. Those who heard the Winter Garden Concert in Wailuku in March had proof of Maui's ability to produce a truly high grade concert.

Mrs. E. J. Walker and daughter Alice have gone to the mainland for a stay of several months.

Three sisters, Mrs. H. P. Baldwin, Mrs. C. H. Dickey and Miss Mary Alexander are on their way to Europe.

Rev. K. Higuchi and family are on a furlough in Japan after nine years service under the Hawaiian Board.

Sincere congratulations are extended to Rev. and Mrs. Robert Burdette Whittaker, whose marriage day was hastened in order that Rev. and Mrs. O. H. Gulick might be present at the ceremony. The bride is the daughter of Mr. and Mrs. John T. Gulick, and the groom the pastor of the newly organized church at Ewa. The ceremony was performed at the home of the bride Thursday, May 29, Dr. Doremus Scudder officiating.

Kona Wants a Change of Vacation.

Kona is asking the Department of Public Instruction to so rearrange the school year in Kona that the long vacation will come from the middle of August to the first of November instead of as at present. This is asked because of the increasing difficulty in finding hands to pick the coffee crop, which is larger each year as the coffee area is increased. It is asked for the sake of the many small growers as much as for the large growers.

School children find coffee picking easy work, as they are paid by the amount picked, not by the hour, and they can either make quite a sum of

money independently, or aid their parents in saving their own crops. The coffee season lasts much longer than the vacation period, but the above time would cover the height of the season.

Mr. L. P. Lincoln, tax assessor for South Kona, estimated that \$2,000 worth of coffee was lost this past year in his immediate neighborhood, which might have been saved if the school children had been free at the right time.

Mr. E. G. Allen, principal of the Hualoa school, obtained figures from the children of four rooms of his school who picked coffee during the ten days that school was dismissed last fall, and states that the children of this one school made \$974 in ten days.

On Cape Cod in certain of the cranberry districts, and in some fruit districts of California, the school year is arranged in just about the way we request, without any trouble. The teachers may object to such a novel arrangement, but the schools are for the children, supported by the taxpayers. Teachers could not be transferred so readily to and from other districts, but if we have the right kind of teachers we prefer to have them remain. Teachers could not go to the Summer School, but with a high grade of teachers it would not be necessary.

Petitions have been circulated and the idea indorsed by unanimous vote of the Kona Improvement Club.

—A. S. BAKER.



BOOK REVIEWS



WITH a wistful expression of tenderness for "the little playmate who went away," "Lights and Shadows in Hawaii," a new collection of verse by Dr. E. V. Wilcox, is dedicated. While many of the poems have appeared before in local print and have been read with keen interest, the ensemble possesses a charm which is at once fresh and vibrant.

Dr. Wilcox is no mere sentimentalist. He possesses a highly trained scientific mind, but like a dual personality is a subtle something which sees beyond a cold computation of chemical force—a breath-taking vision and a quickened pulse in the presence of the God-force in the universe. It is this which forms the chord vibrant in these poems.

"Lights and Shadows in Hawaii" is a little book, but it is big in truth-telling, in simplicity, in absolute charm of style.

Blair-Murdock Co. of San Francisco are the publishers.

Central Union News

Our First Combined Children's Day And Home Festival Communion.

SUNDAY, June 1 was a Red Letter Day in the history of Central Union Church. On that day, in accordance with the Child Culture Program adopted by the church last December, we celebrated our First Combined Children's Day and a Home Festival Communion. As the following program will show, every age and grade in the Bible School had some part or received some recognition.

Organ Prelude.
Doxology.
Lord's Prayer.
Baptism and Consecration of Infants.
Song of the Sunbeam Class.
Recognition of the Children of the Church.
Song of the Primary Department.
Graduation of the Minister's Class.
Hymn by the Congregation.
The Twenty-Third Psalm by Junior and Senior Departments.
Offertory.
Prayer of Consecration.
Address by the Associate Minister.
Reception of New Members.
The Brotherhood Hymn.
The Lord's Supper.
Hymn.
Benediction.
Organ Postlude.

Over sixty boys and girls seven years of age received Bibles, and thereby were recognized as children of the church. The Minister's Class this year graduated twenty, to each of whom Dr. Scudder presented a fine book as a token of the church's appreciation of faithful work done. The parents of the church are beginning to appreciate what an invaluable training this class gives to the boys and girls, coming just when it does at the beginning of adolescence. With one exception the members of this class were all just thirteen years of age.

The climax of a day's program and of the whole year's work in church and Bible School in fact came with the reception of forty-three new members, thirty-six of whom came on confession of faith. And what is of special significance these thirty-six were with three exceptions young people, young men and young women, boys and girls from the Minister's Class and from the upper classes in our Bible School.

Surely the church should feel wonderfully encouraged with this splendid

showing at the end of the first year under the new Child Culture Program. Not for many years has so large a number of young folks been received into the church at one time. If the faithful, earnest work is continued along all lines which has characterized the various departments of the church that have to do with lives of our children during the past year, there is no reason why, at each June communion just such a group should not be received into church membership.

Welcomers.

To help to refute the charge that Central Union Church is cold and inhospitable and to cultivate a better acquaintance with the attendants at the Sunday Morning Service, a committee of ladies from the Women's Society has, early each Sunday morning for the past six months, acted as Welcomers at the three entrances to the church, handing to each person as he enters the church a copy of the calendar for the day.

The experiment has more than proved successful. In fact it has so thoroughly commended itself to every one that the Women Society has decided to make it a permanent part of their work. The plan of organization is very simple. There is one general chairman who is assisted by three sub-chairmen. Each of these four is responsible for one Sunday per month, finding six ladies to serve as welcomers on her Sunday. On the fifth Sunday, when there is a fifth Sunday, the chairmen themselves constitute the committee of welcomers. We commend the idea most heartily to other churches. It adds a sociable, homelike atmosphere to the Sunday Morning Service that it would be hard to secure in any other way.

Close of Bible Classes.

With the month of May both the Bible Classes conducted by the Associate Minister during the past year adjourned for the summer. The Thursday Morning Class held twenty-nine sessions, with a total attendance of 1930, or an average of sixty-seven per week for the entire season. This is the second season for this class and it will require one more year to complete the Reading Course in the Gospels if the class continues to cover each step in the life of Jesus in the same thorough way in which the work thus far has been done. The desire seemed unanimous to have the class resume in the fall and complete the course.

The Sunday Morning Class which met this year in the Lecture Room of the Kilohana Club at the Bible School hour

each Sunday Morning enrolled nearly the same number, but the attendance did not average quite as high. The total attendance for the thirty-one sessions was 1391, making an average of about fifty-two per Sunday. About an equal number of young men and young women attended this class, which was indeed most gratifying.

Surely such an earnest study of the life and teachings of Jesus as both these groups have been making through the year cannot fail but do untold good, not only to those who attend but through them to many others with whom they may share the thoughts brought out in the class. It is a most significant sign of the times that in this church as in many others, more people will attend Bible Classes each week than can be gotten out to any form of Prayer Meeting. Bible Study is a most important part of the church's present day ministry.

—A. A. E.

Of Interest to Women

Miss Tsuda ---An Appreciation

IT is rarely one meets a person who possesses by birth and training the real "international mind," but Miss Tsuda, by birth and heredity Oriental, spent the formative and educative years in America and gained through home associations and school life American ideals and ways of looking at things. Her home was in Washington in an American family, where she attended the lower schools, later finishing her education at Bryn Mawr College.

She went back to her own land while she was still young enough to be easily adaptable and to reacquire the Oriental point of view without losing her Occidental ideals. Through the strain of readjustment she gained a breadth of sympathy and understanding that has made her work for women in Japan markedly successful. She had prepared herself very consciously for the work she has undertaken, and began teaching in the Peeresses' School, with the girls who, under the monarchical government, would naturally be the leaders in the new social order.

But Miss Tsuda had become democratic in feeling and when the time came to establish an English school of her own it was for girls—with no distinction of class or rank. It at once took rank with the leading schools for girls in Japan and today her graduates are granted high school teachers' certificates without government examinations. Sixty of her graduates are teaching in the

country schools of Japan, carrying new ideals of life and a wider learning into the most conservative places where the old ways still dominate. No one can enter more sympathetically than Miss Tsuda herself into the problems and loneliness of these young apostles, and she feels that now that the school is well equipped and thoroughly established her own special work must be more and more with her graduates, helping them to still wider vision, and hopefulness and faith in the leavening ideas that they are introducing into the settled conservatism of the old civilization.

It is because of her careful watching of the effects of this transplanting of new ideals that Miss Tsuda's opinions and judgments carry a weight acknowledged by the leaders of thought both in her land and ours.

She is a charming woman to meet, bright, enthusiastic, with a bubbling infectious humor, unassuming and quiet in dress, whether Japanese or American, and with a face grooved by thought and kindly living.

She has great directness and simplicity of manner and an ease that comes from life long acquaintance with the social usages of East and West. She has a wide circle of friends and knows many of the distinguished people of the day. She has wide interests and talks easily on any subject. There is nothing that proclaims the blue stocking or social reformer and yet one cannot be long with her without feeling the earnestness of her life and the inspiration that comes from contact with one who is accomplishing a great work.

She is easily one of the leading women of new Japan, influencing directly by her acquirements and her personality hundreds of young girls who are enthusiastically taking their part in the transformation of the social life of their land. It is a fitting selection for Miss Tsuda to be the representative of the Japanese women in the World's Christian Students' Federation that is to meet at Lake Mohonk and her paper, which is to deal with the question of the most telling presentation of Christian ethics to the Japanese of today, should be of vital interest to every one interested in the present day spread of Western thought and Christian civilization.

CATHARINE E. B. COX.



Miss Jessie Woodrow Wilson, daughter of the President, was one of the speakers at the National Y.W.C.A. convention in Richmond, Va., and is a woman much in demand just now at religious gatherings.

A Progressive Missionary Tea.

The Woman's Missionary Society of our church held a unique missionary tea. Invitations were sent to fifty women. Four hostesses were appointed, one for each of the tables. These tables were designated as follows: "the association" table, the "programme" table, the "membership" and the "literature" table. The hostesses were selected with regard to their ability to present for discussion the subject which these tables represented, ways and means for presenting these subjects being discussed by the hostesses long before the day for the tea. The hostess of the giving table had pledge cards ready to distribute. At the literary table missionary literature was distributed, etc. Fifty guests divided into five groups of ten each seated themselves at the different tables.

Our tea consisted of five courses. After the guests were seated, the younger women of the church served the first course—fruit—and during the ten minutes allowed for this course the different hostesses presented their subjects, the guests entering into the discussion if they so desired. At the end of ten minutes a bell rang, and the parties of ten progressed to the next table, there to discuss another phase of missionary work, the hostesses remaining at their own tables. The second course was sandwiches, olives and pickles; the third ice cream and cake; the fourth tea and wafers; and the fifth, candies. A more elaborate luncheon could be given if desired, but that just described was inexpensive, easy to prepare, and could be served quickly, so there was little delay. Little painted cards containing missionary texts were given as favors, and music was rendered between courses.

In this way fifty people had the five important phases of our society's work presented to them, and the hostesses became acquainted with fifty different women. We nearly doubled our membership as a result of this tea, our pledges to missions were increased, new missionary magazine subscriptions were obtained, and our society gained in every way.—*Woman's Home Companion*.



The Passing of America.

By Kanzo Uchimura, in *The Yorodzu Choho*.

America is, and is not. The Mississippi flows undisturbed to the sea, and the Rockies rear their heights serenely to the sky; in that sense, America still is. But the voice of Lowell and Bryant and Whittier is heard no more in the land, and the spirit of Lincoln, and

Sumner and Garrison rules it no more; in that sense, America is no more. Sixty years ago, America sent one of her noblest sons, a Commodore and a man of peace, and knocking at our doors, opened our land to the wide world; and only nine years ago, when we engaged in life-and-death struggle with a giant power, she stood up as one man, and cheered us, as one cheers his closest friend in time of distress. And now comes this Alien Land Law, and she is helpless to suppress it! Let the Perry monument in Rhode Island be demolished, for it now betokens America's shame; and let her sympathy for Japan be cancelled, as it betrays her hypocrisy. America is committing one of the great democratic mistakes in that she believes it to be majority which makes law. The greatest of her thinkers did not think so, and her own greatness is due to the fact that she as a nation once recognized the Law which was and is above all other laws.

It may be a small thing that America succeeds in dis inheriting 60,000 Japanese in California, it is a great thing that she made a friendly nation of 50,000,000 people to distrust her, and it is the greatest possible thing that her justice and humanity become laughing stocks to the world. The State of California, and through it, the United States of America, by this Alien Land Law, may have succeeded in eradicating what it and she think the great evil of Oriental Immigration; but are they sure that they have not called in other and graver evils thereby? Is our friendly fear about our friendly neighbour without foundation that in this law, enacted by the majority votes of state politicians, is contained a germ, which by itself will be strong enough to undermine the whole strength of the great republic in course of time? Legality above profit, and love (friendship) above legality. Jurists may decide as to the legality of this law; but plain common sense fails to find love in it; and we know that America's relation to Japan has always been that of love. The Alien Land Law is an offence against the law of love; and we are more sorrowful about it than we are indignant about it.

Tokyo, May 7th, 1913.



Rev. A. A. Ebersole, the Associate Minister of Central Union Church, in recognition of his five years' faithful ministry, has been granted a leave of absence for the summer, to enable him to attend some special Bible Course given by members of Union Theological Faculty and Columbia University Summer School.

He leaves June 10th and on his way

East through the States he expects to visit a number of churches in the principal cities, to gather data and suggestions for a model Bible School Building which is hoped Central Union Church will be able to build within the next few years. And, returning in the fall, Mr. Ebersole will plan his trip so as to reach Kansas City in time to attend the Triennial Meeting of the National Council, the American Board, and the Congregational Brotherhood Convention, all of which meet in that city during the last ten days in October, as one of the delegates from Hawaii.



The Household Religion*

MUCH is said just now about the decline of interest in churches and the falling away of church attendance. The most serious problem, however, is not so much on account of the churches as it is the loss of the religion of the household. What shall we do if the homes of the people have no religion in them?

It is probable that the earliest of all religions was domestic. The father of the house was the priest of religion, before there was any priestly caste or any temple. We know that the household religion was fundamental in the early life of the three racial stocks from which our American civilization has sprung, namely, the Hebrew, the Latin and the English Puritan roots. The best of the Hebrew religion hardly depended at all upon the magnificent ritual of the temple. It developed away from the temple, and after the temple was destroyed. The religion of the Jewish home lived on even where there was no synagogue. It survived through centuries of most cruel persecution, where outward forms of worship were scarcely permitted. The fathers and mothers taught it to the children generation after generation.

We are all directly indebted more than we know to the family religion of old New England, which was indeed the religion of the most virile emigrant stock of the other colonies. Everyone agrees that it has more than anything else to do with the establishment of our institutions. The best of the traditions of Christianity doubtless ran for hundreds of years, in spite of much bad ecclesiasticism, in the channel of devout homes. The beginning of the home consisted in the setting up of what our fathers reverently called "the family altar." Every day began with words of uplift and the thought of God. The common meeting at the table was an act of religion and thanksgiving. "The keeping of the Sabbath" did not begin in the meeting house; it began in the home.

Now, the most startling thing today in American life (and it seems also to be a world condition), is the decadence of household religion. If the decline is not absolute, it seems certainly to be a real decline, at least in proportion to the vast increase in the population, and to the magnitude of our modern needs for a veritable religion.

Consider, in the first place, the multitude of people who, to all appearance, have no religion. The old religion of fear or super-

stition has vanished, and nothing has taken its place. I do not mean that millions of people have no church home; I mean a far more important fact, that they have the least possible religion in their homes. There is no upward look and no spiritual uplift. Except when death comes, there are no services, or solemn moments, to remind the inmates of the house of the mighty issues and mysteries of life. No one in these homes has ever taught the children what they are here in this world for.

Worse yet, how can there be genuine household religion without due privacy, with no time for quiet thought, without a garden or a tree, in the squalid rooms of tenement-houses, with the husband and father perhaps toiling 10 to 12 hours a day, seven days in a week, in a steel mill? Let us not boast of our modern industrial methods. They have almost destroyed the possibilities of domestic religion for a vast number of families in America.

But what shall we say of the more privileged class, with money and fine houses and education, many of them, indeed, the children of the old Puritan stock? Even when they go to church on pleasant Sundays, what has become of the old custom of family prayer, of the weekly or daily Bible reading, of the teaching of sacred verses to the children, of the singing of hymns in the quiet of Sunday evenings? The father goes to his club; the mother frequents whist parties; the children are turned over to such care as they may get for an hour a week at Sunday school; or perhaps they are not sent to Sunday school at all. How many parents take the Sunday school seriously, and reinforce its efforts, or even expect of the children respectful promptness and regularity in their attendance? Where, indeed, are teachers to come from, capable of giving efficient moral and religious training in schools, upon which, in the decadence of household religion, a strain is now put which the schools were never intended to bear?

There is a characteristic spirit, or temper, which belongs to the religion of the home. It is immensely needed everywhere in American life, in business, in industry and in the homes of the people; and the home cannot flourish without it. It is the spirit of habitual and kindly good will toward everyone, banishing all mean jealousies, envy and enmity. God save the children who do not have this atmosphere to breathe in. But it is as normal and possible to command this atmosphere here in this world as it ever was supposed to be in heaven. What else do people pray for, when they say, "Thy kingdom come," but this spirit? It is as if every home was destined to be a mansion of the heavenly kingdom. The guests must feel it and answer to it; the domestic helpers must reflect it and contribute their share of it. A messenger, or a tramp coming to the door, would catch the sense of it. Who does not believe in the necessity of this household religion? Who would not desire it? Every house ought to have it; but you cannot have it without purpose, determination and will.

It follows that, as in the old time, so to the end of time, the genuine household religion involves the practice of discipline and obedience, in other words, the training of the will. A host of well-meaning people are almost leaving this out at present. They are not so foolish as to think roses will thrive without care or pruning. But they seem to think that their children will

grow up to be honest, truthful, pure-minded and useful without cost or trouble. This is another symptom of the prevalent lack of religion in the home. The fact is that many parents do not think much or care much about the highest of all values, that is, what constitutes life.

The religion of the home is the root of all integrity. It is founded in devotion to the common good. It seeks cheerfully to give more than one ever gets back, of effort, skill, respect and love. You cannot have integrity without this kind of will. You do not learn it at the bargain counter. Does anyone imagine that the teaching of this innermost lesson of life can be put off upon strangers or school teachers; that it does not require the most ingenious, intimate and painstaking care from the father and mother, co-operating together to bring the reason and the sympathy and the chivalry of each child to bear for the establishment of character? Do you propose anything so foolish as to use better planning and quicker intelligence and better manners and more patience, outside the house, in the conduct of business, in the treatment of strangers, in social functions, than you are willing to give to the most sacred of all responsibilities—the conduct of the family? Many people are trying this reckless experiment. How many American women there are who study games and the running of automobiles harder than they ever study how to understand their own children, or how to live on noble terms with their own household! Here is another sign of the lack of domestic religion.

There is a deep law of expression which underlies life. What is thought or felt or willed demands to be uttered or acted out. The ritual of religion falls under this law. There is a reasonable ritual of the household religion. It consists in the morning greetings at the breakfast table, in the precious evening confidences between mother and child, in the keeping of birthdays and holidays; it used to be observed in the regular family prayers. Let no one ever despise these time-honored and simple formalities. Let us rather be scared if they have anywhere ceased to be, without anything better to take their place. Let us modern people do better, if we can. Let us not be content to do worse or less.

Have you entered into the profound obligations of marriage without any faith in that most human and most spiritual realm, below the level of which men merely range like so many animals? Do husband and wife not even know where to turn for the perennial words of consolation and hope in the hours of inevitable disappointment or sorrow; or where to find expression for the great joys that ever and anon come into the married life? Have they no established and regular means of setting before their own minds and the minds of the children, the grand ends and aims which bind human life with sacred cords and make it worth while? No wonder that we often have to look on households in trouble or discord or pain, with one deep and hopeless comment of pity and commiseration: "These neighbors of ours have no religion." Perhaps they professed a religion in church, but they never had practiced the household religion.

I protest that the modern world is not poorer in the means of an honest domestic ritual than the world of our fathers. Its Bible is larger and more varied than the limits of the Old and New Testaments. Innumerable hymns and noble words of the

* (Excerpts from a sermon preached by Rev. Chas. F. Dole to the people of the First Congregational Society of Jamaica Plain.)

Men Working For Men

PAUL SUPER

For forty-four years the Young Men's Christian Association of Honolulu has been actively engaged in building up Christian character in men and boys. Some of these have been very good years. Some good financially, as the year the money for the new building was raised. Some have excelled in religious work, and others in educational work.

But for all-round efficiency the year just closed, April 30, was the best of the forty-four.

One page of the annual report just issued gives some figures that have come as a surprise to those not closely in touch with the work of the Association. Page 10 is called "Gains over Last Year," and it shows some interesting things.

Some Gains.

First it shows that the membership grew in one year from 1060 to 1552, which is in turn more than double what it was two years ago. Fifteen hundred and fifty-two men and boys is a large number for a city the size of Honolulu, and a membership of this size shows that the Association is awake and at work.

Next we see that this year 300 men and boys were in classes and clubs doing educational work of a serious nature. They studied bookkeeping, English, mechanical drawing, commercial law, carpentry, and a number of other practical things.

But the next item shows us that that is not all they studied, for 259 were enrolled in Bible classes, 29 in number. These classes were almost equally divided between men and boys. This is the largest number the Association has ever enrolled in its Bible classes, and has thoroughly demonstrated the possibility of a big Bible study department. During the year now passing the committee expects to enroll not less than 400 members in the study of the Bible. Classes vary in size from half a dozen members to sixteen, each class meeting once a week until it has finished its course as outlined.

Financial.

The reports of finances contains facts worth knowing. First, the Association raised and spent over \$50,000 during the twelve months ending April 30. But only about \$8000 of this came

in form of subscriptions. (The reports shows the exact amount.) Membership fees brought in almost \$10,000. The social department, including the cafeteria, bowling and billiards, added over \$24,000 to the receipts. Interest on endowment was only \$1,163.83. A study of these figures shows that the Association is carrying on a big work with a not very large subscription budget. The city is getting the benefits of the Young Men's Christian Association work in the big new building with but little more expense to itself than the smaller work in the old building cost. This of course is greatly to the credit of the directors of the institution. The Association has no debt, and closed the fiscal year with \$56.14 on hand.

Totals.

Here are some interesting figures. Baths taken in the physical department, 10,174. Games bowled, 21,968. Meals served in the cafeteria, 79,968. The daily average was 252, against 192 last year. Athletics interested a number of members, for 199 men and boys played on 34 teams. There were 66 social events, counting special dinners and suppers for groups and clubs.

Committee Work.

The Association is a democratic institution. Not only in its composition, including all classes from millionaires to office boys, but in its management. Much of the work is done by committees, and last year 184 men and boys served in this way, not counting many small pieces of service rendered outside of regular committees. The officers are planning to extend this committee system to use 300 members this year. The training in methods of Christian work gotten in this way is of great value, and many of the most efficient laymen in the Honolulu churches got much of their training on Y. M. C. A. committees. Some of the best methods used in the city churches are methods whose effectiveness was demonstrated by the Association.

Endowment.

The report closes with a statement by a committee composed of R. H. Trent, F. C. Atherton, B. F. Dillingham, Alex. Lindsay, Jr., and G. G. Guild, calling attention to the Association's need of endowment and stating the Association's desire to secure a total of \$170,000 to invest permanently, the income to be used for administrative expenses, educational work, religious work, physical work, and work for boys. A new method of giving money is explain-

ed, involving the use of the principal and interest of a gift, so that at the end of a specified time both interest and principal has been entirely expended. This method is used and advocated by the Chicago philanthropist, Julius Resenwald, president of Sears, Rosebuck and Company. His idea is that a man can see greater results at once, and that the added efficiency of the institution with the larger income will attract other gifts from time to time, keeping its treasury in good condition.

New Men.

Two new men have been added to the Y.M. C. A. force to fill vacancies. They are Glenn E. Jackson of Coe College, Iowa, and W. H. Heinriche, these men will begin their work during the summer.

Birds-eye Glimpses

Twelve in one Chinese Family Become Christians.

At the May communion of Kaiopihi Chinese Church, Kohala, twelve persons in all, from one family, were received into the church, or baptized as infants. The circumstances leading up to this unusual event may be of interest.

Last fall a Chinese boy, Ah Lok, about sixteen, employed by Dr. Bond as yard boy, was confined to his bed with tuberculosis. While thus ill in body, he suffered torments in mind through fear of devils. He imagined he saw them. The rest of the family were also in great fear.

Mrs. Bond visited him, also a blind woman, a member of Kaiopihi Church, and told him that if he would believe on Jesus Christ his fears would leave him. A Chinese Bible was given him.

After a time, he told his family that he had accepted Christ, and that he had driven the spirits away; he exhorted them to become Christians. Later he told his sister that at half-past two, on a certain day, Jesus was coming for him, but not to tell his mother, as she would cry. He seemed to be very happy. At about one o'clock that day Mr. U. Cho Ping, the Chinese evangelist was with him, and he seemed better. The doctor, too, visited him. At half past two he was gone.

These circumstances affected his relatives very strongly. His mother had been baptized by a missionary in China, and his elder brother; but the father had forbidden the wife to attend church here. But about Christmas they all began to

attend Kaiopihi Church and asked to be received. The pastor thought it best to catechize and prove them awhile, and so postponed until May their reception. Then, the father, mother, four brothers, two sisters, a sister-in-law, two nephews and a niece stood before the altar, and the adults were confirmed and the children baptized. So, counting the boy whose conversion was the starting-point, thirteen members of one family have become Christians.

J. F. COWAN.



President Woodrow Wilson presented the Japanese Y.M.C.A. with a photograph of himself, containing his autograph.



Rev. S. Mamiya organized a Japanese Y.M.C.A. Sunday afternoon, May 5th, at the Japanese Church. Some twelve or fifteen young men were present. There are scattered through the district, from Hoea to Niulii, about fifteen more members of this organization. The meetings are to be held once a month, rotating at Kohala, Hawi, Halawa. The officers are: President, Rev. S. Mamiya; Secretary, K. Takiguchi; Treasurer, E. Taniguchi.

Kohala Midget.



Transformed Kakaako, and all Honolulu, mourn the death of Phares W. Rider, who gave himself twice to humanity—once with a musket on his shoulder to help free the slave, and again with a Bible in his hand to take sunshine into the slums.



The Wailuku Union Church is one that believes in the Men and Religion Forward Movement. The average number of men in regular attendance is rather higher than that of the women.



Peace Day, May 18, was celebrated in Makiki Japanese Church by a house full of Japanese and Americans. Addresses were given by H. I. J. M's Consul General Eitaki, and Prof. M. M. Scott.



Rev. Stephen S. Myrick attended the Fourth American Peace Congress at St. Louis, May 1-3.



The Nuuanu St. Japanese Church will give a concert including not only Japanese music but the sword-dance, a tableau the native Japanese wedding ceremony and other features of unusual interest. The concert will be in Ye Library, June 10th.

THE LAST WORD ON THE GOSPEL OF LUKE.

By F. S. SCUDDER.

AS its title indicates this is an up-to-date guide to the study of the Gospel of Luke—there can be nothing later than the last word. The author, Hundertpfundt, has brought out in this study much that has not hitherto been known. While always conservative in his views, the conclusions which he reaches in this study reveal his frank attitude towards the advanced thought in the theological world.



Date and Authorship.

As far as we can judge this Gospel was compiled not later than the time of the Reformation, as there are undoubted references to it in the writings of Luther. Some claim for it an earlier date, arguing that it was one of the books translated by Luther for insertion in his edition of the Bible, but we are not quite clear on this point. There is much internal evidence to indicate its Lutheran origin. Note the distinct Lutheran doctrine in Ch. 22:19.

It is to be noticed that many portions are fragmentary. A case in point is The Lord's Prayer, Ch. 11:3-5. It is manifestly incomplete. Other portions of the book are of pagan origin. Ch. 16 is a scrap from some pagan source, as it bears marks of their craving for mysteries and speculation. This composite character of the book points to the probability of its being a compilation rather than an original work.



Data.

It is not quite clear where the author got his data, but he appears to be honest in imagining that the events he has depicted had some historical foundation—a position in which we find ourselves inclined in some measure to agree. It should be borne in mind, however, that advanced thinkers are at variance among themselves on this point. Being as yet uncertain as to the author, it is difficult to establish proof of the reliability of his data.



Parables.

Coming now to the consideration of the parables: That of the Prodigal Son is beautiful enough to have been spoken in its present form by the Prince of Teachers, but of course we must agree with Weissbacher that it could not have been written earlier than the Elizabethan Period. The purity of its English is conclusive on this point; even a novice can perceive that it could not have been produced as early as the age

of Chaucer. In its original form there was but one son, as its title indicates. The discovery by Bacon of a Scandinavian legend concerning a disgruntled *elder brother* was coincident with his first acquaintance with the original fragment of the Prodigal Son. With his masterly literary gift, which afterward blossomed out in his dramatic productions, commonly called Shakespearian plays, Bacon combined the two absolutely unrelated fragments so as to appear as one story, but still adhered to the original title—The Prodigal Son.

In regard to the parable of the Lost Sheep: It is regarded as doubtful whether the number of sheep is correctly stated in the account as we have it. The appearance of the figure "100" awakens our suspicion. Either the figure is a mistake or else the parable is of far more modern origin than we have been in the habit of supposing. The appearance immediately after the parable of the 10 coins increases the suspicion, showing that the compiler of the book of Luke was accustomed to think in terms of the decimal system. Now among the Jews 7 was the perfect number. But the remarkable coincidence of finding two parables in succession containing the figures 100 and 10 (and that also in Chap. 15=10+5) is most significant. But the explanation is quite simple, for it is obvious that the figure "77," as the Jews would have written it, may have been at a later date changed by a slight stroke of the pen into 99, which, added to the one sheep that was lost, brings the figure up to 100, thus making it correspond with the more modern method of reckoning. Then having adapted "100" as the basis for the first parable, it was an easy step to adopt "10" as a basis for the second.

Our study would not be complete without a reference to the beautiful story of The Walk to Emmaus. Some maintain that this is an ancient fragment, but the views of such scholars must not be taken too seriously. From its style we should assign it to the pen of Goethe. It is one of those exquisite bits of poetic prose revealing his finest literary instinct. Haupt says that Goethe derived his inspiration for his masterpiece of literature from beholding a painting by Schlessenhauser, a picture which was unfortunately destroyed by fire at Jena before it became known to the public. Full credit therefore should be given to Schlessenhauser for his part in giving to the world this beautiful story of The Walk to Emmaus.

The end of Chap. 22 is a gloss, not too skillfully agglutinated to the preceding story, but, on the whole, adding to the gospel a flavor of antiquity.

(Continued from page 138.)

prophets of all ages and nations are to be had, if desired, for the use of the humblest household. They serve to teach us new respect for all races of men. Do you suppose the busiest people could not afford the time, perhaps at the breakfast table or at nightfall, to turn their thoughts for a moment to some great verse of inspiration, and so get the tune and rhythm of the work of the day, or the respite of an emancipating trust in "the Eternal Goodness?"

Sunday surely gives an opening for the household religion to grow. Any household, by taking a half hour every Sunday could easily within a single year read aloud together all the best parts of the old Bible, and learn a dozen of the grandest Psalms, and talk a little with the children about what these things mean. Is it possible that anything else,—sleeping, or strolling, or automobiling,—is so important as this? Please understand that this is not merely for the sake of reading the Bible, or whatever Golden Book you might take in its place. It is rather that, at least once in the week, the whole household should rise to the heights of their lives, and have real "conversation" together (too often now lacking), with heart and mind and will working in unison. Indeed, it was this fact of the whole household, dressed at their best, and at their best in mutual temper and spirit, that made the old-fashioned family church-going so precious a factor in the Puritan history. What would become of a family whose members, though living under one roof, never met together "at their best." Can you forecast the civilization of any people where this should become the typical family?

I believe that young and old are always better for the touch of the larger humanity that underlies a genuine church service. It is good for all the people of the hundreds of families to rise to their greatest as men, and to be "at their best" with a common good will. It is good if it were only for an hour, but it is not for an hour; it is with a new intent to live the good life continually. Thus the church supplements the home, and ought to do this vastly better, as the united household ought to hold and require it to do.

Moreover, there are a great many unfortunate parents who do not know how to teach their children or how to lead their households in the processes of the higher thoughts. The church, and the Sunday-school, too, have here their proper function. No one should ever take away from the parent the sublime privilege of communicating to the children the highest things that we know. But the church and its classes and its Bible school may well help the parents, and indeed must learn to help and teach them, if the church itself is to continue. It is idle to complain that this is not yet done today; it must be done and done effectually. The church is not fit to live which does not find out how to revive and develop the interest, the loyalty and the enthusiasm of all the heads of its homes in the fundamental household religion. It is toward this absolutely necessary end that we ask the consideration of all who love children, who have the care of households, who cherish worthy hopes for the renewed life of the nation, and for a happier civilization for the families of mankind.

A COMMUNICATION.

Editor of The Friend, Honolulu.

DEAR SIR:—Allow me to correct a statement in "The Religion of the Presidents," an extract in your issue of April copied from *The Churchman*.

There have been five professed Unitarian presidents instead of two, besides Lincoln and, perhaps others, holding the essential Unitarian belief.

Washington was not an Episcopalian. Writing to a Unitarian friend he said: "I am not less ardent in my wish that you may succeed in your toleration in religious matters. Being no bigot myself to any mode of worship, I am disposed to indulge the professors of Christianity in the church with the road

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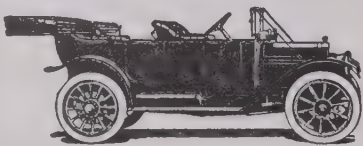
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to heaven which to them shall seem the plainest, most direct, easiest and least liable to exception."

Rev. Dr. Wilson, an Episcopal clergyman of Albany, after a thorough investigation of Washington's religious belief, says: "I have perused EVERY LINE that Washington ever gave to the public, and I do not find ONE IMPRESSION in which he pledges himself as a professor of orthodox Christianity. I think any man who will candidly do as I have done will come to the same conclusion, that he was a deist, and nothing more."

Rev. Dr. Abercrombie, rector of the church in Philadelphia which Washington attended, says: "Washington was a deist."

Jefferson testifies to the same fact.

John Adams and John Quincy Adams whom *The Churchman* calls Congregationalists, were not only communicants of the Unitarian church, but zealous defenders thereof.

Perhaps *Churchman* is not aware that the early Unitarians called themselves "Congregationalists."

Jefferson termed a "Liberal" was indeed one, but an enthusiastic Unitarian as well, and wrote during his presidency: "I trust there is not now a young man in the United States who will not die a Unitarian."

Lincoln was not a Presbyterian, nor a member of any church. The "Confession of Faith" so much in evidence in the Presbyterian faith was his particular bugbear.

He said that he never subscribed to these creeds without "a mental reservation" which he was too honest to make. His favorite theologian was Channing, whom he read and quoted, and he declared that a religion which embodied the command: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, and thy neighbor as thyself," was sufficient for him. He was greatly annoyed by Dr. Vinton, who insisted on his belief in the deity of Christ.

As is well shown by his letters, and the testimony of those who knew him best, Lincoln was not a believer in more than one God.

E. S. GOODHUE.

Holualoa, Hawaii.



Where can a man buy a cap for his knee?

Or a key for a lock of his hair?

Can his eyes be called an academy

Because there are pupils there?

In the crown of his head what gems are set?

Who crosses the bridge of his nose?

Can he use when shingling the roof of his mouth

The nails on the ends of his toes?

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The American Bible Society, though not associated in the publication, has imported copies, which are to be handled for the Society by The Esperanto Office. Already the first two hundred copies received have largely been sold, the prices varying from 50c to \$1.75 per copy according to the style of binding and kind of paper.

The translation is scholarly, having been made directly from Nestle's Greek Testament. The work was done by a committee of expert British Esperantists, and afterward sent to leading Esperantists of various lands to pass their judgment upon it, so as to have the language "internationally correct" before it should be sent to press. It was satisfactory to all.

There are upwards of three millions of persons who read and speak Esperanto. They are not all Christian people but the New Testament will be read by them because of their interest in Esperanto, and this new and strange translation will help the spread of the gospel.

"God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life" (John 3:10), in Esperanto it is: "Dio tiel amie la mondon, ke li donis sian sole naskitan filon, por ke ciu, kiu kredas je li, ne pereu, sed havu eternan vivon."

Turkish English.

The *Missionary Herald* gives the following examples of the struggles of the young Turks at college trying to learn our language:

"Vapor is dried water."

"Oxen, a kind of house animal that give us milk."

"Steam is a post which the water makes in the weather."

"Hatchet, place for make the hat."

"I and my defunct mother were seated by the fireside."

"Here the tear of indigence is loaded

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over my thinks as a parasite."

"We heard the baying of the hen, the baying of the cow, the bawling of the hare, and the croaking of the pigs."

"Satin, a kind of water which used to show the weather."

"Scrubbed, to walk without boots."

"Proud, a man who has no wise and do himself big."

"Treacle, a swift food which is made of sugar."

"We were too much glad because we are going to near from after a durable tiresome of toil to enjoy a repose in the arm of our village."

"We have many chances in the college to improve the English language."



EVENTS.

April.

25. Eight hundred kindergarten children, of many nationalities, paraded and danced at Thomas Square in annual May Day Fete.
26. A Garden Fete held at the old Spreckels place on Punahou Street netted a good sum towards the maintenance of the Children's Hospital.
28. John R. Mott and party, through passengers on the Tenyo Maru, spend the day in Honolulu. A full programme is arranged for them by local Y. M. C. A. workers.
30. At eleven thirty-five P. M. the seventh Legislature of the Territory of Hawaii adjourned sine die.

May.

1. May Day Festival of the Public School children held at Thomas Square. The programme included a May Day Pageant, chorus singing and folk dances in appropriate costume.
5. Gov. and Mrs. Frear hold their last official reception at their beautiful home, Arcadia. Hundreds of guests present.
3. 5. Concerts at the Opera House by David Bispham.
7. Fort Kamehameha to install a seventy-five foot steel tower, surmounted by a powerful searchlight.
9. Rt. Hon. James Bryce guest of the University Club at luncheon.
9. Chief Justice Robertson, Judge Clemens and Judge Wilder appointed on the Code Commission to compile laws of Territory.
10. Ex-Queen Liliuokalani and party leave Honolulu for a ten days visit to Hawaii and the Volcano.
11. Mother's Day generally observed in the churches.
15. Chinese Consul Chen Ching Ho, gives reception in honor of recognition of new Chinese Republic by the United States.
17. Eleventh Annual Convocation of the Episcopal Church of Hawaii opening session.
17. Geo. P. Denison, Dr. F. F. Hedemann

**'Thy Man=Servant
and thy Maid=Servant'**

ARE THEY JAPANESE?

GIVE THEM THE TOMO

soc. a year.

and W. C. McGonagle appointed by Gov. Frear members of the Board of Health Civil Service Commission

18. Stephen Dudley Field, the inventor, known as "the father of the trolley," died at his home in Stockbridge, Massachusetts.
19. The Japanese Merchants' Association gave a reception to Dr. Juichi Soyeda and Hamilton Wright Mabie, associate editor of The Outlook, who are en route to San Francisco on the Sinyo Maru.
21. The new 13,000 ton Canadian-Australian steamship, Niagara, arrives on her trial run across the Pacific.



DEATHS.

- Wittrock—In Honolulu, April 25, Frederick Wittrock of Maui.
- Kaleiopu—In Honolulu, April 26, Hon. A. S. Kaleiopu.
- Naone—In Honolulu, April 26, David Naone veteran member of the Hawaiian Band.
- Hall—In Honokaa, Hawaii, April 27, Mrs. Emma Hall, a native of England.
- Namau—At Lahaina, Maui, May 1, Mrs. W. K. Namau, aged 42 years.
- Rider—In Honolulu, May 5, Phares W. Rider, of the Kakaako Mission.
- Sproull—In Honolulu, May 9, W. C. Sproull, aged 53 years.
- Hall—In Honolulu, Miss Anna Hall of Honokaa, Hawaii, aged thirty-eight years.
- Hookano—At Pearl City, May 15, Mrs. Mary Hookano, aged 53 years.
- Hay—At Myrtle Point, Ore., May 16, Mrs. Elizabeth Lyons Hay.



MARRIAGES.

- Stover-Smith—In Brooklyn, N. Y., April 19, by Rev. Dr. J. C. Jones, Violet Stover, daughter of Mr. and Mrs. H. F. Wichman to Lewis L. Smith.
- Keonaona-Desha—In Honolulu, May 17, Miss Julia Keonaona of Kauai and Rev. Stephen Desha of Hilo.
- North-Lake—In Honolulu, May 15, at St. Clements' Chapel, Helen North and Lieutenant George Lake, U. S. A.
- Harris-Davis—In Honolulu, May 13, Ethelwyn Harris and Frank A. Davis.
- Burke-Howard—In Honolulu, May 21, Estella Burke and William G. Howard, Co. B, 25th Infantry.

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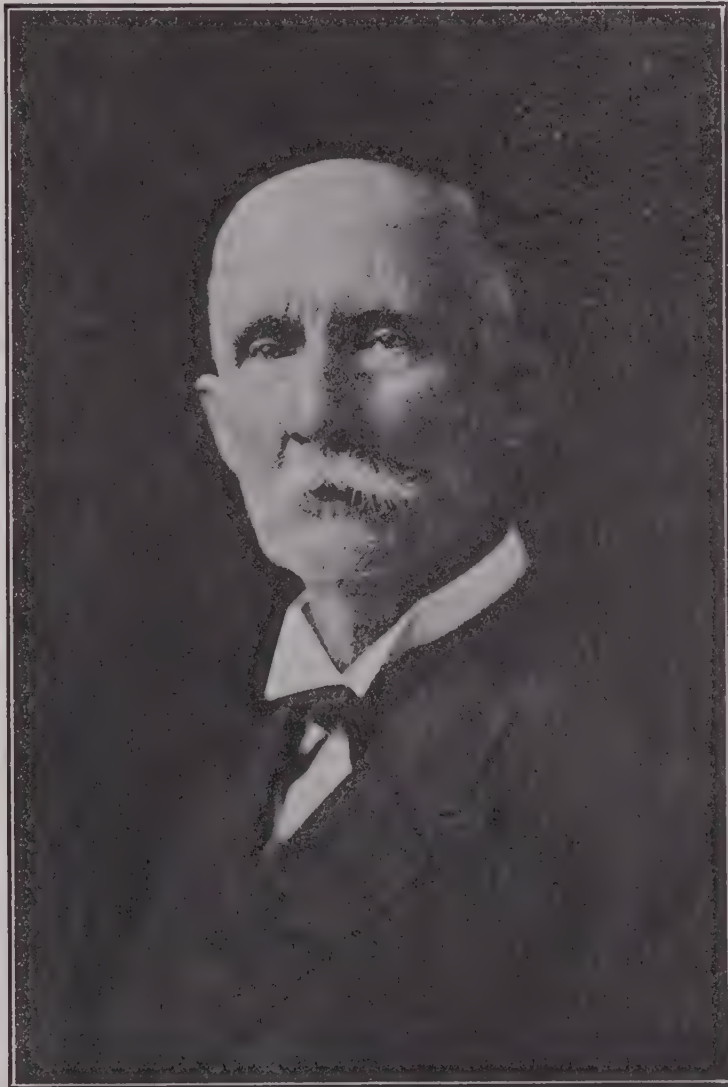
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VOL. LXXI.

HONOLULU, HAWAII, JULY, 1913.

No. 7

THE FRIEND

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of March 3, 1879.

The New Christianity.

EVERY year in this century brings added testimony to the truth that the world has entered a new era in the expression of the Christian life. The characteristics of this new era may be epitomized in the motto "Save this world." The progressive movement in politics as defined in the platform of the Progressive Party was little else than a catalog of those features in the program of world salvation which bulk largest in the vision of present day statesmanship. The recent anniversary of the Federal Council pledged the churches of America to a campaign on behalf of a series of social transformations which in the mind of Christian leaders are involved in saving the world. Hardly a magazine is issued without bearing testimony to definit attempts on the part of various communities to realize some of these ends. Evangelistic movements are discounted if they stop merely with enumeration of card signers or church joiners. Unless they issue in rounding up men to reform social abuses and make the community life better and purer they are failures. A notable instance of this is the outgrowth

of a Torrey revival reinforced by the Men and Religion Movement in Atlanta, Georgia. Two men were stirred by those meetings, first of course to give themselves to Christ, and second to determine to clean up Atlanta. One thing needed in that city as everywhere else was sexual purity. A step toward this goal was the divorce of government from commercialized vice; a second step was the overthrow of commercialized vice itself. These two young men resolved upon a Christian campaign on behalf of this reform. They began by using the newspapers. Their weapon was the advertisement. One of the two leaders was a capitalist. He furnished the funds. His comrade wrote the advertisements. These advertisements day by day told the truth about sexual vice in Atlanta in all its devilish blackness. They also went into the subject from the world point of view and told of conditions in London, Paris, Berlin, New York. The failure of all temporizing methods of dealing with the evil was made clear. The moral issues involved, the menace of venereal disease, and the pronouncements of Roman Catholic and Jewish, as well as Protestant leaders, were set forth. Each advertisement was concise, clear as crystal, incisive as the Sword of the Spirit. With each day's disclosure of facts went a passage of Scripture which gave the Christian ideal thereupon. Atlanta awoke. Its conscience was pierced thru and thru. Men and women found these advertisements the center of absorbing interest. The Chief of Police read them. They got him. He offered to stand by the movement which now had its thousands of backers. Atlanta's vice dens were closed. All of the women therein were visited by Christian leaders and offered a chance to live an honest life. More than 200 of them accepted the offer and gave up their old habits. Atlanta is a changed city. This is but one instance. All over the Union, campaigns of social redemption are springing into life among Christian men and women. In very many instances they have followed the Men and Religion movement, which instead of being a failure as some unacquainted with its history have declared, is steadily gaining momentum year by year. For this movement is itself one of the witnesses to this new era, whose chief feature is the birth in men's souls of the passion to transform

this world into God's Kingdom of loving serving brothers.

✻

Stiffen the Requirements.

While it is well known that THE FRIEND advocates the admission of Asiatics to the privilege of naturalization in the United States upon equal terms with those that pertain in the cases of Europeans, we find it necessary to repeat what has been often said by us before, that we do not consider the present terms upon which naturalization is granted to aliens just either to them or to our own nation. We believe that no one can fulfil his duty as an American citizen who cannot intelligently read the daily press of the country, and who is not conversant with its form of government. No alien should be made a citizen until he has passed a written examination upon American civics, questions and answers being given in English. In inaugurating this procedure no special machinery would be called for outside of the present Civil Service Commission with its facilities for setting examinations. Such a law would commend itself to men of all parties. It would safeguard our electorate. Applied to people of all races it would remove at once all difficulties felt by Asiatics toward present discriminations. Reinforced by "gentleman's agreements" large immigrations of laborers from any country could be prevented without friction. Laws against land ownership by aliens unwilling or unable to become citizens would cause no ill-feeling as they would apply equally to men of every race. A small number of Asiatics would from time to time secure American citizenship and proving their inherent worth, as Europeans have done, would slowly cause the prejudice against them to evaporate. We doubt whether any better time than now to push for this solution of our differences with Japan will ever be found.

✻

Birds Again.

The greatest lack of Hawaii is bird life. To those who have lived on the mainland bird homesickness is a not infrequent malady here. How much more real a paradise our Islands would be if feathered songsters abounded! But more than aesthetic delight counsels a

policy of bird importation. For Hawaii is insect pest ridden beyond all endurance, to say nothing of its tree rats and mongoose. In these days of conservation the attention of the entire nation is being slowly focused upon the preservation of its birds. The Department of Agriculture estimates the damage to crops by insects in a single year at no less than \$420,100,000, and shows by incontrovertible figures that this bill grows larger as insect eating birds decrease. Hence the cry "Save the birds" is resounding even in the halls of Congress. Years ago Prof. Brigham pointed out the peculiar value to Hawaii of the Australian laughing jackass, but no notice was taken of his advice. Recently an opportunity to acquire several pairs of these birds for breeding purposes, tho widely advertised, was allowed to slip away unseized. One public spirited citizen did, however, retain some of the birds. There is no question that if a number of species of insect and rodent eating birds were imported into the islands the result would be an unspeakable blessing to our agricultural and floral interests. Perhaps one of the benefits of the anticipated bad times will be to focus the attention of our financial leaders upon something other than sugar.

A Summer Prospect.

We regret our inability to show our readers a likeness of Rev. Andrew Melrose Brodie, D.D., of Wichita, Kansas, who will supply the pulpit of Central Union Church from August 10th. to September 14th. Dr. Brodie was born near Toronto, Canada, some fifty years ago, and received his education at Newmarket High School, Guelph Collegiate Institute and Chicago Theological Seminary. He has held pastorates in Cincinnati, Manistee, Chicago and Watertown, N. Y. For three years he was General Superintendent of the Congregational Home Missionary Society of Illinois. His early pastorates were in churches of that denomination, that in Watertown and his present charge being Presbyterian. The First Presbyterian Church at Wichita under his inspiring leadership has grown to a membership of 937 and has just completed at a cost of \$170,000 the finest church edifice in the State. It supports no less than four foreign missionaries. Dr. Brodie is a fine speaker with both solid and popular powers. His church is a center of young life and of aggressive Christian enterprise. Wichita is known all over the Union for the activity of its laymen. No less than twenty-four gospel teams have been organized by them. These teams cover with their work a hundred towns and cities within 250

miles of Wichita. After a year's work no less than 1913 men and boys were led to Christ by them. The most famous of them is Tom Blodgett's Gospel Team whose exploits read like chapters from the Acts of the Apostles. The women of Wichita have been equally active in their way and have rounded up in their city 7000 women who meet weekly in groups for Bible study. Dr. Brodie comes to Honolulu fresh from enthusiastic effort in this great movement. He will preach Sunday mornings in Central Union Church, will conduct the Wednesday evening mid-week services in the Parish House, and will address union mass-meetings on Sunday evenings in the Bijou Theater. Having had experience in such popular gatherings he will be in his element here. Honolulu has a rare summer treat in store.

A New Slogan.

Our city is to be congratulated upon its comparative freedom from flies. For this its people deserve no special credit. With a little care there would be no flies at all here. The trouble is that our citizens have as yet not awakened to the menace of the fly. On the mainland public sentiment is becoming more and more aroused to both the danger and the blessing incarnated in this tiny insect. Of all germ carriers known to man the fly is peerless. Recently the Storrs Experiment Station in Connecticut caught a fly that was feeding about a swill barrel and found upon it by actual count no less than 6,600,000 germs of various kinds. Typhoid germs especially seem to delight in roosting upon the ordinary housefly. Some time ago the Fifteenth Minnesota was ordered to clean the camp in the Northwest after the regulars had left for Georgia. During the ensuing week fifty men were taken down with typhoid fever and twenty died. Swarms of flies were found in the empty streets of the camp. These carried the deadly germs and filth to the mess tent. In Texas Surgeon Manley, in medical charge of 4000 troops during last summer, reported "No typhoid fever occurred in this camp; and practically fly-fighting was the one measure to which we attributed this success." But typhoid germs are not the only morbid commodity in which the fly deals. Any vile microscopic form of life that loves filth is his specialty. Hence arises the blessing of the fly. For if you see a fly you know there is filth near. The fly does not travel ordinarily more than from 100 to 500 yards from his birth place, unless he be carried on animals, trains or other such movables. The poser "why does God create flies" finds

easy answer—"to make men hate and destroy filth." Modern medical science with its triumphs of aseptic surgery knows but one great commandment "Kill filth." Clubs and restaurants that harbor flies will soon be shunned by normal men as tho they were pesthouses, for the buzzing insects sing the refrain, "Dirt is king here." The motto of the fly haters a year ago was "Swat the fly." Campaigns were inaugurated in many cities and towns headed by the nation's capital. Children were rounded up as special executioners. In Worcester, Massachusetts, a reward of \$100 was offered to the child who would kill the largest number from June 22 to July 12. A boy of twelve years won the prize together with the proud title of "champion swatter of the world." He turned in no less than 1,220,000, three bushels of flies. His methods were suspected, and it was found on investigation that he had appropriated a lonely public dump where by the use of a few ready made window screens he had developed a model fly farm and bred the noxious insects by the hundred thousand. Inasmuch as every ton of decomposing vegetable or animal matter or exposed manure is capable of serving during six months as incubator for 450 million flies, the "Swat the fly" campaign has been practically abandoned upon the mainland. The new slogan is "Starve the fly" or "Kill filth." That this can be done Major Manley proved conclusively last summer in his camp in Texas where not a single breeding place for flies was suffered to exist. Dr. Gorgas has had equal success in Panama, tho the climate fosters fly production all the year round. A keen observer who visited the Isthmus recently found only five flies and not a single mosquito during his stay in the zone. This meant good house-cleaning. There is no reason why the Honolulu Board of Health should not secure equally good results here.

The Asiatic Institute.

On April 21, in New York City, the Asiatic Institute was organized with Professor William H. Taft as president, Hon. John W. Foster as vice-president, Mr. Frederick McCormick as secretary-treasurer, and a strong executive committee and board of trustees. The main object of the Institute is to bring Eastern Asia and the United States into intimate and enduring friendship thru thoro mutual understanding. This is to be secured by the promotion in our country of the study of Eastern Asian language, literature, religion, art, history, economic conditions, racial characteristics and the like. The closest in-

tercourse between the peoples bordering the Pacific Ocean is to be fostered, so as to lead to the development of a genuine solidarity of interests among them all. That this important movement has not begun a day too soon is most evident to us who live in the center of the Pacific world and by long association with Asiatics have been convinced that the two most puissant human types face each other across this great ocean. While the Japanese and Chinese each have distinctive traits, their differences are small compared to their resemblances. They are classifiable under the category of Eastern Asiatic. The man of Eastern Asia and the man of America differ because of the widely variant historic roads they have traveled to reach their propinquity in the twentieth century. Both possess natural resources that are practically exhaustless. Both have been developed into an efficiency unrivaled in human history. But their efficiency lies along different planes. Where the Asiatic excels the American is woefully deficient and vice versa. United they would make the most wonderful team this earth has even seen. Divided into competing camps they are likely to cut each other's throats. The probability is that if they develop as competitors the American will suffer the most because of his conceit. The Asiatic has awakened to his need of the kind of efficiency which the American possesses, but the Westerner has no conception of how immeasurably certain of the Far Easterner's powers surpass his own. In a sort of dumb, brutish manner the man of our Pacific Coast States has sensed this and hence his crude resentment expressed in futile and exasperating legal enactments. Instead of imitating the Japanese who when he finds himself distanced by the Westerner sets about discovering a way to improve his deficient powers, the American gets angry and tries to drive away the neighbor who is besting him. This policy means defeat in the end. Hence the tremendous demand for some agency that shall arouse America to adequate knowledge of the Eastern Asiatic and that shall stimulate him so to cultivate as a friend his neighbor across the Pacific that no era of competition between them may ever vex their relations and that as co-operating factors they may develop the unlimited possibilities within their grasp. In this fraternal evolution America just now holds the possibility of dominating element because her resources are so fully in hand. If she treats Asia fairly, shows the brotherly spirit, welcomes the Asiatic to her citizenship equally with the European, (making of course the acquirement of that citizenship as difficult for all alien born as it is desirable

by the requirement of ability to discharge a citizen's duty), and sets herself to acquire what Asiatic civilization has to give her while she shares her boons in turn, she will ever maintain the leadership that large social service confers. To help our Nation realize this ideal, movements like this contemplated by the Asiatic Institute are absolutely essential. Hawaii welcomes this organization because the work it proposes to do is exactly what some of the leading men of these Islands have been attempting in their small way for a long time. THE FRIEND will be glad to lend its columns for this propaganda whenever it can be of service and welcomes this new comrade in the greatest work of our century in the sphere of internationalism next to world peace—the cementing of the ties that bind Eastern Asia and America.



ANENT THE FRIEND PETITION.

In response to the request for a free expression of opinion regarding the petition to President Wilson printed on the front page of our June issue we have received several communications which appear elsewhere. One of our correspondents evidently read the address "Our Nation's Duty To Japan" as well as the petition carelessly, for he regards both as based on the "wrong premise" of "compatibility of Orientals with Americans." The petition makes absolutely no reference to this so-called premise and the address merely combats as one of its less important points the argument of fancied incompatibility between Japanese and Americans urged by those who advocate discriminations against these Far Eastern neighbors of ours. Both petition and address are based upon one premise, namely the brotherhood of all men regardless of race. If this be wrong, then of course both address and petition are founded upon fiction.

A second correspondent correctly points out that the United States has a legal right to exclude from residence or from citizenship any aliens that it pleases. No one pretends to question this legal right. But not a few things including Shylock's pound of flesh may be within the pale of the law while outside the realm of good morals. If human brotherhood be not a fiction, if it is the very foundation stone of ethical conduct, then political discriminations on the score merely of race are unjust. This correspondent also confuses the two questions of immigration and naturalization. Neither the address nor the petition touch upon the problem of Asiatic immigration. President Roosevelt and the Japanese Premier hit upon a very satisfactory solution of this vexed

difficulty when they devised the "gentlemen's agreement." That agreement has worked in such a way that the Japanese population upon the Pacific Coast has diminished. As Professor Scott observes in his interesting communication, many believe it time to restrict immigration from a number of European countries as well as from Asia in order to enable our Nation to grapple better with its own problem of assimilating those who have come to us in such large numbers. We express no opinion upon the subject of immigration because it is not involved in this question of what races we shall include in those to whom we shall grant the privilege of naturalization.

Our correspondent also alludes to the Japanese as demanding the right of naturalization. No one so far as we are aware has made such a demand, nor have we seen any reference to naturalization as a right except in his communication. Naturalization is a privilege to be granted or withheld as our Nation chooses. Because it is of this nature it is particularly ungracious in granting it to discriminate, not on grounds of the fitness of individuals to exercise it, but solely because of race. Our petition asks that suitable and just tests be instituted which shall ascertain whether or not candidates for naturalization possess the fitness to make good use of American citizenship. Thus by treating every man as man regardless of color or parentage our Nation will bring to bear upon the life of the world the strongest force it can wield on behalf of the practise of brotherhood.

A third correspondent's brief letter states a personal opinion with reference to the assimilability of Japanese and Americans with the frank admission that this opinion like any that differ from it can have no scientific weight because data for forming a scientific judgment are lacking. Hence until such data are available it is wiser to minimize race contact. In other words because no sufficient experiments are available to indicate the outcome of contact between these two races, it is advisable not to experiment lest that outcome prove unfortunate. This is the time honored *laissez faire* dictum of conservatism against which world progress necessarily militates. It is a question whether the immediate situation is not Nature's scheme for furnishing all the demonstration needed. The trend of present day history is not towards the creation of competing human aggregations, but of one great co-operating organic whole. With this trend the highest religious truth of our time in complete sympathy. Our petition is in the line of this trend.

—D. S.

CALIFORNIA HAS DONE NO WRONG IN ERECTING A BAR OF RACE IN SELF- 'DEFENSE.

BY PHILIP WEAVER.

IN response to a request to express my views upon alien citizenship, I take up the subject with a view to its practical application to the conditions known to exist now in California.

Has California a right to refuse to a Japanese alien the right to become a citizen?

The answer to this question is well stated in an article in the New York Sun of May 25th, at page 7, by an expert on International Law. From the knowledge gained in a course of study in international law and observations since I have every reason to believe that the authority quoted is correct in saying that every great nation except the United States freely exercises the right to expel any foreigner, who for any reason complicates the task of government. England, France, Russia and Germany have never doubted their right to do so. That the United States has not exercised the right, in no way deprives her of the right under international law to enforce that right, whenever the government sees fit to exercise that right. Therefore, there is no abridgement of the rights of any alien, when he is refused the right to become a citizen. The government in each case is the sole judge of its policy as to admission to citizenship. There being no breach of any duty there is no cause of complaint against the government for exercising its rights.

This international law is the basis of all the controversy and has not been put in sufficient prominence in the discussion. No nation has a right to citizenship in another apart from a treaty relation granting that right.

There has been no hint in any treaty I know of giving that right. The Treaty with Japan in 1909 superseded that of 1894. That treaty limits the rights of the Japanese to the rights of commerce only. It favors the admission of the better classes only. Neither treaty expressly or by implication shows favor to the admission of those engaged in agricultural pursuits only.

We know that how by a "gentlemen's agreement" without modifying the treaty, the agricultural classes have been kept out of the United States and Mexico. That act shows how the diplomats of our government acted to prevent the increase of agricultural laborers from Japan.

By the text of the treaty and by the conduct of the parties, the desire not to increase the number of agricultural laborers is shown.

But, the people of California found that the agricultural laborers already there could undersell them by reason of their economic advantages, industry, thrift, frugality, brain and "team work" and lower standard of living. Almost all the agricultural work was done by them. The harvesting of the crops was almost all in their hands. Then, the thrifty Japanese laborers began to combine to own lands of their own and to compete successfully with the citizen. In Vacaville and surrounding country, one of the garden valleys of the state, he had reached a point where he dominated the population of the valley. The same thing was in process in other parts of the state. The question became one of self-preservation. If in about fifteen years so much could be accomplished toward controlling the localities where the Japanese laborer had seen fit to locate, it was only a matter of mathematics to calculate when other parts of the state would be similarly affected.

With these facts in mind, the legislature had no fine spun theory of the superiority or inferiority of one race over another. If anything, they had in mind the economic superiority of the Japanese agricultural laborers over the citizen, and other aliens. The fact that the Japanese have proved themselves wonderfully proficient in acquiring Western scientific learning, and practice, and have in their *bushido* teachings reached a high plane of ethics does not help the condition which confronts the California farmer. He is fighting for his economic life against a foe which he can not but admire for his energy and power.

To meet the condition, the state has passed a law, which by its express terms guarantees to Japanese and all not eligible to citizenship all rights which they enjoy under any existing treaty, and also a limited agricultural right, that is a right to hold land for agricultural purposes for a short period. This law does not interfere with the right to hold land for commercial purposes for short periods of time.

As pointed out, this is in strict conformity with the right of a nation. It is the first time one nation has attempted to dispute the right of another to so limit its citizenship at will.

From the writings, it would seem that the Japanese consider that to refuse citizenship is an insult to their ability, and standing as a great nation. They demand that the right must be given, as a right, because the United States has hitherto given such right to European nations. But, it is a privilege and not a right which is demanded.

A man had seven daughters. Six of them were married to men from various nations of Europe. One daughter attracted the attention of a Japanese alien who asked the father for her hand. The father refused, giving no reason except that he was a Japanese, and that he did not think it wise to mingle the blood of the two races, at the same time acknowledging the scholarship and ability of the proposed suitor. The Japanese became insulted, and wished to have a board of arbitrators settle the matter as to whether he should be admitted to the family.

It seems to me such a case differs in no essential particular from the demand for arbitration in the above controversy of nations. The fact that a democratic government at home is growing more urgent that such a demand be made and pressed makes it more urgent that the true status of international law in the matter be brought into prominence.

The most able articles I have seen espousing the Japanese side are based upon a fallacy. Stated, it would seem to be as follows: The subjects of European nations have been granted by the United States the *privilege* of becoming citizens, even against the consent of the native country. These nations are great nations.

The Japanese Nation has proved itself to be a great nation. Therefore, the Japanese Nation must be given the same as a right. But, there has been shown no duty known to international law by which one nation may demand of another any such privilege.

Many reasons enter into the decision. At present, in California, the economic life of the farmer is threatened.

If great numbers of Japanese were to settle there many race questions might arise.

America has one race question which is not solved. Another race question with an able, and powerful home government to back their demands of the denizens of a state would only add to the complications.

Every nation ought to be the judge of who will make the best material for its household.
June 24, 1913.

To the Editor of THE FRIEND:

To my mind, the admission of aliens to citizenship and their admission in large numbers to the United States are intimately connected. I have thought it unwise, at least since 1886, that so many aliens from South Eastern Europe have been admitted to the United States at all. I think it very desirable that, hereafter, for a number of years, the numbers admitted from any source should be greatly limited until the Republic can absorb or assimilate those already there. If we could have almost a complete cessation of immigration for the next twenty-five years, it would be a wise policy. It would be wiser still, in my view, that the admission to the suffrage be even more restricted. There is now too much voting for too many offices throughout America.

I would rigorously restrict the numbers admitted hereafter, and would make a longer residence and would demand a better understanding of the principles and ideals of the American Commonwealth to all alike, before admission to a participation in directing policies of the government. I think it would be wise and prudent to admit a few from all countries alike, according to their populations, making no distinction in regard to race. To admit to citizenship, if it were possible, the law should demand character and conscience. A longer residence, a more complete assimilation and a more thorough understanding of what the duties and responsibilities of citizenship mean. Such rules would work, in my opinion, to the lasting benefit of the American Republic. To the few Japanese already in America and who intend to live there, rear families there, and become identified with the country, under proper restrictions, I should like to see a law for their eligibility to citizenship. I do not believe in admitting to the suffrage any race in the mass. I believe it should be individual, and from my intimate knowledge of the Japanese for forty years, I do believe that the few who would desire to become American citizens, would make as frugal, sober and industrious citizens as any race that we have. There is much nonsense talked and written about the non-assimilating character of the Japanese in American methods of life and institutions. Some say they become too readily assimilated. Others, that they do not become assimilated at all. Where lies the truth in this seeming paradox? I certainly think it would be wise not to discriminate in regard to races. Then for merely prudential considerations—comity, commerce, etc., I think it would be wise. The Japanese are essentially a loyal race,—loyal to persons and loyal to the governments under which they live.

To the common man in America, there seems to be a vague fear, amounting almost to a hysteria that the vast numbers in Japan and China could swamp the entire United States. They lump both nations together, making no discrimination as to their desirability to become American citizens. It would take more time than I have to spare, and more space than you have to give, Mr. Editor, to express my full views on this entire subject of immigration and citizenship. I will therefore say that, within the limitations in the foregoing views, I am heartily in favor of granting the inestimable privileges of American citizenship to individuals alike, without any discrimination as to race.

The question as to the superiority or inferiority of races should not be discussed. There is no criterion with which to measure the ability and character of different individuals of the same race—much less of whole races. This question should lie in abeyance on both sides of the water. To compare individuals and races shows a crude, unscientific,—even a childish mind.

I have no authority to speak for the matured Japanese views on the subject of immigration and citizenship. I feel pretty sure, however, that I am about right when I say that the Japanese do not object to any drastic regulation which

America may make as to immigration, the owning of land, or citizenship. I have heard intelligent Japanese speak with wonder, even condemnation, of the hospitality given to foreigners so readily, in all these matters. All they ask is equality of treatment with all the enterprising and progressive nations.

M. M. SCOTT.

Honolulu, T. H., June 9, 1913.

The Editors "The Friend", City:

GENTLEMEN—

Apropos of the petition affecting the naturalization of the Japanese:

As a document in support of Japanese naturalization, it deserves no consideration—because it is based, as was the Peace Day Sermon of Dr. Scudder, on a wrong premise.

The "incompatibility of Orientals with Americans" cannot really come under the head of an "imputation." It is an assured fact, and can only be changed by the action of the Japanese themselves. The "imputation," as you call it, should not rankle in the hearts of the Orientals, as you say it does,—because they themselves are the cause, and they themselves are the heartiest sponsors, of this "incompatibility."

In this connection, I do not refer to the very few Japanese who are real cosmopolitans—but to the majority, the great majority, of those Japanese who are living away from Japan.

Theoretically, your arguments for cosmopolitanism would sound quite plausible if we could forget, for the moment, the clannishness of nations. But a thinking and reasoning man would not forget, for even the moment, that when the supreme call of tribe, or clan, or sect, comes there is an immediate rallying that proves "clannish cohesiveness" is not a forgotten term."

An illustration of this cohesiveness is not hard to find: during the last war (Turkish) many Greeks, Bulgarians (and others) left America to take up arms for the fatherland. Many of these were Americans—naturalized—yet they did not fight as Americans. As Americans they could not officially interfere in any foreign affairs of this sort, but as Greeks, etc., they could—and did.

I do not care to personally express myself for or against the naturalization of Japanese—but if such naturalization project is to be fathered here, for the future good of Hawaii (and the later good of the U. S.) let it be based on such grounds that will not cause Hawaii to be held up to the ridicule of the world. Basing the plan on "compatibility" would be as silly and deserving of ridicule as was the recent "secession" project in connection with free sugar.

Very truly yours,

EDW. W. P. ST. GEORGE.

184 Vineyard Street.

Department of Immigration, Labor and Statistics,
Territory of Hawaii.

Honolulu, June 26, 1913.

F. S. Scudder, Esquire,

Managing Editor of THE FRIEND, Honolulu.

DEAR SIR:—

Replying to your letter of June 9, asking an opinion on the citizenship petition published in the June issue of THE FRIEND, I do not see how the question can be adequately discussed without entering into the whole matter of immigration and race relations.

Personally I do not think the United States should admit any people to its territories as permanent residents, to par-

ticipate in the economic life of the country in any relation, to whom it denies the privilege of citizenship.

I do believe that race is a definite and important element, in a biological as well as a social sense, in determining the advisability of admitting immigrants to a country.

Considering the Japanese more specifically, I should regard them as a highly specialized race—and specialization is a characteristic of advanced evolution—whose interests would oppose rather than court assimilation with other races.

Finally, I do not consider that these questions will ever be solved, or much urged on the way to solution, by campaigns of either prejudice or sentiment, whether altruistic or the reverse, or on a basis of political theory which never contemplated the conditions the civilized nations on both sides of the Pacific are to meet, and in fact are already meeting. We may be guided somewhat by the slowly acquired results of social statistics, by biological researches into the relative sterility of pure bred and mixed races and their physical and mental characteristics, and by other similar methods; but most of the conclusions so confidently advanced nowadays on either side of this question are almost absolutely unsupported guesswork. Scientific investigation, however, is not an available method in a political crisis. Until we have dispassionate, scientific results—and a state of mind favorable to receiving them and acting upon them—I think it better for the Orientals and Occidentals to minimize race contact, except of the highly educated classes, to the utmost extent possible.

Respectfully,

VICTOR S. CLARK,
Commissioner.

Editor THE FRIEND—

DEAR SIR:

My views on alien citizenship may be concisely stated as follows:

1. From any stand-point wherein local, selfish, or arbitrarily bounded considerations and interests are predominant, it is inevitable that alien citizenship should be considered undesirable.

2. From the stand-point of world history, viewed panoramically from remote savagery to the distant, brilliant future, it is equally inevitable that the word "alien" and all that it implies, is bound to become obsolete. In a completely civilized world there can be no such condition as alienism; its existence today but indicates what a little way we have traveled on the splendid highway that leads to World Brotherhood.

3. I believe that the United States of America itself is the greatest lesson in all history that race and ancestry have nothing whatever to do with citizenship. I believe that the present-day discussions of race problems are premonitions that as a nation the scales are about to fall from our eyes, and reveal to ourselves our magnificent national optimism and fraternalism.

VAUGHAN MACCAUGHEY,
Principal Mills School.

A Prophet In San Francisco.

It was a fortunate day for San Francisco when the Rev. Charles F. Aked, D.D., accepted the call of the First Congregational Church of this city. He is proving to be a veritable "Prophet in Babylon." He is not only gathering the largest audiences that any preacher has had here for many years, but is leading the reform forces with splendid courage in what has seemed until recently a hopeless fight. His work is telling. Although the newspapers refuse to publish his scathing denunciations against the lawlessness which the powers that be have tolerated, he has been able to create such a positive public sentiment and to bring to bear especially upon the Police Commissioners, and also upon the Mayor personally such powerful influence that conditions today are very much better than they were a year ago.

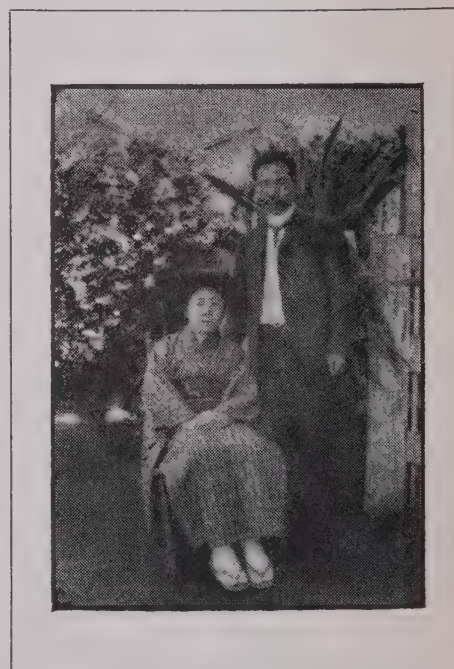
With the help of the women of the State, perhaps they deserve the greater credit, he has secured the passage thru the last Legislature of the "Abatement of Vice" bill, the identical bill which our Hawaiian Legislature did not have the good sense nor the moral courage to pass. Already the opposition are circulating a petition to refer the bill to the people with a view to recall it; but Dr. Aked says the people throughout the State, he is sure, will sustain the law.

Another victory for the reform forces is the pledge which they have secured from the exposition authorities that the

big fair shall be clean of all objectionable features.

All this, with the prospect of having erected soon the finest church building on the Pacific Coast in which he will gather still larger congregations, indicates in a measure the sweep of this man's influence already in this great city.

And high time it was that some prophet should come whose voice should be heard and heeded: Would to God that every denomination in the United States would send to this city its ablest man and build for him a great church in which to work. Then this city might be saved to Christianity and lifted to a plane of moral respectability. At present there are less than 16,000 protestant church members in this city of over 500,000 people. (This morning's *Call* says 505,652). The churches are small and poorly housed at present and therefore exerting no very significant influence in the life of the city. On the other hand, as an indication of the life of the city, Dr. Aked cites the humiliating facts that whereas Boston has 1 saloon to 1000 population; New York has 2.3 saloons to 1000 population; Chicago has 3.5 saloons to 1000 population, San Francisco has 5 saloons to 1000 population. "But," with a flash of fire in his eyes, Dr. Aked said to me at the close of my forty-minute interview with him, "We are not discouraged. San Francisco is improving and will improve. We will have a better city five years from now." —A. A. E.



REV. AND MRS. T. BAN

Rev. and Mrs. Ban, who have been in Olaa for the past four years, left on the Sierra for California. Mr. Ban received a call from the Pomona Japanese Church, and hopes to continue his Theological studies there. The work in Olaa has been built up into a vigorous condition and Mr. Ban won the high esteem of all the community, including Christianity's natural enemies,—the Buddhists.

FIFTY YEARS IN ONE PULPIT

NOTABLE in the religious annals of the territory, and chief in historical interest of the programs in connection with the annual meeting of the Hawaiian Board, June 27 to July 3, was the double jubilee anniversary at Kawaiahao Church Sunday, June 29.

Rev. Henry Hodges Parker, whose fiftieth anniversary as pastor of Kawaiahao church was commemorated, preached at 11 o'clock a never-to-be-forgotten anniversary sermon.

In the afternoon from 3 until 5 o'clock a program of varied interest was given marking fifty years of service for the Hawaiian Board.

In spite of having passed through a strenuous afternoon on the day preceding when hundreds of people called to offer congratulations at a reception tendered by his parishioners, and of the demands to be made on his strength in the afternoon, the veteran minister was in his study at the usual early hour on Sunday morning. Thus has he always been splendidly indifferent to the wear and tear of crowding events, his passion for service never appeased.

It was Mr. Parker's twenty-sixth hundredth sermon from the same pulpit, and except for the unusual number of visitors and the deep feeling in the hearts of all, it differed but little from the regular Sunday morning discourse. That the veteran pastor himself felt very deeply was attested by an occasional break in his remarkably strong and vibrant voice when he uttered some tender admonition to his dearly beloved flock.

Although losing much by its translation from Hawaiian into English, the main points of the sermon will be of interest.

Taking as his text, "Hitherto hath the Lord helped us," 1st. Samuel 7:12, Mr. Parker prefaced his remarks with a brief description of the conflict between the Philistines and Israelites in Samuel's time, of the "helping stone" which Samuel put up as a symbol of victories and defeats. He also told a story of a small boy skating for the first time on the ice. In common with others who have learned the exhilarating sport, the boy continued to fall down, and when his father asked him what he was going to do about it, he declared, "Why, I'll keep on getting up, father." The lesson, and one which the aged minister has found it necessary to drive home on many occasions, was "do not be discouraged; victory always follows defeat."

"Ninety-three years ago," said the speaker, "Hiram Bingham delivered the

first sermon ever preached on this island near this spot on the text, "Fear not; for behold I bring you good tidings of great joy."

He then spoke of the conditions with which the pioneer missionary had battled up to the time of his return to the United States in 1840.

Richard Armstrong succeeded Mr. Bingham in Kawaiahao Church, his pastorate extending from 1840 to 1848. Mr. Parker spoke briefly of those years and of the period from 1848 to 1863, when Ephriam W. Clark was in the pulpit.

Continuing he said, "After Armstrong severed his connection as pastor of this church, he remained long and faithfully in the Sunday School work. In 1862 I was appointed an assistant to Mr. Clark and labored with him for one year, at the end of which time I received a call from the standing committee of the church composed of Matthew Kekuanaoa, John Ii, M. Maakuia, Philip Naone and P. W. Kaawa. The call was issued May 27, 1863, and the installation took place June 28, 1863."

Speaking of the changes which have taken place in the past fifty years, he noted first those of a religious nature. He told of the dearth of religious workers in the early 60's, drawing a sharp contrast with the present day when church representatives from all over the islands gather once a year for inspiration and courage. Under the head of social changes he spoke of the primitive hulas as against the social gatherings of the present which the young people attend in civilized dress, engaging in such amusements as present day ethics approve.

"The material changes are still greater," continued Mr. Parker. "When I came here there were but few wooden houses, and throughout this district were scattered hundreds of grass huts. Compared to the comfortable and sanitary homes of today the public utilities and the marvelous inventions which we share with the rest of the civilized world, the change is indeed great."

Obstructions to progress there have been many, he continued, but through them all there has been a gradual change for the better both in things seen and unseen. Most of the obstructions, he said, came from the outside, and if any developed within they could be traced from without.

Enlarging to the theme of the indirect and unconscious influence of the church in this community, he told the story of a man who came to these shores in the early 60's and was confined to the American hospital which was then located on the site of the present Korean Compound. There was little in the way of diversion offered to the sufferers of that

day, and all that the man could do day after day was to lay on his cot and think. In early times the natives flocked to the church at an early hour and day after day the sick man heard the church bell at 5 o'clock in the morning calling the people to worship. He could not understand the meaning of the bell at that hour and continued to wonder until at last he became convalescent and was able to leave the hospital. On the first morning that he was released he followed the sound of the bell, and arriving at Kawaiahao church found the people in an attitude of prayer. Although he could not understand a word of what was said, he knew at once that these dark skinned people were worshipping God. The incident set him to thinking, not only of his recent nearness to death, but of his early training, and soon after he was converted and became a faithful worker in one of the churches.

A second story which Mr. Parker told was of a certain New England sea captain who came to these shores at more or less regular periods. One Sunday afternoon he was passing Kawaiahao Church, and hearing the bell decided to enter. The scene which greeted his eyes was of Rev. Mr. Clark administering communion to the natives. He watched the service, and although he did not understand a word that was uttered, he knew that it was the Lord's Supper. The solemnity of the hour recalled his own early Christian life, and he thought with shame of the dissolute existence which he had led since leaving home. The experience was not without its lasting results, for that man soon after joined the Bethel Church under Father Damon and for the remainder of his life was a consistent Christian.

At this point Mr. Parker told of the time when at the height of a siege of the plague, fire broke out and the entire region between Nuuanu and River streets from Beretania to the sea was swept clean. The inhabitants were in a panic, for with the quarantine thus ruthlessly broken, there was danger that the whole city would become infected. In the face of the general pandemonium it remained for some one to make a decisive move, and after hasty consultation with some of the deacons, the pastor decided to throw open the church doors to the sufferers. The women and children were corralled inside, and the men were placed in tents on the grounds. Of course there was much adverse criticism at the time, but it remained for the unconscious influence of the church to win the day. It was a time of sore distress, and the people were soon brought to see that it was not for them to stand aloof in the face of moral and physical danger.

"Do not be afraid of changing con-

ditions," said Mr. Parker, and in developing this point he used the simple illustration of the koa tree. As all of his listeners were aware, this tree has in its infancy a very small leaf, but as it develops and its trunk reaches maturity, this is superseded by a large and totally different kind of foliage.

Speaking of the Sunday School work, he said: "In 1863 Mr. Levi Chamberlain was superintendent of the Sunday School and continued to serve until 1865. He was succeeded by Dr. Luther Gulick. Judge Sanford B. Dole was the superintendent for many years, his successors being W. R. Castle and Henry Waterhouse. Mrs. M. T. Wilcox is the present superintendent, and under her efficient leadership the school has grown to a membership of 550. Mrs. Julia Bowers is Mrs. Wilcox's able assistant. Mr. P. C. Jones has been a teacher in the Sunday School since the early sixties, having come from the old Fort Street Church which finally grew into Central Union. Among the other early teachers were Mrs. Bernice P. Bishop, Mrs. Kinney, mother of W. A. Kinney; John Ii, Major Doehonua, Rev. O. H. Gulick, Mr. E. P. Adams and Mother Rice.

"Mother Armstrong conducted a woman's meeting every Friday for a number of years; and it was she who planted the tamarind trees which now furnish grateful shade in Kawaiahao church yard.

"The present day work of the Sunday school includes week day sewing classes under the supervision of Mrs. Wilcox and her sisters, the Misses Emeline and Laura Green. I am told that the native girls receive much pleasure and benefit from this outside feature.

Of the Christian Endeavor work Mr. Parker spoke briefly, stating that this department has not developed as have the others, but that recent indications point to greater interest among the younger people.

"A department of the Sunday School which is doing a splendid work is the Bible Training school under the direction of Theodore Richards. The purpose of this school is to train Sunday school teachers, and many of the graduates are now laboring effectively in different parts of the territory."

Mr. Parker declared that the church is greatly indebted to the good will and moral support of many of the business men of this community. They have also come to its aid with material help when it was most needed.

A pertinent summary of the sermon in answer to the question, "What have I got after fifty years of work among you?" was made in the following words.

"Surely it is not gold or silver or

The Wisdom of God

BY EARLEY VERNON WILCOX.

I ASKED the rose, red-gleaming rose of day,
In what rare school she learned the art
Of sipping color from the rain and soil.
And since I could not catch the word she spoke,
I tore a petal from her trembling grasp.
Would microscope reveal the source of red?
It merely told me that the rose was dead.

I asked two fruits, that hung from neighboring boughs,
How one had stored ambrosia so sweet,
And one was filled with bitterness and gall.
The chemist quite distilled their souls away
In beaker, test-tube, crucible and flask.
But how the sweet and bitter came from clay
Was more than all his formulas could say.

I asked the bee at close of summer day
Where nature's store of wax and honey lay.
"I find them hid in humblest flower" she said.
I searched the flowers of all the country-side,
Dissected calyx, petal, leaf and stem.
I found some nectaries and pollen grains.
The honey-secret with the bee remains.

I asked the plover, fresh from frozen North,
What guided her far flight across the sea.
"I came because the sun is smiling here.
No compass, sextant, needle or device—
Beyond a nameless longing for the South—
Drew my frail wings across the briny leagues.
Is man less skilled than beat of plover wings?"

glittering gems—these things would be without permanent value if we had them. I have looked deep into your hearts and I have found there a quick responsiveness to good influences. I have found what after all is the best in the world—Love and the Service that love inspires for humanity. Thus with grateful hearts we sing together, 'Hitherto hath the Lord helped us.'



One of the few humorous features of the discussion between California and Japan is the quotation by a Japanese paper from our Declaration of Independence: "We hold these truths to be self-evident,—that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." "Japan,"

said the paper, "received first lessons in humanity and freedom from the American nation. What irony of fate that its infant pupils should now have to act as teachers to this old schoolmaster!" Among the faces photographed at a Japanese dinner is that of Dr. Francis G. Peabody, a good peacemaker.—*Christian Register*.



The annual meeting of the Hawaiian Board, which closes its sessions as THE FRIEND goes to press, was an event of exceptional interest, combining two notable jubilee anniversaries. A portion of the August FRIEND will be devoted to a review of the meetings. In that issue we will print in full the historical address delivered by Rev. Wm. B. Oleson at the Jubilee anniversary of the Hawaiian Board.

The Editors.

AS ITERS SEE US.*

(Written on board Tenyo Maru and mailed at Yokohama, Japan.)

MY first letter was mailed on our arrival at Honolulu, but it did not contain any word concerning our visit to that wonderful place.

Our ship entered the outer harbor of Honolulu at about daybreak on the morning of Friday, March 7. It was a dull grey morning and heavy fog banks concealed much of the islands from our view. Many of our fellow passengers commenced to grumble in anticipation of a wet time ashore, but before seven o'clock the fog and mists commenced to rise and roll landward over the mountains. With the clearing away of this barrier and the sun nearly two hours above the horizon, the scene that greeted our eyes beggars description from the most brilliant of word painters. It was the picture of The Paradise of the Pacific. Hills and mountains, sun-kissed and covered luxuriantly with greenest green in foliage and vegetation we had ever seen. My, how eager we were to go ashore, but there we were in the outer harbor awaiting the coming of the health officer to look us over and give us a clean bill of health before we could proceed to the inner harbor for landing. This important agent of Uncle Sam's, in blue uniform and brass buttons, soon came out in a government launch, and then all passengers were summoned to the upper deck and lined up for inspection. This ordeal was not lengthy, and a clean bill of health was issued to our good captain.

As we were towed into the inner harbor our boat was surrounded with a hoard of expert native swimmers calling to us to throw coins in the water in order that they might dive for them. The passengers and many nickels parted company in order to see the scramble in the water. So expert were these swimmers that not a nickel was lost.

Our ship docked promptly at eight o'clock, and as soon as our party stepped ashore we were greeted by a committee of local workers from the Hawaiian Sunday School Association, who took us in charge for the rest of the day. The committee had provided fine touring car automobiles, and for three hours we were taken to visit all the important places of this beautiful city. It was the good fortune of the General Secretary

and his wife to be placed in the machine with Rev. Henry Judd, the representative of the Islands on the International Executive Committee. Mr. Judd is a young man with most pleasing personality and he very generously volunteered important and interesting information all along the way. Our tour took us through avenues lined with magnificent royal palm trees and palatial residences with park-like surroundings, making us feel as though we were indeed in a veritable Paradise. On every hand were hedges of Hibiscus scarlet with bloom and beautiful beyond description were the bougainville bushes, which we were fortunate to see in full bloom. We were taken to an aquarium, where we saw the rarest and most wonderful collection of fish said to exist in the world. We then visited the Mid-Pacific Institute and Oahu College, where Japanese-Chinese, Filipino and native Hawaiian boys and girls can secure a splendid education. Some one has said God is working out in these Islands the greatest experiment in the world for a common humanity. Truly the educational work we witnessed in Honolulu is of a high type and greatly to be commended.

Promptly at noon our committee brought us to the Central Union Congregational Church parish house, where an elaborate luncheon had been provided for us. Many prominent citizens of the city, including the Governor of the Islands, the Hon. W. F. Frear, had gathered at the parish house to greet us, and the hour passed with the heartiest kind of sociability and numerous witty and appropriate after-dinner speeches.

After luncheon the entire tour party took part in a Sunday School rally held in the oldest church on the Islands. This church was built by the missionaries in 1841 and was supported by the royal family for many years. The children of the various Sunday Schools came together and carried out a program of song and addresses that was intensely interesting. The singing of the children was hearty and very inspiring. The rally adjourned at 4:30 and the committee hurried us away to our good ship, for we were scheduled to leave at 5 o'clock sharp. Getting back to the ship, we found everything in a state of excitement; seemingly the same crowd that greeted us in the morning was there to see us depart. The returning passengers came back laden with wreaths and strings of flowers purchased or given by friends. These were taken aboard, and as we cast off the ropes and quietly slipped away from the dock the flowers were thrown back to the friends ashore. This is a custom followed out with the departure of every vessel from Honolulu. The good-byes

and farewells were shouted for the last time, and again we were headed out and away for the Land of the Rising Sun.

For eleven days, without sighting a single vessel, we sailed on in a circle of sea, passing the time in reading, letter writing and planning our work to be carried out in the Orient.

Early on the morning of Tuesday, March the 18th., in a dense fog we anchored off the entrance to Yokohama Bay. At ten o'clock the pilots came out and took us into the wharf. A large welcoming committee, headed by Bishop Harris, of the M. E. Church, was there to meet us. As soon as greetings were exchanged and our baggage passed through the custom house we were given our first experience in jinrikishas as we went to the hotel.

This letter must close abruptly, as it must be mailed immediately in order to catch the next mail ship for San Francisco. Our entire party is well and happy.

Sincerely,
W. G. LANDES.



Treasurer's Statement.

May 21, 1913, to June 20, 1913.

RECEIPTS.

A. B. C. F. M.	\$ 67.15
A. M. A.	5.00
Beretania Settlement	95.00
Chinese Work	85.60
Educational—Social Work	50.00
English-Portuguese Work	75.00
Filipino Evangelist	30.00
General Fund	35.90
Hawaii General Fund	3.00
Investment	25.00
Invested Funds	334.40
Japanese Work	104.00
Kalihi Settlement	229.75
Kalaupapa Building Fund	10.00
Maui General Fund	100.00
Ministerial Relief Assn.	6.00
Oahu General Fund	449.40
Office Expense	.40
	\$1705.60

EXPENDITURES.

A. B. C. F. M.	\$ 180.00
Beretania Settlement	32.75
Chinese Work—	
Salaries:	
Educational-Social Work.	\$309.90
Salaries	200.00
	509.90
English-Portuguese Work	\$ 27.50
Salaries	1277.00
	1304.50
Exchange Ck. A/c.	25.00
Filipino Evangelist	22.50
General Fund	\$ 72.45
Salaries	483.00
	555.45
Hawaiian Work	
Salaries	495.50
Japanese Work	\$716.75
Salaries	1152.00
	1868.75
Kalihi Settlement	493.79
Office Expense	19.12
Sunday School Work	166.00
Palama Settlement	50.00
	\$6103.26
Excess of Exp. over Receipts	\$4397.66
Overdraft on June 20, 1913	\$1914.59
	—T. R.

*The letter is a reprint from the *Pennsylvania Herald*. It was written by W. G. Landes, a member of the Oriental Tour Party of the World's Sunday School Association which spent the day in Honolulu March 7.

Birds-eye Glimpses

MAUNAOLU SEMINARY has just finished a most successful year. Eighty-one girls were enrolled, of whom three-fourths were Hawaiian. The others were Chinese, Japanese, Portuguese and Korean. There was no Commencement this year, but eight girls were promoted to the Eighth Grade, giving promise of a strong class a year hence. During the past months the Bible study has been graded somewhat following the lines of the Graded Lessons of the Sunday School. The work will be continued along this line during the coming year. The pastor of the Makawao Union Church has had a weekly class of the Seventh Grade for considering questions of Christian living.

June 14th, a most successful concert was given in which the Seminary was ably supported by the musical talent of Maui. Under the careful and efficient training of Miss Mills the Seminary girls in appropriate costume gave several folk dances—the Scotch Reel and Highland Fling, the Danish "Ace of Diamonds," the Swedish "Shoemaker's Dance," the Irish Jig, the Hungarian "Csardas," also the English Maypole and Morris dances. From the sale of light refreshments and manufactured articles, and from the proceeds of the concert there was realized some \$360.

The faculty all return another year except Miss Alma Mills who takes up the musical work at Kawaiahae after spending the vacation with her parents in California. Miss Katherine Case also leaves for the summer, going to her home in North Carolina.

Some material improvements add much to the comfort and efficiency of the institution. Electricity has been installed with diffused lights. The electrical irons save much time in the laundry, where other new equipment is greatly appreciated. The water supply has recently also been made abundant.

Maunaolu is an exceedingly busy place. Busy in the things that are both seen and unseen which build efficient character for now and for the days to come.

The new Makawao Union Church at Paia, Maui, observed Mothers' Day with carnations and an appropriate service.

Children's Day was recognized with a program with emphasis on the value of growth in character.

The parish has well sustained through the year the well known monthly literary meetings, with varied programs and em-

phasis that touched widely different interests.

A marriage ceremony in pantomime and several interesting musical and pictorial features of old Japan composed the program at an entertainment given by the Nuuanu Street Japanese Church at Ye Liberty Theatre Tuesday evening, June 10. Other numbers were a song by the Glee Club of Mid-Pacific Institute, a piano duet by Mrs. W. D. Westervelt and Mrs. Sutherland, and a violin solo by Prof. G. Domingo. Rev. Mr. Hori is to be congratulated upon the success of the affair. About \$500 was cleared.

The annual baccalaureate service of Oahu College was held at Central Union Church Sunday evening, June 15, President A. F. Griffiths presiding. Music for the occasion was furnished by Oahu College Glee Clubs, Miss Helen L. Latham, director, and Miss Margaret E. Clark, organist. The offertory solo was given by Allan Renton, of the graduating class. The sermon was delivered by Rev. Henry P. Judd. Principal Charles T. Fitts pronounced the invocation. The graduation exercises of the primary department of the Preparatory School were held Tuesday, June 17, while those of the grammar department took place the following day. Diplomas were given the college graduates at their commencement, Saturday evening, June 21. Several new departments have been announced for the institution next year.

T. Hori, pastor of the Nuuanu Street Church, received an urgent and repeated

call to the Japanese Congregational Church in Seattle, and was strongly tempted to accept, but yielding to the earnest entreaty of his people here, he has declined the call and will remain here.

TO leave a place the better for having lived in it is one of the rewards of the faithful. With such a sense of satisfaction may Rev. T. Kajiro be followed as he goes to Japan after having put in nine years of patient service in Kakaako. Settling down in that district in days when the outlook was far darker than it is today, he spent two years calling upon his fellow countrymen—most of whom were fishermen or persons engaged in low pursuits, and with his love for children gradually gathered a little Sunday School, but for two years not one adult took interest in his work or his message. Gradually his Sunday School flourished till it could no longer be accommodated in the building, and in five more years he was able to organize a church of 24 members, and domicile it in a neat new church building with a good parsonage. So he has made in the heart of Kakaako a little garden spot to which the people may come for Christian worship, and better still has made the roses bloom in the moral desert, leaving behind him the fragrance of many lives that have been unlifted, and carrying with him their respect and affection.

A farewell meeting, held on Monday evening, June 30, was largely attended. Mr. and Mrs. Kajiro return to Japan on July 7th. We extend to them our congratulations for work well done, and our best wishes for their future.



KAKAAKO CHURCH AND PARSONAGE.

Wailuku's New Pipe Organ



THAT the people of Maui enjoyed the greatest musical treat in the history of the island, June 21st. and 22nd. when the inaugural recital and the dedicatory memorial service of the Henry Perrine Baldwin pipe-organ were given, is a fact attested by press reports and personally by Rev. R. B. Dodge, who came to Honolulu to attend the annual meeting of the Board.

Descriptive of the two programs, the individual and chorus work, the memorial address and the mechanism of the organ itself, is the following from the *Maui News* of June 28th:

"Saturday and Sunday evenings will long be remembered by the musical people of this island. The Inaugural Recital on the Henry Perrine Baldwin Memorial Organ, at the Wailuku Union Church, together with the dedicatory-memorial service of Sunday night, were attended by a large number of people from all parts of Maui.

"The programs for the occasion were a novelty in that the music for the organ and chorus work were written up, giving those who attended some idea of what composers they were hearing. The first inside page contained the remarkable words of praise of the organ as an instrument by Honore de Balzac. Then came a fine cut of Mr. Baldwin in whose memory the organ was presented. The title page was of interest to many, giving as it did the memorial plate and a brief note concerning the life of Mr. Baldwin, as follows:

"'Henry Perrine Baldwin, born at what is now known as 'The Baldwin House,' Lahaina, August 24, 1842. Died at Maluhia, Makawao, July 8, 1911. Member of this church, October 10, 1866 to 1879; at the latter date he helped organize the Makawao Church.'

The Organ.

The "cut" of the organ was excellent. The picture of the instrument could not have been placed to greater advantage. The donors and the trustees of the Church, who had the arrangement of it are all very much pleased. The tone-quality of the organ is superb, and Mr. Ingalls declared before he left that no organ in the Territory could equal it for sweetness and richness. A review of the stops and compass of the instrument as given in the program helped the audiences of Saturday and Sunday to obtain a new idea of the size of the organ and its permanent value to the community.

The instrument was built by the Austin Organ Company, of Hartford, Connecticut, and is the first to be erected by the Company in the Territory of Hawaii. It has two manuals, compass CC to C4, 61 notes. Pedal compass CCC to G, 32 notes. Action Austin patent tubular pneumatic key and tubular pneumatic stop. Console detached and facing pulpit and choir; pattern stop-key. Pedals concave and radiating. Couplers and speaking stops by stop-keys over upper manual, unison key cheeks pistons, composition pistons, under respective manuals, adjustable, moving register; displayed pipes. French leaf gold bronze; rotary blower with electric motor. The air chest, Austin Universal Air Chest, which gives an absolutely uniform pressure upon the pipes under all conditions.

Ingalls a Master.

The work of Mr. Arthur B. Ingalls was the best ever heard on Maui. He is certainly a master of the organ. He put in all the time available on Thursday and Friday, and worked some eight hours Saturday before the recital, getting himself perfectly familiar with every stop and coupler. The organ was delightful to the touch, he said, and when night came he expressed regret at having to leave off playing.

The half hour recital before service on Sunday evening was a rare treat to the people who assembled early to get all the organ music Mr. Ingalls would give them. He played several selections that were requested by music lovers. After the benediction, he stayed for over an hour giving all who listened the greatest of pleasure. His expression in playing has caused much comment.

Chorus Excellent.

The chorus work by the augmented choir of the Church was fine. All felt very anxious for Mrs. Louise Chisholm Jones, who was taken ill during the recital of Saturday and unable to appear on Sunday. She had worked very hard and faithfully on the music of both evenings. She was over anxious and fatigued. The choir did splendid work under her training, and all felt most grateful to her for the patient and successful way in which she carried through the preparation. Both the "Hallelujah Chorus" and the "Inflammatus" are difficult pieces, and require a large amount of practice. Visitors who did not know what work the chorus were able to do, said they could hardly believe that fourteen people could produce such volume and such beautiful music, and that the chorus sounded as if there were fully twice as many voices in it. The parts were well balanced and all the voices were true and strong.

The full list of choir and those who took part in the program is as follows:

Arthur B. Ingalls, organist Central Union Church, Honolulu, organ soloist; George A. Brown, choir director of Central Union Church of Honolulu, baritone soloist; Mrs. Louise Chisholm Jones, soloist of the Wailuku Union Church, director of the chorus and soprano soloist; Miss Carrie E. Short, organist Wailuku Union Church, accompanist; Church choir: Sopranos, Mrs. Louise Chisholm Jones, Mrs. Enos Vincent, Miss Carolyn K. Scholtz; altos: Mrs. Charles E. Copeland; Miss Lida Crickard; tenor: Moses Kauhimahu; basses: Joseph Kunewa, Hugh Howell; assisted by Mrs. Selden B. Kingsbury and Miss Leilani M. Weight, sopranos; Miss Mary E. Hoffman, alto; David Ratray, Fred C. Voeller, tenors; George N. Weight, bass.

Brown Fine.

Mr. George A. Brown came from Honolulu especially for the work of Saturday and Sunday. His baritone voice is one of the best ever heard on Maui. He sang on Saturday evening, "It Is Enough" from Elijah. On Sunday evening his first solo was "Wherewithal Shall a Young Man Cleanse His Way?" written by Stevenson of Los Angeles. The music itself was wonderful, and Mr. Brown sang it with remarkable expression and force. His splendid voice rang out in perfect harmony with the deep tones of the organ. This piece of work and the second solo, "I Heard the Voice of Jesus Say," by Harriss, were in splendid keeping with the dedicatory memorial service of the evening.

The Service.

Rev. A. Craig Bowdish, pastor of the Makawao Union Church, assisted the pastor of the Union Church by offering the opening prayer and reading the Scripture lesson. Mr. Dodge led the dedicatory services and offered the prayer of dedication.

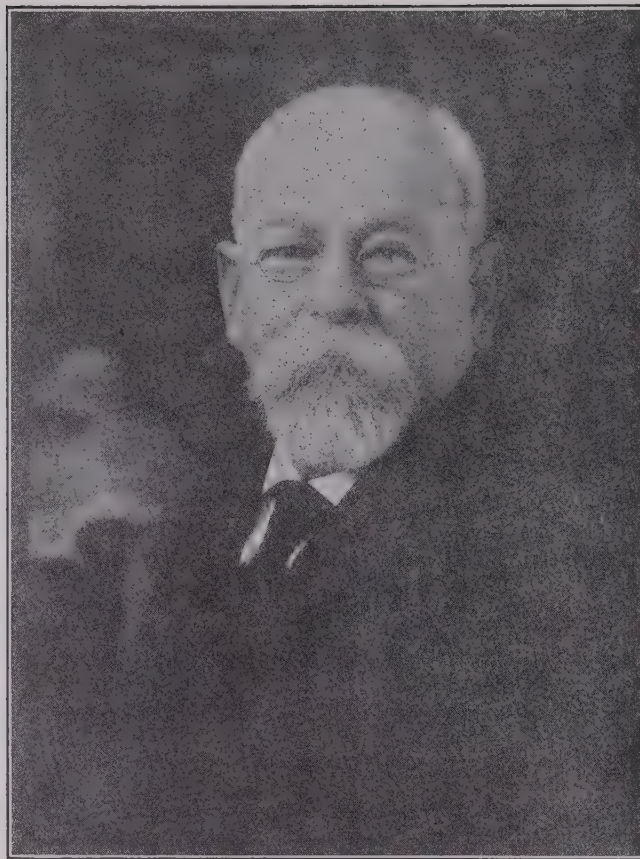
Memorial Address.

The memorial address delivered by Mr. Dodge was listened to very closely. He spoke briefly of the early life of Mr. Baldwin, and the fact that his life, more than that of any other son of Maui, was closely identified with the history of this Island, and called him the greatest of Maui's sons. "He was a constructionist, and all he did in the sugar industry was for permanent

value," said the speaker. "What he did for sugar he did also for the political and moral welfare of the Territory." Remarkable insight and a trust in himself and the men who worked for him, together with his splendid physical strength and ability for hard work gave him his success. His interest in schools and churches and the breadth of his religious views, his liberality without a desire to have his name con-

nected with great gifts, and his simple and beautiful personal faith, were spoken of as striking characteristics of the great and good man held in honor by all who knew him.

The new organ will be played every Sunday evening half an hour before service, and once during the week. Miss Short, the organist, will give notice of which afternoon people may come to hear the music.



HENRY PERRINE BALDWIN.

"Many other items clamoring to be named must be passed by to mention the chief of all. This is the unanimous and enthusiastic election of a representative China Continuation Committee, which it is hoped—and expected—will do for China what the Edinburgh Continuation has done for world-wide mission, a service which has extended to the Roman Catholic and the Greek communions and is far larger than is generally imagined.

"The findings of the China National Conference will be accessible to every missionary in China and to every society working in that imperial republic.

"The combined effect of these papers is a clarion call to the churches of Europe and America to arouse themselves. It is the call of duty, of privilege, of unexampled opportunity. It is the call for heavy reinforcements alike for the evangelistic, the educational, the medical staff. In the providence of God pressing problems and open doors are simultaneously urged upon the Church of today as never before in the history of Christian civilization.

"Where, oh! where are the young men and women to enter upon the greatest task ever committed to the Church of Christ in any age?"

From "China's Leap Forward", descriptive of the National Conference held in Shanghai March 11-14 by Rev. Arthur H. Smith, D.D., in *The Congregationalist*, May 1, 1913.

Men Working For Men

PAUL SUPER

Greater Men's Meetings.

THE Y.M.C.A. is now conducting the most important series of men's meetings ever held in Honolulu. Important in consideration of the group of men reached, for those who attend these meetings are almost entirely non-church-going men. Important in consideration of the number of men reached, for there is an average attendance of well over 400. Important as a new experiment in evangelism, for the meetings are held at the same time as the regular church services. The plan was talked over at the meeting of the Interchurch Federation, and it was shown how by this method a large number of men who do not go to church could be reached. There has been a conviction in the minds of many ever since the Christian Extension Movement of fifteen months ago that theater meetings should be held oftener to reach people who will not go into the churches. At the meeting of the Council of the Interchurch Federation the preachers and laymen all agreed that the experiment was well worth trying, and the Y.M.C.A. was advised to go ahead for the seven Sundays from that time until August when the union meetings in the Bijou begin.

David Cary Peters, pastor of the First Christian Church, was chosen as the speaker for the first series of meetings, and the choice has turned out to be a most happy one. Mr. Peters was for some years a frontier preacher, and his experiences with cowboys, sheep men, miners, and frontier men in general has given him a rich fund of experiences from which to draw for illustration. Mr. Peters lived right in with the men of his large parish, helped them brand cattle, went down into the mines with them, rode scores of miles horseback to visit the sick and bury the dead. He was just such a preacher as Ralph Connor tells about in his fascinating stories, and as a result of this experience, he knows how to address the men who gather from week to week in the Empire Theater Sunday nights.

Then the music too is featured. Mr. Carl Miltner, one of the leading professional musicians in Honolulu, has organized an orchestra, and these musicians give a concert during the first half hour of the meeting. A first-class male quartette and Mrs. G. K. Tackabury as soloist, provide the other musical features. The meeting begins at 7:15 and closes at 9. The men clap when what

is said and sung meets with their approval, and the whole atmosphere of the meeting is informal. The addresses are impressive, and men leave the theatre definitely helped by having been there.

One of the best features of the plan is that the regular church people, except those who usher, etc., are urged not to come to this meeting. The services are extensively advertised, and draw the men. The financial problem is a somewhat serious one. Each meeting costs over \$50 for hall rent, music, and advertising, and the collection amounts so far to less than \$25 a Sunday. If some plan of financing these meetings



REV. DAVID CARY PETERS.

is found, a valuable addition to Honolulu's religious work for men has been developed. The committee in charge is a sub-committee of the Y.M.C.A. Religious Work Committee, with Mr. C. B. Gage as chairman and Mr. L. R. Kilham secretary.

Boys' Vacation School.

"I think you are doing a fine thing in starting a vacation school for boys," said the principal of one of Honolulu's biggest schools when the plan for a

boys' vacation school was unfolded to him, and he at once began to see how he could help the project. Many boys fail to do as high a grade of work as is desirable during the school year, and when the June tests come, they fail to pass. It is often not the boy's fault. He may be backward, or be kept out of school by sickness. He may have entered late, or not have a good foundation on which to build. This boy the Y.M.C.A. aims to help. For six weeks during the summer, five days a week, the boys will meet in the class rooms of the Y.M.C.A. for instruction under two very competent instructors, Charles F. Loomis and R. M. Cross, both experienced teachers and workers with boys. Classes will begin at 8:45 a. m., after a short religious or educational talk by one of the secretaries of the Y.M.C.A. In the middle of the morning there will be a short recreation period, and at the close of the morning a half hour in the gymnasium. Luncheon can be gotten in the building, and two afternoons a week the boys will be taken on educational "hikes" to places of interest. All these hikes will have a definite purpose in addition to that of following a trail. Scientific men will accompany the boys from time to time to explain interesting things in nature.

The school is not only for backward boys. Ambitious boys who are anxious to get ahead will also be in attendance, working to enter high school sooner, or to get farther along in the grades. Mr. Gibson, Superintendent of Public Instruction, is much in favor of the school, and thinks it may be the pioneer of similar work by the Department of Public Instruction.



God gives to every man as much as he gives the flowers,—enough of earth to grow in and enough of heaven to grow into. He gives to every man as much as he gives the bird,—enough of earth to feed upon and enough of heaven to fly in. This much He has pledged to His children everywhere.—*Mark Guy Pearse.*



Y. M. C. A. QUARTETTE.

THE PRICE OF WAR

A healthy interest among the school children of Hawaii in the general subject of International Arbitration and Peace was evinced, not alone in the increased number of essays submitted in the 1913 Chamber of Commerce Peace Essay Contest, but in the originality of thought and skill of treatment. The essays, declared Mr. Wade Warren Thayer, chairman of the committee of judges in his report to the Chamber committee, bore evidences of painstaking care as well as considerable breath of reading.

"The judges believe," said the report, "that this competition should be maintained as an annual event, as it is an incentive to the students in the schools to read and think upon matters outside the routine of their daily work. Its formative influence upon their minds is bound to be uplifting and broadening."

The judges this year were Judge Sanford B. Dole, Mrs. Walter F. Frear, and Mr. Thayer. Their report was made to Mr. W. C. Parke, the only member of the Chamber Committee in the Territory at the time the decision was rendered.

The winners were: Miss Shirley B. Foster, College of Hawaii, first prize; Miss Bernice D. Smith, College of Hawaii, second prize; Clayton W. Cousens, College of Hawaii, third prize, and Miss M. Ruth Anderson, Oahu College, fourth prize.

Those receiving honorable mention were: Miss Genevieve Taggard, Oahu College; Elbert G. Tuttle, Oahu College, and Umeichi Kinoshita, Lahainaluna school, Lahaina, Maui.

The winner of the first prize was awarded \$40; second, \$30; third, \$20, and fourth \$10.

The following is Miss Foster's prize essay:

BENJAMIN FRANKLIN said, "There never was a good war or a bad peace." We might translate this into modern economics and say simply, —War is not a good bargain, that is, it is not worth its price. It costs dear, too dear, and you and I are paying the exorbitant price. We have all noted with awed surprise, the cost of war in dollars, with its endless caravan of ciphers. But war does not stop with monopolizing the wealth of the world. It demands the energy of thousands of men; and more than this, it saps, drop by drop, the blood of their veins, the life blood of the nations. War demands a great waste of money and energy, but its heaviest toll is in human life.

Now comes the question,—Who are the men, for war is a man's affair, who pay this toll? If they are the weak, the undesirable, their loss is not so regrettable. But they are not the weak and undesirable. They are the healthiest, the physically and mentally soundest, and the bravest, possessing all those qualities which should be preserved among a people. By the time a youth is old enough to be food for gunpowder, he has usually become a substantial member of his community. If he is capable of meeting the requirements of an officer, he must have strength and vitality. If he volunteers his services, he must have courage. Like panic, plague, pestilence, or any other calamity, war calls forth the hero who offers up his life as a sacrifice to the benefit of his fellow-men.

War, then, which means the slaughtering and weeding out of the best men, can result only in the degeneration of a population and its ultimate collapse. When two populations engage in war-

fare, the choice, the elite of each country is represented in the battle-line. Whether the final outcome is conquest or defeat, the result is the same,—the best men these countries are capable of producing have been killed off, and there remains for the rebuilding of the nation, the women, children, and those men who are too old or weak to enter the army. This process has only to be carried out long enough and persistently enough to entirely eradicate from both sides, the type of men to whom, alone, we can look for the conservation of virility, vigor, and hardihood. The destruction of the strong, and the preservation of the weak played no small part in the decay and fall of the Roman Empire. Spain represents the outcome of some centuries devoted mainly to military activity. She wished to live by conquest and now we find her oversupplied with "tin soldiers" and lacking men. In one year, 1813, 1,300,000 men were demanded of France and were delivered. Multiplying this number by several generations and the loss becomes over 5,000,000. Think what that many strong, healthy men would mean to France! We can never realize the dream of the eugenists, or hope to elevate the race so long as we allow the wholesale slaughter of the earth's best. By so doing, we are only undermining our civilization.

Right here is where we are apt not to consider this matter in the light of its real seriousness. When we look about us and perceive no great scarcity of men in the world, we are likely to scoff at the alarm aroused by some over the loss of life in war. But, unfortunately, the gravity of the situation is not exaggerated as the statistics, which we have

staring us in the face, confirm. The figures of our Civil War make one shudder. The total dead on the Union side numbered between three hundred thousand and five hundred thousand. The Confederates sacrificed almost as many. Gettysburg, the "greatest" battle, claimed 5663 from both sides; and Antietam, the bloodiest field, lay covered with over 22,000 dead and wounded, while the broad surface of the Potomac was blue with floating bodies. Though this was a northern victory, the Union losses were greater than the Confederation's. The pitifulness of such a victory calls to mind Robert Southey's "Battle of Blenheim" when old Kasper tells of the fight.

"They say it was a shocking sight

After the field was won;

For many thousand bodies here

Lay rotting in the sun;

But things like that, you know must be

After a famous victory."

At the Battle of Nordlingen in Europe's "Thirty Years' War," the Swedes lost 17,000 against the enemy's 2,000. In the French defeat at Malphaquet, the Allies lost 20,000; the French 12,000. The wars of the French Revolution and First Empire cost France between two million and five million men. Napoleon's Grand Army entered Russia 400,000 strong; scarcely 20,000 recrossed the Niemen. Prince Eugene crossed the same river with 52,000 and returned fourteen days later with a paltry twelve hundred. After Wellington and Blücher met in the Waterloo Campaign, 45,000 killed and wounded lay on an area of about three square miles. Here, indeed, was a sea of sacrificial blood! Thus, we

could go on citing war after war, battle after battle in which men,—peasants, merchants, statesmen, geniuses,—heroes all, were mowed down like beasts in a gigantic slaughter-pen.

In too many instances, we find this sacred young life being sacrificed recklessly, wantonly. Too often in history, the great war captains have shown practically no respect for life. Napoleon, chief among warriors, regarded the men of his army as mere machines keyed to do his will. He counted his dead as he totaled his loss of ammunition. A great loss to him was regrettable, not because so many individual lives had been sacrificed, but simply because they reduced his ranks by just so many. He was credited with having killed in the bloody eleven years from 1804 to 1815, 1,700,000 Frenchmen, and about two million outlanders. His cold calculating disregard for life even aroused indignation among his associates. Once, Metternich, desperate in his desire to prevent an inevitable slaughter, attempted to persuade Napoleon not to take his army of "adolescents" against the Russians and met with the egotistical reply, "You are no soldier and you do not know what passes in a soldier's soul! I grew up on battlefields, and a man like me doesn't give a tinker's damn for the life of a million."

Often the very cruelty of military tactics themselves, demands this horrible recklessness in regard to human life. For instance, during the second day of the battle of Chancellorsville, General Pleasanton was trying to get twenty-two guns into a vital position as Stonewall Jackson made a sudden advance. Time had to be bought. There was only one thing to be done, and that thing General Pleasanton did. As a result, Major Peter Keenan, at the head of the four hundred men of the Eighth Pennsylvania Cavalry, rode forth to meet the advancing 10,000 men of the enemy. Each one of that four hundred knew that his death sentence had been pronounced and yet, when Keenan's clear voice rang out with the sharp command, "Cavalry Charge," not a man of them shrank. They rode until there were none left to ride. They fought until there were none left to fight. Four hundred heroes were butchered on the altar of sacrifice, but the army was saved.

And what is the heritage of all this carnage and bloodshed? From the Rhine to Moscow, from the Alps to Calabria, from the Pyrenees to Gibraltar, a century and a half of warfare has sowed the soil of Europe thick with the skulls of Frenchmen. Kipling reminds us that England has seeded her empire with the bones of her sons, leaving many of them beyond the seas. These

are the rewards, the only remaining evidences which show that the bill of war has been receipted. And the price—the multitude of victims stretched upon the fields beneath the bloody glare of the battle sun—this is the price of war.

"Of all the men

Whom day's departing beam saw
blooming there,

In proud and vigorous health; of all
the hearts

That beat with anxious life at sunset
there,

How few survive, how few are beat-
ing now!"

Personal Paragraphs

Mr. and Mrs. W. A. Bowen's present address is 199 West College, Oberlin, Ohio. They are reported to be well and enjoying to the utmost their mainland visit.

Mr. Elia K. Po, father of Rev. E. S. Timoteo, died at South Kona, May 25. He was living at Kohala when the missionaries first came and was among the first to learn to read. He was a constant reader of the Bible and a diligent church worker, usually a delegate to church conventions. He had passed the century mark.

Completing a tour of the world, A. E. Larimer, educational secretary of the Y. M. C. A., arrived in Honolulu, July 2. Shortly before returning here Mr. Larimer spent a fortnight at his old home in Cedar Rapids, Iowa.

Mr. and Mrs. R. W. Andrews have recently enjoyed a respite from their labors at the Mission House. The vacation was spent on the slopes of Tantalus.

Mrs. Theodore Richards has accepted the appointment from Governor Frear to the public school commission to represent Oahu.

Mrs. E. B. Waterhouse and daughter, Miss Margaret Waterhouse, have returned from a trip to Japan.

The Honolulu friends of Miss Tsuda will be glad to know that she is planning to stop over here on her return to Japan from the World's Christian Students' Federation at Lake Mohonk. She will reach here some time in October.

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and Miss Mary Alexander sailed from New York, June 19, for a European trip. They will spend some time with a sister who lives in Italy.

Dr. J. F. Cowan, editor of the Kohala Midget, was in Honolulu on business June 17-19. He returned for the annual meeting of the Hawaiian Board.

President A. F. Griffiths of Oahu College is enroute to Worcester, Mass., where he will join Mrs. Griffiths. They will travel extensively during the summer, returning to Honolulu September 1.

Miss Agnes Maynard, formerly woman probation officer, has been appointed humane officer to succeed Miss Rose Davison, deceased.

Tennis honors have recently been won by Mr. Atherton Richards at Wesleyan University. The young man is a champion on Honolulu courts.

The engagement of Jay A. Urice, educational and office secretary of the Y.M.C.A., to Miss Marguerite Nesbit, of Vinton, Iowa, has been announced. Mr. Urice expects to go to Vinton to claim his bride.

Mr. W. S. Bowen, formerly with Palama Settlement, is in charge of Beretania Settlement during the absence of Mr. MacKenzie.

Friends of Rev. E. G. Da Silva will be glad to know of his gradually improving health.

Mr. E. Mackenzie is reported to be gaining in weight and entertaining hope of complete recovery by his vacation in Arizona. He found Phoenix as hot as the ashes from which the fabulous bird came forth regenerated, so he fled from there to Prescott, where the climate is delightful.

Mid-Pacific Commencement.

THE first students to complete the high school course of Mills School, Masaki Watanabe and Yong Woon Ow, received their diplomas at the graduating exercises of Mid-Pacific Institute at Mills School Hall, Thursday afternoon, June 19.

Five graduates from the grammar department of Kawaiahao Seminary and eight from the grammar department of Mills School were presented with certificates.

In the absence of Dr. Doremus Scudder, the presentations were made by Miss Gould, acting principal of Kawaiahao, and Prof. Vaughan MacCaughy, the new principal of Mills. A letter from Dr. Scudder, deploring the absence of a representative of the Board of Managers, and offering congratulations to the young graduates, was read by Professor MacCaughy.

The orations were of an interesting

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nature and reflected great credit upon the graduates. Inspiring music by the Glee Clubs of Kawaiahao and Mills and the Mid-Pacific orchestra added enjoyment to the occasion. Rev. R. E. Smith of the Methodist Church offered the invocation and benediction.

A goodly number of flower-laden friends extended congratulations at the close of the exercises.



BOOK REVIEWS



IN local print for the first time are two Hawaiian stories, "Around the Poi Bowl" and the "Legend of Pao" by W. D. Westervelt. The stories were previously published in Cram's Historical Magazine, and the author explains half apologetically that the material was put into book form simply because the original plates were in his possession. That any attempt to justify the reprinting of the stories is incongruous to the pleasure which the reader feels, is a self-evident fact to those who are familiar with Mr. Westervelt's Hawaiian tales.

The "Legend of Pao" is the story of the founding of the Kamehameha family. It has been shorn of the fabulous element which naturally gathered about it, and is valuable for its historical data and present day conclusions.

"Around the Poi Bowl" is a series of creation stories, which the author explains, have been previously too closely associated with Biblical interpretations.

Unfortunately a small edition of only one hundred copies was issued by the Paradise press and the little books are not on sale.

Mr. Y. Sakai, teacher at Mills School, will live in the parsonage of the Kakaako Japanese Church, and have oversight of the church. Mrs. Sakai is a graduate of a Bible School in Tokyo, and is fitted to do a work of great importance among the Japanese women of the community.

Life's diplomas are commissions, every ending is a commencement, and when we are done with the schools of time we shall be dismissed only into ampler fields.

EVENTS.

May

26. President W. H. Faunce of Brown University guest of honor of University Club.
29. Dr. Victor S. Clark resigned as Territorial Commissioner of Immigration. Dr. Clark goes to Carnegie Institute at Washington to direct the Department of Economic History.
30. Memorial Day observed. Mr. George W. Smith delivered the oration. Spanish War Veterans join with the veterans of the Civil War.

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31. University of Pennsylvania wins the intercollegiate track meet with 24 points. Harvard second with 21½; Michigan third with 19.....1300 additional troops arrive in Honolulu.

June

1. Clifton Tracy became custodian of Central Union Church....Dr. John W. Ross, U.S.N. retired, famous for his work at Panama, to reside here permanently.
2. John H. Wise retained by the Archives Commission to prepare new official directory of the Hawaiian language.... College of Hawaii Commencement exercises in the afternoon, five graduating. Prof. John S. Donaghho named as acting head of the institution..... Alfred Austin, poet-laureate of Great Britain, died at the age of 78 years.
3. Annual meeting of the Woman's Board of Missions....Heaviest rainfall in 34 years in Honolulu—3.45 inches.
5. T. H. Gibson named Superintendent of Public Instruction, vice W. T. Pope, resigned....Three new forest reserves set apart by Governor Frear in Wai- alua and Waianae, Oahu.
10. Rev. A. A. Ebersole left on a four-months' vacation. Mr. Ebersole is a delegate to the National Council of the Congregational churches of North America.
11. Kamehameha Day generally observed.. Duke Kahanamoku establishes a new swimming record in the 220 yard dash; time, 2.34 2-5 seconds. Ruth Stacker makes new record for women in 50- yard dash; time, 31 seconds.
14. The 13th anniversary of Hawaii becoming a Territory...America wins the International polo honors, defeating the English cup challengers in the second and deciding game of the series. Two of the ponies used by the American players were loaned by our local players.
16. James D. Dougherty appointed Director General of Floral Parade and Carnival for 1914.
20. Castle Hall, the newly completed concrete Dormitory for Girls at Oahu College, formally given to the Trustees of the Oahu College by Hon. W. R. Castle, on behalf of the Castle Estate....Harvard defeated Yale at New London in the annual boat race...Senator Chas. F. Chillingsworth to be Marshal of Fourth of July celebration.
23. Mme. Lillian Nordica arrives in Honolulu and will give two concerts in the Opera House.



DEATHS.

- Davison—In Honolulu, May 26, 1913, Miss Rosalie C. K. Davison.
Kaleioppu—In Honolulu, June 1, 1913, Mrs. A. S. Kaleioppu, widow of former Senator from Oahu.
Pomroy—In Honolulu, June 4, 1913, Walter M. Pomroy, for twenty-five years night foreman of the Advertiser.
DeFries—At Kaimuki, Honolulu, June 5, Hattie K., wife of John H. De Fries of Puuloa, Oahu.

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Ayau—In Honolulu, June 8, 1913, A. P. Ayau, age 24 years.
Cameron—In Honolulu, June 10, Lily, wife of J. G. B. Cameron, aged 35 years.
Hayes—In San Francisco, June 8, 1913, Mrs. S. C. Hayes, formerly of Honolulu.
Pvormann—In Honolulu, June 16, 1913, Mrs. S. P. Pvormann, aged 79 years.
Pvormann—In Honolulu, June 16, 1913, John L. Pvormann.



MARRIAGES.

Gulick-Whitaker—In Honolulu, May 29, by Rev. Dr. Scudder, Miss Louise Gulick, daughter of Mr. and Mrs. John T. Gulick to Rev. Robert B. Whitaker of Eva, Oahu.
Nichols-Weill—In Honolulu, June 2, 1913, Miss Mary Nichols to Armand Weill, both of this city.
Johnson-Kalauokalani—In Honolulu, June 8, by Elder Fernandez, Mrs. Elmira Johnson to David Kalauokalani.
Stewart-Thielen—In Honolulu, June 7, Mrs. Sadie K. Stewart to Mr. George P. Thielen, the ceremony was performed by Rev. Robert E. Smith.
Eames-Redmond—In San Francisco, June 3, 1913, Miss Helen Eames of Wahiawa to Mr. Eugene Redmond of Boston, Mass.
Duffy-Crabb—In Honolulu, June 10, 1913, Miss Katherine Duffy of California to Harry S. Crabb.
Richardson-Imberger—In Honolulu, June 14, 1913, Miss Lillie K. Richardson and Adolph George Imberger.
Cooper-Bailey—In Honolulu, June 16, 1913, Miss Alice Cooper and George William Bailey.
Creighton-Conrad—In Honolulu, June 17, 1913, Miss Marguerite Creighton and Benjamin Dixon Conrad.
Mundon-Boyd—In Honolulu, June 19, 1913, Miss Annabelle Mundon and Edward Harbottle Boyd.
Gesell-Lamb—In Honolulu, June 18, 1913, Miss Cornelia Gesell and Frederick Lamb.
Thevenin-Chiswick—In Wai- alua, June 20, 1913, Miss Leonie M. Thevenin and Charles H. Chiswick.
Fraser-Nicoll—In Honolulu, June 18, 1913, Miss Margaret Fraser of Scotland and William W. Nicoll.

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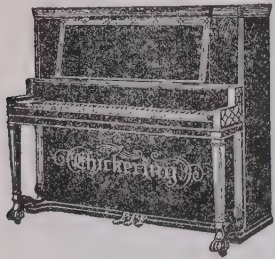
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VOL. LXXI.

HONOLULU, H. T., AUGUST, 1913.

No. 8

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Entered October 27, 1902, at Honolulu, Hawaii,
as second class matter, under act of Congress
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delicate a condition it would have been wiser for President Wilson to avoid stirring up the unpleasant memories involved in the nominating of a man with whom our Japanese fellow residents cannot help associating a disagreeable incident. Furthermore for the President to allow a Congressman not of his own party and that too outspokenly bitter in criticism of Hawaii to name the appointee for the highest position here is neither tactful nor statesmanlike. It would have been better policy to have depended upon the judgment of a judicious and entirely unprejudiced friend of the Islands in making so important a choice. Then, too, this nomination so violates the spirit if not the letter of the Organic Act which requires that the Governor be a resident of Hawaii, that it seems almost unworthy of a man of such high honor as the President of the United States. Mr. Pinkham is in no bona fide, even if in a legal sense, a resident of Hawaii. Doubtless the Senate will ratify the nomination. The people of this Territory will be loyal to their new Governor even tho thus forced upon them from the outside by a sister commonwealth. It will be our part to make the best of the situation by co-operating with him whenever possible in securing good government. It is a consolation to reflect that time cures all troubles. We can be very jolly over a little matter like this. Fortunately of the integrity of Mr. Pinkham and of his desire to do the honest and square thing there seems no doubt. Many who know him well speak of him as the best of the candidates thus far prominent in the race for the governorship. This gives a fine basis for co-operation in securing good government here. Hence we join heartily in welcoming the new Executive if such Congress decrees that Mr. Pinkham shall be. He will find THE FRIEND a staunch friend in every right endeavor of his for the public weal of these Islands. We trust his administration may disappoint us all by its wisdom and consecration to the highest interests of this mid-sea community.

Echoes.

The past weeks have brought from both sides of the Pacific and from far

distant England many words of hearty appreciation of the stand of THE FRIEND and its supporters on behalf of justice to Asia together with expressions of deep gratitude therefor. The writers include high officers of state in both Japan and America, educators, literary men, men of affairs, representatives of Peace Societies, preachers and editors. One communication is of especial moment because it looks toward the steady prosecution of the campaign for better understanding between the East and the West which THE FRIEND for years has consistently championed. Writing from London under date of June 30, Mr. G. Spiller, the Honorable Secretary of the World Conferences for Promoting Concord Between All Divisions of Mankind says, "Would it be possible to organize a strong Committee in Honolulu in connection with our World Conferences for Promoting Inter-Racial Concord? As you are probably aware, the Leading Object of the Conferences is 'To promote cordial relations among all divisions of mankind, without regard to race, color, or creed, and, in particular, to encourage a good understanding between East and West.'" The answer sent to Mr. Spiller and his confreres who include many of the most distinguished men of the British Empire assures them that a very strong and enthusiastic Committee can be organized here including both men and women. As soon as authorization to proceed with the organization of this Committee is received, the work will be pushed. It is perfectly clear that the traditional friendship between Japan and America if left to haphazard will not grow. It is menaced by the active propaganda of the war party and by yellow journalism in both nations. Hawaii as the international focus in the Pacific world must have an aggressive body of men and women pledged to promote friendship between the two great neighbor powers. Just as we go to press a very touching letter of gratitude for our interest in Japan comes from Mr. Jiuji G. Kasai, a Japanese student of Chicago University, accompanying a copy of an oration delivered by himself on June 3, in competition for the Julius Rosenwald prize for excellence in oratory. Mr. Kasai was awarded the first

A Governor Named.

R. LUCIUS E. PINKHAM has been nominated by President Wilson to succeed Hon. Walter F. Frear as Governor of Hawaii. The nomination is not an ideal one. It is significant that California, thru Congressman Kent and Secretary Lane, should dictate this selection considering how differently these two neighboring commonwealths view important Pacific questions. It is also a singular coincidence, and we believe that it is nothing more than a coincidence, that the chief sponsor for Mr. Pinkham is Mr. Kent, himself reputed to be strongly anti Japanese, while Mr. Pinkham, his nominee, stands forth as a former office holder in Hawaii who took occasion in his official capacity to insult the Japanese people. To suffer anti-Japanese California to suggest an anti-Japanese governor for pro-Japanese Hawaii is neither good statecraft nor a square deal. At this juncture when the relations between Japan and the United States are in so

prize of \$100. His oration, "The Mastery of the Pacific," is printed and circulated by the University of Chicago Press and bears an introduction from President Harry Pratt Judson. It is a ringing address full of lofty sentiment and containing a most powerful plea to the people of America to be true to their genius and history in their treatment of Japan. It is a noble piece of work and brings to the heart of every lover of Washington and Lincoln the blush of shame for the record of the past seven years in our national attitude to our nearest great neighbor and friend to the West. Appeals of this nature coupled with faithful mutual endeavor to reveal the heart of each nation to the other and to strengthen the spiritual ties binding them will not prove futile.

The Mid-Pacific Institute— Kawaiahao Seminary.

The prospects for the coming year are very bright. Kawaiahao under the competent leadership of Miss Frances M. Goold as Acting Principal has completed one of the most successful years it has ever known. The school has won its way to a very enviable position in the estimation of the entire community as a rare character builder, hence it is constantly being besieged by ever larger numbers of applicants for admission who must be refused on account of lack of accommodations. Notwithstanding the dearth of adequate endowment Miss Goold was able to close the year with a cash balance in the treasury. The Principal, Miss Mabel E. Bosher, returned to her post July 1 and was welcomed with great enthusiasm by teachers, pupils and friends of the school. We print elsewhere a most interesting communication from her. During the year of absence she has had opportunity to get into touch with a number of mainland institutions and brings to her work fresh inspirations. To her remarkable ability to give the Seminary the cultural atmosphere of a harmonious and inspiring home life as well as to her developing conception of the kind of training needed by the girls is due its steadily enlarging mission. The time has come when Kawaiahao should have a half million dollars of endowment. With this sum the needed expansion and the division of the school into preparatory and regular departments could be effected, for given such a permanent fund, the necessary buildings would without doubt be provided. It is hard to have to say "no" to so many promising girls for whose training to meet the actual conditions of life in this Territory Kawaiahao has been steadily developing such excellent facilities. As only two

teachers—each after one year's service—withdraw this year, and Miss Goold resumes her direction of the department of domestic art, while Miss Alma Mills comes to assume charge of music and folk dancing, the faculty will continue to maintain practically the same personnel and to exhibit the same fine team work which have formed such unique features of Miss Bosher's administration. It is hard to find an institution which so richly deserves the generous support of those who possess large resources as Kawaiahao Seminary.

The Mid-Pacific Institute— Mills School.

The year 1913 seems to be proving one of unexampled and continuous change in Mills School. Mr. Vaughan MacCaughy who became principal April 1 has found it necessary to tender his resignation and return to his former professorship in the College of Hawaii. He will complete his work on August 31. Though short in duration his tenure of office has been long in benefits. He has done Mills School very great service. He has taken farm, school building, curriculum, schedule, daily program, teaching force, student labor problem, term table, and finances in hand, reduced all to system, introduced the tested results of mainland method and organized a definite educational plan for the future. This has been accomplished only at the cost of much very hard labor. At the annual meeting he presented the completed work in a report of masterly scope. When he lays down his office he will leave to his successor a going institution, which the new principal can take in charge and conduct with the minimum of initial effort. One of Mr. MacCaughy's large services has been the securing of Mr. William H. Meinecke to supervise the agricultural department. The teaching force loses the services of Messrs. Avery, Beecher, Cotter, Kim, Reinking, Green, Robinson, Mr. and Mrs. Zerbuchen and Miss Gilmore. Besides Mr. Meinecke the following will be added to the faculty: Messrs. Merle L. Copeland, Maurice G. Greenly, Carl H. Hogan, John F. Stone and Elmer H. Yates. The Board of Managers have thru Mr. Theodore Richards secured, as Principal, Rev. Wilbert Perry Ferguson, Ph.D. of New York City. Dr. Ferguson is an educator of long experience, first as a very successful Head Master of Hackettstown Collegiate Institute and during the past three years as Head Master and proprietor of Syms School for Boys in New York. He is a man of forceful personality, of independent and ambitious spirit, a strong preacher, and an excellent financier. He and Mrs. Ferguson will come at con-

siderable personal sacrifice for real missionary service. His brother, Dr. Ferguson of China, is one of the honored men in that Republic. We regret that no likeness of the new Principal is available. Dr. and Mrs. Ferguson, who will reach Honolulu about September 1, will plan to live in the Mills building so as to create and maintain a real home atmosphere. Plans for the new year contemplate far more complete courses in agriculture and industrial work than have ever before been attempted. The Hawaiian Board's theological school connected with the Institute will be much strengthened by the addition of Rev. Robert B. Whitaker to the faculty. With a team composed of Rev. Messrs. Erdman and Whitaker as instructors and Dr. Ferguson directing the student body of Mills so as to turn the attention of those fitted therefor towards preparation for the ministry, it ought not to be long before a number of first-class men will be attracted to this profession. In fact Mills School has never faced so fair a future. With its more than 240 students it offers a noble opportunity. Its one great need is adequate endowment, \$500,000 are imperatively required to enable it to meet its present opportunity.

The Association Concordia.

Early in 1912 a number of the leading spirits in Japan at the solicitation of President Jinzo Naruse of the Women's University were moved to come together informally to confer upon the subject of the spiritual factors underlying the civilizations of the East and West. President Naruse's idea was that in order to bind the life of the world into a genuine unity there must be a thoro mutual understanding of the moral and spiritual life of each other by these two dominating streams of humanity. The first informal meeting was attended by seven of the choicest spirits of the Empire representing Japan and Dr. Sidney L. Gulick representing America. Out of this gathering which met in the beautiful villa of Baron Shibusawa, "the Pierpont Morgan of Japan," grew the Association Concordia, composed of leading representatives of every religion and of all schools of thought in the country. The method of the organization is the frank and thoro discussion of the problems of modern life especially from the point of view of their spiritual significance. Its outlook is interreligious, international and interracial. It proposes no propaganda of peace. It seeks to introduce the thinkers of every nation to one another not superficially but by mutual revelation of the deepest thought and experience of each. All true mutual self disclosure is the practice of friendship. Let the thinkers

of East and West follow this procedure and international peace must prevail as a necessary corollary. The Association at once entered upon the realization of its purpose, holding monthly meetings that were remarkable for the sincerity, thoroughness, open hearted interchange of deepest thought and experience, and profound feeling that characterized the discussions. It was decided to carry the movement to America and Europe, to gather together companies of like minded men therein for similar expression and to promote the founding of an international publication to make available to the public the results of these discussions. Such a periodical would become a mighty factor in binding together the great nations. President Naruse undertook a world tour in this interest and met with a remarkable reception from leaders in both continents. The Association has just issued its first annual report containing the prospectus, statement of sympathizers, a letter by Dr. Gulick (a document of intense interest explaining the genius and telling the story of the movement) an article by Professor Anesaki upon "The Religious Sentiment Among the Japanese," one describing Dr. Peabody's reception by the Association and other data. It is a notable document and should be read by every lover of the whole of humanity. It is impossible to view the foundation in rapid succession of the World Interracial Conferences in London, the Asiatic Institute in New York and the Association Concordia in Tokyo, each with a scope as wide as the world, to say nothing of a number of other organizations whose aim is closer acquaintance between East and West without being profoundly conscious that God is welding His human family together with wondrous power in this opening quarter of the twentieth century.

Hurrah for Creeds.

"One of the veteran missionaries of the American Board in China thus breaks forth against the suggestion, which he has once more seen, that foreign missionaries are sent out to instill a hard and fast creed:—

"Oh, that rancid old chestnut about the creed! I did not come to China to preach a creed or to propagate a sect; but my creed sent me here to preach the gospel. It would be more accurate to say that my New Testament sent me here. But still more truly that it made me know Christ's Father, the only true God, and Jesus Christ whom he sent to save men through a living, loving faith in him. The gospel hymn expresses it well, 'Oh, that my Saviour were your Saviour too.' Sometimes I have stood on

a hill-top and from its serene height looked on the villages and thought of their belief in gods—base, sordid, cruel, unclean; a belief so debasing, defiling enslaving; then I have gazed into the serene sky above me and thought of God; and my heart has cried out, 'Oh, if they only knew, if they only knew!' Too often we cannot rouse in their hearts the slightest wish to know."

Shades of the past! What a sentiment—"O that rancid old chestnut about the creed!" What heresy! Yet the above paragraphs are an editorial from page 255 of the June Missionary Herald. The author of the anathema just quoted is not a young fledgling from unorthodox and effete Eastern Seminaries—as some would have us believe them to be. No, he is a veteran missionary of the American Board who after decades of hand to hand grapple with heathenism exclaims "O that rancid old chestnut about the creed." His revolt against creeds is cited with editorial approval, and has behind it so much of the official backing of the great American Board. Thank God, the signs of the revolt from creed to Gospel multiply in every church on earth. Too long these statements which originated in an era when theological system was warring against theological system and churches were throttling churches have been suffered to drive men away from the Gospel. Creeds are rancid. They smack of the dead past, of battles and corpses, of unloveliness and the unforgiving disposition. Let them be buried and let us all join in the campaign to carry to men the knowledge of "Christ's Father, the only true God, and Jesus Christ whom he has sent to save men through a living, loving faith in Him." That is the spirit of modern missions, that is the spirit that grows brotherhood, Christian unity and mighty advance to win the world to our King.

A Timely Visit.

Rev. Sidney L. Gulick, D. D., and family passed thru Honolulu during July. They were able to stay over a little less than two weeks. Dr. Gulick found time to make several important communications to the local press upon the subject of the relations between Japan and the United States. He also delivered before an audience that filled the room a mid-week address in Central Union Parish House upon the newer spiritual movements in that Empire. His presentation of the subject was masterly. Dr. Gulick, whose scholarship is recognized thruout Europe and America, goes to the mainland at a very critical time. He has it in him to contribute to the discussion of the questions at issue between the two

nations many most important considerations. He will help round up the sentiment in favor of justice to Japan which needs to be crystalized into a definitely organized movement. Already in the East a nucleus has been framed about which an American Association Concordia is likely to be developed. Dr. Gulick will greatly forward the interests of such an organization. We congratulate the American Board upon having him at home for such wide and strategic service at this most opportune time.

One of Hawaii's Best.

It is located at Honomu, and one is at a loss what to call it, because it combines the functions of a Christian home, school and church. Its head is Rev. Shiro Sokabe, a cross between a New England Puritan of olden days, a loyal devotee of Bushido and a Christlike lover of children. Such a man naturally becomes the builder of a community. His is centered about the boys and girls gleaned from many plantation homes—save the word—whom he trains, guides, teaches, sets to work and leads into the Kingdom of God. Whoever passes thru his school or is won into his Church receives the Sokabe stamp. You can spot the product wherever you run across it on the scattered plantations of the Big Island. These graduates love the old home in Honomu and make pilgrimages thither whenever possible, as Yankees do at Thanksgiving time or during Old Home Week. Of course he is not alone in this happy loverlike work. Mrs. Sokabe, the mother in this generous household, is as large hearted as her mate. She is the brooding, care taking genius and with her is a comrade, Mrs. Susumago, whom God trained thru much sorrow to enable her to give her enriched personality in constant gracious service. These three form a rare trio of ministering spirits. A lover of others like Sokabe never hoards, never saves: children bulk so much larger in his eye than dollars. Hence he is constantly stretching his home to take in forlorn mites regardless of his resources; wherefore his friends periodically rally and wipe out his deficits. For years he has made his meager, modest buildings cover far more than reason ever intended. Now they threaten to fall in upon him. He needs at least a thousand dollars, twelve hundred would be better. Who will come to the help of Pastor Sokabe? He is one of those genuine forces that upbuild bona fide Christianity.

Birds Again.

We print elsewhere two letters showing the interest taken by some of our fellow citizens in the bird problem. The

fact of the case is that thousands of people in Hawaii long with intense desire for our little feathered cousins. But greater far than this yearning is the despair of the flowers—roses abandoned to the depredations of grasshoppers and beetles and myriads of other flowering beauties denied a home here because of our folly in refusing to people these Islands with caroling friends both of man and of blossoming plants. The *Geographic Magazine*, which by the way ought to be in every home, for it alone of all publications has a nation wide touch, and it exists not to make money but simply and solely to serve the people, has never done anything better than its article on birds in the June issue. This is saying a great deal considering the splendid contributions in every number. The entire American nation is slowly becoming stirred over the bird problem which in itself is one of the most important divisions of the great question of conservation. Think of a state like Pennsylvania passing a law outlawing owls and hawks only to find in eighteen months that the operation of this law had robbed the people of the State to the tune of four millions of dollars. Italy has been still more criminal and has allowed its people almost to exterminate some of its useful songbirds. As we glance over the pictures of the fifty species illustrated in this magazine and read the scientific descriptions we note the bluebird that dotes on grasshoppers and beetles—shades of our poor persecuted rose bushes!—the thrushes which love beetles, ants and caterpillars, the ruby crowned kinglet inveterate foe of treehoppers, leafhoppers, plant lice, wasps and flies, and so on thru page after page that give details of the insect food of numbers of these feathered songsters. This food looks like a veritable catalog of the villainous pests which curse Hawaii. In introducing birds into this territory it would be well to exclude those that prey largely upon fruit, bringing in only the insect feeders. We must also relentlessly fine out of existence the bird killer. Some day when the landscape of our islands is bright again with flowers and its air vibrant with the songs of birds our children will wonder how we could have been so stupid as to try and grow things here without the farmer's most loving and effective co-operators.

Hilo.

We trust that the rumor of the proposed founding of another non-liturgical church in Hilo is not true. It is possible for Hawaii to give the world a rare illustration of Christianity. This it is already doing. Denominations are very few among us and the tendency is for people of all the Christian names to get

together in union organizations and manifest both the spirit and the material value of the unity for which Jesus prayed. Up to the present there has been little or no tendency to duplicate churches where they are not needed. Financially this is wise policy. It enables our churches to secure strong men for the pastorate and it sets loose funds for social uplift. From every point of view the Hawaiian fashion of doing things is better than that which prevailed even to our day upon the mainland when every community however small was invaded by the propagandists of the leading sects. The tide over in the states has begun to set strongly our way in this matter. Every year sees fewer examples of the petty spirit of denominationalism. In fact from the more progressive sections of the country come stories of the abandonment of rivalry in over churching towns and villages by the union of one or more congregations. There is also a deeper reason yet for Hawaii's adherence to the union plan of church work. These islands face Asia, and Asia is yearning for Christian unity. We are able to give her an object lesson in the Christian spirit of the future by being true to the ideal of one church so far as that is possible. We therefore hope that in Hilo all followers of Jesus whose native bent is away from liturgical forms may find themselves drawn to build up together one great powerful church instead of wasting energy in a number of feeble organizations. We hope soon to hear that the First Foreign Church which is in fact, if not in name, a union of disciples of many denominations, has secured for its ministry a man of commanding ability, deep consecration, gracious spirit and qualifications for wide leadership. That church has it in itself to do large things for the Big Island.

—D. S.

Now a Member of the Peace Commission.

By a late mail Rev. F. S. Scudder, managing editor of *THE FRIEND*, received notice of his appointment by the President of the Federal Council as a member of the Commission on Peace and Arbitration. The national office of the Council is situated at 1611 Clarendon Building, 215 Fourth Avenue, New York. The officers of the organization are as follows: Prof. Shailer Mathews, president; Rev. Rivington D. Lord, recording secretary; Alfred R. Kimball, treasurer; Rev. Frank Mason North, chairman executive committee; Rev. E. B. Sanford, honorary secretary, and Rev. Charles S. Macfarland, secretary.

Outline of the Ninety-First Annual Conference

By REV. AKAIKO AKANA.

First Day—Friday, June 27.

Conference opened with sunrise prayer meeting. Subject: "Having the Courage of a Christian."

Most appropriate subject for opening. The meeting gained momentum in a short time. Good strong enthusiastic discussions on subject. The meeting prepared the way for those which followed.

Following this, and after breakfast, the business meeting of the three Associations, Church, Sunday School and Christian Endeavor. Address of welcome by Rev. Parker was greatly appreciated. Business—largely a preparation for the business meetings which followed. Large attendance at the three Associations.

Praise service in the evening at 7 o'clock, led by Rev. D. K. White and Mr. Henry Kao. Owing to the strain of the day and to the attractions of the moving picture, very few attended this service. Subject discussed by Mr. White was "Praise Service." Discussion strong and impressive.

Second Day—Saturday, June 28.

A day full of enthusiasm because of the different interesting events which developed. Opened with a good, strong service prayer meeting. Subject: "Speaking Well of Others." Gained much interest and aroused many profitable discussions. Good music.

Bible Study: "An Unspotted Church." A valuable subject discussed by Messrs. Baker, Kaai, Kuboki and Lo Tak Tong. Contributions from speakers most helpful.

Business meeting of Church which followed was much interfered with by the incoming of Sunday School people for the Sunday School exhibition. Rev. W. B. Oleson read a long but very interesting and instructive report. It was unfortunate that much of it could not be heard owing to the noise.

Sunday School Exhibition, 10:30 to 12:30 o'clock.

Enormous gathering of Sunday School workers and pupils.

Oahu well represented.

Lengthy but very interesting program. Sunday School classes enthusiastic and made successful exhibition. Well prepared music. Varieties in well chosen and high order selections—well worked out to suit occasion. Helped much to destroy the monotony of the Sunday School exercises. Heat of day was a disadvantage, but the life and enthusiasm of the Sunday School people helped

to make the affair a successful one. Visitors from the other islands as well as from Oahu well pleased with the exhibition.

The Sunday School parade, in charge of Hon. J. K. Kanepuu, was quite an affair. It was unfortunate, however, that the heat of the noon hour destroyed the enthusiasm of the people, and not as many as expected participated in the parade. Procession started from the old Kawaiahao Seminary grounds, marched to King street round the north corner of the Kawaiahao Church into the front gate and ended in the Church grounds.

Christian Endeavor business meeting was a lively one owing to the introduction of interesting business for the new year.

Reception to Rev. Parker well attended and much appreciated.

Third Day—Sunday, June 29.

A very interesting day.

Sunrise prayer meeting an enthusiastic one. Subject: "Telling the Good News."

Speakers presented testimonials of their Christian experiences. Good opening for the day.

Anniversary Day—11 to 12 a. m.—Anniversary sermon by Rev. H. H. Parker. Crowded house. Beautiful decorations.

3 to 5 p. m.—Jubilee Anniversary of Hawaiian Board. Hon. P. C. Jones presiding.

Interesting addresses by Rev. H. H. Parker, "Historical Reminiscences," Rev. William B. Oleson; historical address, Hon. W. R. Castle; historical address, Judge Sanford B. Dole.

Christian Endeavor rally—7 p. m.—A special occasion for Endeavorers. Crowded house. Splendid singing. Enthusiastic address by S. L. Desha. A strong address by Miss Erickson. Good music. Territorial Christian Endeavor well represented. Local Christian Endeavor Union for young people well represented also. Responses to roll call were most interesting. Island Christian Endeavor presidents showed strength of work in the Island Associations. The rally was an opportune time for the local Christian Endeavor people to meet and to know the Territorial Christian Endeavor, to have some idea of its size and strength and to appreciate what it is doing. It was a splendid chance for a good social gathering for all the Christian Endeavorers.

After the program was completed there was a social time given before the people left the church.

Fourth Day—Monday, June 30.

The discussions on very significant subjects were the most interesting parts

of the day's program. Messrs. D. Scudder and Poepe spoke on "A United Church," emphasis being laid on the unity of church members as a basis of success.

Messrs. Desha, Baker, Mahaulu, Kamehelewa and Kamakawioole had faithful discussions on Yoking Together Nearby Churches. The advantages and disadvantages of combining churches were thoroughly discussed, and much good was received from them.

Another set of helpful discussions was given by Messrs. Kamau, Akina and Kekuwa. The subject was Promoting Righteousness. The speakers were strong and thoroughly aroused to the importance of their messages and they made strong and deep impressions.

The Sunday School rally in the evening was well attended and a great deal of interest was shown.

Fifth Day—Tuesday, July 1.

Sunrise prayer meeting good. Discussion on "Living Unto Others" participated in by many. Full house. Very impressive service.

The business of the day was of a detailed nature, chiefly given over to reports.

Discussion on the topics of the day equally as good as day before.

Inter-Island chorus competition most interesting. Crowded house. Hawaii won the banner to the bitter disappointment of the Oahuans.

Sixth Day—Wednesday, July 2.

Sunrise prayer meeting a good one, led by Rev. Smith of Methodist Church. He made a very strong impression on the people.

Discussions same as before in spirit.

The Territorial Christian Endeavor installation service, which came in the evening, was a very impressive service. It was well attended. It meant much to the Christian Endeavor because it was the first of its kind ever conducted in the Territory, and it showed the dignity and importance of the Christian Endeavor work. The way the service was conducted was much appreciated. A strong address of instruction was given by Rev. Kamau of Kauai, the consecration prayer by Rev. Kikuwa of Waialua was equally as strong.

Exercises closed with reception for officers and a devotional service by and for officers only.

A stirring farewell address by Secretary Oleson was the feature of the closing day, Thursday, July 3.

The subject of the final sunrise prayer meeting was "Proving the Power of Christ."

The feeling in the hearts of all as the sessions came to a close was that it was good to have been together.

The Last Word on the Gospel of Luke No. II.

By F. S. SCUDDER.

HUNDERDTPFUNDT has recanted. His wild attempt at being a Higher Critic, as reported in THE FRIEND for June, brought down upon his head a storm of wrath from the orthodox Higher Critics, who declared that his views were altogether too far in advance of the times and that by his extreme statements he was bringing the whole cause of higher criticism into disrepute. The Higher Critic Party therefore went *en masse* to No Man's Publishing Haus, demolished the whole edition and excommunicated the author.

The orthodox Conservatives were thrown into equal consternation. Declaring that he was a destroyer of the Faith and should not be allowed to get off so easily, they raised the cry "Down with the rascal!" and loading up with hundertpfundt brickbats, they fired them at his Haupt and put him out of the literary business for all time to come.

Hundertpfundt retired into a monastery and wrote the following most humble confession:

"I believe that Luke wrote the Gospel according to St. Luke.

"I believe that he wrote it during his own life time and not in the 19th Century.

"I believe that he knew what he was writing about.

"I believe it is not necessary to accept as established fact everything that happens to appear in print.

"I believe that the common sense of the common man is a good guide to an understanding of the spiritual truth revealed in the Gospels."

The hearts of all in the Territory have gone out to Mrs. Ralph Wilcox, of Lihue, Kauai, in her great sorrow. The sudden death by drowning of Mr. Wilcox, July 12, was a shock to the entire community. Great sympathy is also felt for Mr. and Mrs. Samuel Wilcox, parents of the deceased, as well as for the many others bound by ties of family and friendship.

THE SWEETEST LIVES.

The sweetest lives are those to duty wed,
Whose deeds, both great and small, are
close-knit strands

Of an unbroken thread; where love ennobles all.

The world may sound no trumpets, ring no bells,

The book of life the shining record tells.

—E. B. Browning.

Jubilee Memorial Address*

By Rev. Wm. B. Oleson

IN THE FRIEND of May, 1863, the following notice appeared: "The Evangelical Association will commence its sessions next Wednesday, the 3rd inst. The number of missionaries already arrived, and others expected, indicate that the meetings will be fully attended. Subjects of the highest importance relating to this Mission, and missions in general, will be discussed. The presence of Rev. Dr. Anderson, Senior Secretary of the American Board, will add greatly to the interest of the discussions."

The meeting of the Association thus referred to, was a prolonged one, continuing for nearly a month, viz.—from June 3 to July 1, 1863. The scribe of that Association was Rev. Orramel H. Gulick. It appears that Rev. Henry Hodges Parker was, after the first year, the Recording Secretary of the Hawaiian Board, organized during this meeting of the Association. As these two are the only survivors of that meeting, it would seem that scribes are certainly among the number who shall be long in the land.

Two notable decisions were reached during that conference, viz., that the Mission should become self-directing and self-sustaining; and that its affairs should be entrusted to a Board elected by the Evangelical Association.

These decisions were not reached until after prolonged discussion and opposition. Serious misgivings were entertained by not a few of the missionaries as to the wisdom of such radical action. The final decision was made with considerable concern and foreboding. It is not my purpose now to enter into a lengthy discussion of the action then taken. But it can be said that it was in the nature of an experiment that has not been followed elsewhere; that it severed the mission from the churches of the mainland, and thus lessened the chances of securing reinforcements from the East; that it placed the burden of self-support on churches and communities that were ill-prepared to meet it; that it thrust upon the remnant of the missionaries the obligation to provide at first hand, and at great disadvantage, for the future ministry of the churches; and that it took no account of, because it could not foresee, great industrial and social and racial changes that seriously affected the life of the Mission and added greatly to its obligations.

While we do not care to discuss the wisdom or unwisdom of the action taken, so far as that action determined that the mission should henceforth be self-directing and self-sustaining, it is timely that mention should be made of the courage and resolution with which the Mission faced the de-

cision and took up its new responsibilities. It was heroic action, all the more noteworthy because while the plan was not approved by many as wise, it was yet adopted on the score of two considerations that did not bear directly on the wisdom or unwisdom of the plan as it was likely to affect Hawaii, viz., the pressure on the American Board from other lands to undertake new mission work elsewhere which it could not do while continuing its Hawaiian Mission; and the financial stringency in the home-land, owing to the civil war, which seriously crippled the fiscal ability of the American Board.

These two considerations appealed to the knight-errantry of the missionaries in this field and carried the day. Their act meant the highest type of self-devotion to a great task; and nobly they struggled to fulfill it.

Having finally decided to accept the responsible charge of the Mission, the Association proceeded to the formation of the agency through which the affairs of the Mission should be administered.

The Board of the Hawaiian Evangelical Association, therefore, was organized June 23, 1863, by the adoption of By-Laws and the election of the following members of the Board: J. W. Smith, G. W. Lilikalani, C. T. Mills, L. Smith, L. Aholo, S. N. Castle, E. W. Clark, J. D. Paris, J. Ii, J. F. Pogue, S. Kipi, S. Kumuhonua, B. W. Parker, E. Corwin, T. Coan, W. P. Alexander, S. C. Damon, E. Bond, G. W. Pilipo, G. P. Judd.

The Board perfected its organization by electing Rev. Titus Coan as President; Hon. E. O. Hall, as Treasurer; Rev. L. H. Gulick, as Corresponding Secretary, and Rev. E. W. Clark as Recording Secretary.

During the half century just closed there have been one hundred and thirty-six members of the Board, of whom, so far as known, sixty are still living, and forty-three are still members of the Board. Only one member of the Board at its organization, is still with us, Rev. H. H. Parker, and he is still a member of the Board.

The next oldest members in point of service are our present President, Hon. P. C. Jones, who became a member in 1870, and has served continually since then, a period of forty-three years; F. W. Damon and W. O. Smith, elected in 1883; A. F. Cooke, elected in 1885, and Rev. E. S. Timoteo, elected in 1886.

There have been five Presidents of the Board, viz., Rev. Titus Coan, serving twenty years, from 1863-1883; Hon. A. F. Judd, for seventeen years, from 1883-1900; Hon. J. B. Atherton for three years, from 1900-1903; Hon. Henry Waterhouse for one year, from 1903-4; and the present incumbent Hon. P. C. Jones, who was elected President in 1904.

There have been but three Treasurers of the Board, viz., Hon. E. O. Hall, serving twenty years, from 1863-1883; Mr. W. W. Hall, serving eighteen years, from 1883-

1901, and the present incumbent, Mr. Theodore Richards, who was elected Treasurer in 1901.

There have been seven Secretaries of the Board: Rev. L. H. Gulick, serving for seven years, from 1863-1870; Rev. J. F. Pogue, for seven years, from 1870-1877; Rev. H. Bingham, for three years, from 1877-1880; Rev. A. O. Forbes, for nine years, from 1880-1889; Rev. O. P. Emerson, for fifteen years, from 1889-1904; Rev. D. Scudder for three years, from 1904-1907, and the present incumbent who was elected in 1908.

A Charter of Incorporation was granted by the government February 4, 1873, and the following were the original charter members of the Board, viz:

H. H. Parker, L. Smith, S. N. Castle, E. P. Church, J. W. Smith, W. D. Alexander, S. W. Nueku, E. Kekoa, J. D. Paris, H. Manase, B. W. Parker, S. C. Damon, A. O. Forbes, J. N. Paikuli, W. L. Mochonua, J. Waiamau, G. W. Pilipo, Titus Coan, E. Bond, M. Kuaea, W. P. Alexander, G. P. Judd, P. C. Jones, W. Frear, H. Bingham, J. F. Pogue and E. O. Hall.

This charter was amended on the 23rd. day of January, 1902.

When this Board was organized the population of Hawaii was 62,924. Now there are three times as many people residing in Hawaii as then.

In 1863, the receipts of the Board for Mission work were \$8,171.99. In 1912, the expenditures amounted to \$61,374. In the early part of the past fifty years the work of the Board was almost wholly among Hawaiians. Now through its Social Settlements, churches, and schools, it reaches a score of other nationalities.

During the past fifty years, the Board has expended in mission work in Hawaii, Micronesia and the Marquesas, over \$1,500,000. Ten per cent of this amount, viz., \$168,531 came from the Hawaiian Churches.

When we consider the tremendous losses in membership and therefore in efficiency of the Hawaiian churches for the first thirty years of the half century, we recognize somewhat the discouragements and problems of that period. In the first ten years the membership of the churches decreased 7,865; in the second ten years, 6,024; in the third ten years, 832.

It was in the face of such dismaying facts that the men who then constituted the Hawaiian Board, girded themselves with brave hearts and set themselves to stay the decrease and to rally the churches to new life and growth.

Strange as it may seem, the period of great declension was the golden age in the history of our Hawaiian Churches, for it was then that those churches sent into foreign mission work, eighty-three choice men and women, whom these same churches sustained with loyal devotion.

This fact points to the conflict between a

NAURU NEW AND OLD

merely nominal faith, which many held in the churches, and the living faith that filled the souls of others. So that while many fell away, as in Israel of old, the saving remnant put their faith to the noble testing of devoted missionary interest in far-distant Islanders.

It was a wise and rewarding effort which the Hawaiian Board directed in fostering the interest of the Hawaiian Churches in active missionary undertaking at the time of rapid declension in membership, for it conserved the faith of many, and laid the foundations for wholesome growth in the years that followed. For in the fourth ten years of the half century the decrease was only 88, and in the last ten years the increase has been 4606, in which increase the Hawaiian Churches have shared largely.

We look backward and we think of the men who stood sturdily for righteousness in days of darkness; who went forth like apostles to the benighted tribes of the South Seas; who cast in their lot with an apparently losing cause, strong in faith, and unflinching in resource; and who planned and guided and sustained the churches of Hawaii in the great conflict between the forces of darkness and of light.

We think of the fathers who, with memories of great ingatherings, lived to labor on in the days of great declension,—the last of the missionaries in the pastorate,—Coan, Alexander, Baldwin, L. Smith, J. W. Smith, Paris, Bond, Parker, and Lyons; of the missionaries Kauwealoha, Kekela, Mahoe, Hapuku, Kapali, Maka, Lono, and others; of the strong men in the churches, Ii, Aholo, Pilipo, Kauhane, Kuaea, Nawahi, Waiamau, Nakuina, and others; of those noble laymen who have honored this Board with their service, Judd, Castle, E. O. Hall, Cooke, W. W. Hall, Atherton, Baldwin, Waterhouse, and others; of those whose service was peculiarly helpful in educational effort,—Lyman, Alexander, Dole, Andrews, Rice, Bailey, Wilcox, Bishop, Damon, Hyde and others; and of those on whom fell the direct responsibility of administering the affairs of the Board,—Clark, Gulick, Pogue, Bingham, Forbes and Emerson.

It was an heroic task that these men engaged in, and they faltered not in fulfilling it.

In *The Friend* for January, 1863, Dr. Damon wrote: "We have heard and read much about kerosene as an article for lamps. Persons who have tried kerosene speak in the highest terms of it."

Whale-oil lamps, to be succeeded by kerosene, seem but dim light as compared to our age of gas and electricity.

But the illuminants of 1863 sufficed for the men of that day. It was an age of restricted resources as compared to ours. But it was an age of high-living and of splendid effort; and no greater blessing can come to Hawaii today than that the

THERE are still people alive who remember the Nauru of thirty or even forty years ago. The present Nauru, however, would not be recognized by them. It was in those days called Pleasant Island. A very foolish idea seems to prevail to give the beautiful, romantic islands of the South-seas English, Spanish or German names. Why should Banaba be called "Ocean Island" or Kusaie "Strong's Island" and Nauru "Pleasant Island?" Some of the smaller islands of New Guinea have been blessed with such names as Saint Paul, Saint Peter; Ponape in the Caroline Group is called "Ascension Island." There are barges and boats belonging to different missions in these waters called Saint Francis, Saint Matthew, Saint Agnes, San Christopher and what more. If Saint Agnes is a small schooner and gets stuck on a reef, along comes

Lying 30 miles south of the Line and in 150° east Longitude it will be observed that its position is far away from any regular tracks used by mail steamers running between America and Australia. Fifteen years ago the sails of kerosene packets, coming from Philadelphia around the Horn on their way to Japan, would be seen at long intervals on the horizon, but even those ships have disappeared.

When the writer first settled on Nauru he had to wait nearly nineteen months until the first vessel, carrying home letters, arrived. Even the American whale ships which called here during the latter part of the Nineteenth century had given Nauru then already a wide berth. Very few of them touched at the island after October 2, 1888—the date when Germany took possession of the Marshall Group. The isolation



The Old Church.

San Christopher and helps her out of her trouble by pulling her off. The natives wonder why the white man introduces new, for him unpronounceable, names for islands and things for which he already has terms. Let us therefore be fair and drop "Pleasant Island" and call the once forgotten, but now all important, little rock in the Mid-Pacific Nauru, or more correctly "Anawaro."

mantle of those sturdy and devoted men of the past may fall on some of us as we face the urgent calls of these days of large opportunity in which we are now living.

* Celebrating the Fiftieth Anniversary of the Hawaiian Board.

of Nauru has, however, been beneficial to its natives. While on many other islands of Micronesia diseases, introduced by whalers and others, wrought great havoc among the inhabitants, Nauru suffered but little.

In 1899 there resided but four traders, all of them former sailors, and a Government employe on Nauru. The latter had just given up trading. The natives were still in their natural state. An attempt to Christianize them had been made early in the nineties, but the work had been given up again. It was virgin soil for the missionary. When he came he met with the favor of the natives and the resistance of the traders,

which shortly afterwards turned into hatred. This was as it ought to be. Darkness and Light never agree, traders and missionaries very seldom.

The turning point in the history of Nauru had come. A few years afterwards the missionary had gathered a little company of converts and organized a church. This little company of believers grew month by month and was happy in its child-like faith. Then a dark cloud appeared on the spiritual horizon. The Roman Catholic priests came and sought to destroy what had been built up. Years of trouble followed. This trouble, however, was the best thing that could happen to the spiritual development of the natives. It separated the chaff from the wheat. The natives wondered why the Church of Christ sent them one lone missionary with his wife first, and when his work had assumed fairly large dimensions another faction of the Church sent four men

the missionary conducted his first service in 1899. Fifty were present at the first meeting, 1100 at the dedication service in 1909. Pigs, lizzards, rats, dogs, fowls and dirty unclad natives constituted the first congregation—well dressed, clean colored people with many white friends the second. At the latter service hymn-books and New Testaments were in the hands of the people. Nearly all the people could read them, too. The latest acquisition to the Protestant Mission is a brass band of fourteen pieces. They can play, too!

The fourteen years of missionary work among these people have not been in vain. The result is: Over 600 Church members, 229 scholars in three schools, and this out of a total population of only 1308. Besides the above many of the 600 Caroline Islanders who work here for the Pacific Phosphate Co., Ltd., attend church. A printing press supplies the people with literature. The



The present up-to-date edifice.

without wives and four women without husbands to pull it to pieces again. Nauru, with its, at that time 1500 natives, was well supplied with preachers. However, two-thirds of the present population of 1308 stick to the lone missionary's teaching. They have good horse sense. May they never lose it.

Satisfied for years to hear the Word in a church built out of native material, the congregation voted in 1908 to put up a large wooden building with a tower. Nearly \$3000 was collected in a short time—Honolulu friends gave another \$1000 and the church building became an accomplished fact. A good Honolulu lady friend paid for a large organ, and in March, 1909, the first public meeting was held in the new building.

What a difference from the hut in which

New Testament, the Psalms and a Hymn book containing 117 selected Gospel Hymns have been translated and printed on the spot. Heathen customs are nearly a thing of the past. Fourteen years ago Sunday was an unknown day on Nauru. Now when the bells call to prayer on the Sabbath morn people come from the remotest parts of the Island and fill the Lord's house. So much for spiritual changes. The transformation wrought through the power of the Gospel has been marvelous.

That commerce and industry follow in the path of the Gospel messenger has been proven on Nauru. What an excitement used to prevail in years gone by when a little trading schooner arrived. The arrival of 6000 or 7000 ton steam-

(Continued on page 189.)

Inter-Island Music Contest

THE Second Inter-Island Music Contest was held in Kawaiahao Church on the evening of July 2, before a crowd that left no standing room.

The musical selection which had been previously printed and circulated through the islands for practice was one of Gounod's compositions, commonly known as "Praise Ye Jehovah;" the Hawaiian title being "Halelu aku i ka Makua."

After a brief devotional exercise led by Rev. E. S. Timoteo, the contest was introduced by Rev. F. S. Scudder, committee in charge, who held up the Banner which was won last year by the island of Hawaii, remarking that by courtesy the victors of last year were offered the first place on the program, but that they strenuously objected on the ground that they intended to hold on to that banner till the last minute,—to hold their colors they were going to fight to the last ditch. At their own request therefore they were assigned the final number in the contest.

The first place, then, was given to Kauai, in recognition of their superior courage; for though their chorus had gradually dwindled to a quartet, and even of this remnant, the tenor, at the last moment, had been summoned home, the trio that was present were determined to win the banner, nevertheless. They sang well, too, and received the commendation of the judges.

Maui was called up, but being unprepared to sing the appointed chorus, they sang a selection of their own. Judge Kalua, who afterwards entertained the audience with spicy remarks while the judges were making their decision, took the occasion to give Maui some gentle advice. We were sorry for the proud island, but the judge being a Maui man himself—well, we look for a grand Maui chorus next time.

Oahu did finely, with a strong division under the command of Rev. Akaiko Akana they stormed the fort,

"Long time in even scale
The battle hung."

It seemed as though the colors were bound to fall into Oahu's hands, when Hawaii, rallying her forces, fell with mighty onslaught upon the invading foe. It looked like a drawn battle.

The flag of truce was unfurled while the judges, Mr. G. E. Andrus, Rev. C. M. Kamakawiwoole and Rev. A. Craig Bowdish, went out for consultation. The result was to be determined by the following test:

1. Tempo and spirit counting 8 points.
2. Enunciation, 4 points.
3. Attack and cut off, 4 points.
4. Expression and shading, 4 points.

In announcing the result, the judges acknowledged their difficulty in arriving at a decision, for each of the three con-

IMPRESSIONS OF BIBLE LANDS

By ARTHUR E. LARIMER.

testing choruses had certain points of superiority, but they had unanimously agreed in awarding the banner again to the island of Hawaii. The victors then waved their banner in triumph and by request sang another selection.

The program was pleasantly varied by quartets and choruses rendered by the young people of Mr. Akana's congregation, and by a Japanese flute solo by Mr. M. Ito of the Wailuku Church.

We would suggest that another year admission to these contests be by ticket only, as the disorder at times was not creditable to a meeting held in connection with the Annual Conference.

For Next Year's Contest.

Regret was expressed that Molokai, with its well known choruses was not represented. The idea heretofore has been that the different Island Associations should compete with each other, and by that arrangement Maui and Molokai were expected to unite in forming one chorus. Experience seems to show that this plan is not feasible because of inadequate representation. The singers are not always delegates. We propose therefore a new alignment of choruses which will be better adapted for practice work. Let us have, next year, six choruses, one each from the following districts:

North Hawaii
South Hawaii
Maui
Molokai
Oahu
Kauai

Request was also made that competition be invited in producing original composition of words and music for use in the next Annual Contest. Mr. Scudder interposed the objection that one object of this contest is to cultivate a knowledge and love of music that is recognized throughout the world as classic, as opposed to the tendency to become provincial in our musical taste. Nevertheless, as an experiment, for next year's contest, he would invite composers to submit original compositions to the committee for approval; if any composition of high merit is received, the committee would take it into consideration in choosing its piece for 1914.

The following conditions should be noted:

1. The music should be original.
2. The words may be original, or Words of Scripture, or Words of some standard hymn.
3. Compositions, to secure attention, must be in the hands of the committee not later than December 1, 1913.

—F. S. S.

"It was a tremendous inspiration to visit the Holy Land. Never did the Bible stories seem so real or the personality of Christ mean so much as during the days I spent in the land where our Christian religion had its birth. It is my hope that those who read these impressions will have a new interest in the Bible and an increased faith in the divine man Jesus Christ who lived among these scenes and whose influence still lives to make Palestine a Holy Land."

MY first glimpse of the lands made famous through Bible story was Mount Sinai at sunrise. After three days' steaming through the Red Sea under cloudless skies, we were all eager for the sights of Egypt and the Holy Land. I was called at daybreak on the fourth day just in time to see the sun ascend as a great ball of fire over the rugged peaks of Sinai where Moses had received the ten commandments four thousand years ago. Mt. Sinai rises to a height of 7300 feet above the Arabian wilderness. Its jagged summits resemble the teeth of a saw. It is barren and desolate.

Almost under the shadow of Sinai, I turned to the book of Exodus and read the story of the wanderings of the children of Israel under the leadership of Moses. I traced them in their flight across this same Red Sea on which I was traveling. I read how they were guided by a pillar of fire by night and a cloud by day until they were safe from Pharaoh's hosts. How they wandered through the Arabian desert to Elim, the oasis of wells and palm trees. Of their sufferings in the wilderness of Sin when God gave them quails and manna to eat. And finally I read the ten commandments themselves with a compelling interest as I gazed on the mount from which they were given.

All morning our ship passed these shores along which the Israelites had marched in search of the Promised Land. At noon we entered the Suez canal, the connecting link between the Orient and the Occident. It is 100 miles in length and barely wide enough to permit two ships to pass. The canal was dug from the sand of the Egyptian desert along the route traversed by the Holy family in their flight from Palestine into Egypt. The traveler is shown a sacred tree under which Mary, Joseph and the infant Christ rested in their journey toward Heliopolis, the old Egyptian capital.

As we entered the canal, the real des-

ert life pictured so often in the Bible stories was seen on both sides. Here was a caravan of camels bearing Arabs dressed in white turbans and flowing robes, traveling across the trackless desert just as they have done for centuries past. There was a group of tents where the nomads had stopped to wait for the sand storm which had darkened the sun in midday to pass over, the camels crouching with their backs to the flying sand. No signs of foliage were visible. Nothing but a waste of sand.

Leaving the ship at Port Said, we journeyed inland by rail to Cairo, the central point for visiting Heliopolis, the pyramids and sphinx, and the Nile. Little is left of old Heliopolis except the ruins of the college where Moses was said to have been educated while in the household of Pharaoh. A red granite obelisk 60 feet high of which Cleopatra's Needle in Central Park, New York City, is a similar type, marks the site of the ancient city.

The pyramids, old in days of Moses, are an eight mile drive from Cairo. They are built on the burning sands just beyond the fertile valley of the Nile where date palms grow in profusion. The largest of these three massive piles of stone rises to a height of 461 feet, and is the tomb of Cheops, a former distinguished ruler of Egypt. The interior passages in the pyramids leading to the chambers where the bodies were buried may be inspected today with the assistance of Arabian guides. Just beyond the third pyramid is the immortal sphinx, a giant figure of a lion with a human head, cut from one solid rock 172 feet in length. The thrill which comes from gazing on these wonders of the world which we have been familiar with from early childhood, can hardly be described.

We were shown bulrushes along the Nile similar to those in which Moses was hid as a baby and discovered by Pharaoh's daughter. We visited the Egyptian museum in Cairo with its world-famous mummies and excavated ruins of old Egypt. It was indeed a spectacle to look at the body of Rameses the Great in an excellent state of preservation after being buried over 5000 years.

Leaving the land of sun and sand, I embarked on a Khedivial Line steamer for Palestine. After a fifteen hour voyage on the blue Mediterranean, we landed at Jaffa, the southern port of entry, known as Joppa in Bible times. The landing here is effected by small boats stalls on the edge of the streets in which

rocks. It reminded me of certain Hawaiian landings from Inter-Island steamers.

After passing through the Turkish custom house, I set foot for the first time on the soil of the real Holy Land; the Land about which we have all studied more or less unconsciously for years. The narrow streets thronged with men and women of strange color and garb; the camels and donkeys passing by with their human and material burdens; the stalls on the edge of the streets in which merchants were selling their wares; all of these make one realize that he has entered a peculiar country.

At Jaffa, the House of Simon the Tanner is shown to the visitor who is taken up to the house top where Peter had his wonderful vision of the sheet let down from Heaven. After visiting the Tomb of Tabitha who was raised from the dead in that spot, we were taken to the hotel where the rooms are named for old testament characters instead of numbered. My room was labeled "Daniel." The next room was "Moses" and so on throughout the hotel.

The journey by rail to Jerusalem was filled with interest. Passing the orange groves which abound in the outskirts of Jaffa, we came to the Plain of Sharon, a great stretch of level land covered with small highly colored wild flowers. The scarlet poppy and the blue anemone were everywhere. These were the "lilies of the field" referred to so often by our Lord.

Wheat and olives are the staple products of the Plain of Sharon. Many of the Jews returning to Palestine are locating there. At present 53 small Jewish colonies are carrying on agricultural development on this plain in fulfilment of the prophecy that the Jews will return to their native land. It may be interesting to note that Palestine is now under control of the Turkish government which is very unsatisfactory to the inhabitants. The rate of taxation is 10 per cent and little is given to the people in return. There are no public schools, the roads are poor, sanitary conditions are bad, and the government is generally inefficient. The Syrian population which is large, favors English rule for Palestine, but Great Britain is not anxious to face the problem into which conflict between Moslems and Christians enters so forcibly.

Our train paused at Lydda where Peter healed Aeneas who was for eight years sick with palsy. We passed the valley of Ajalon where Joshua commanded the sun and moon to stand still for twenty-four hours. We had a splendid view of Mizpah, the meeting place of the tribes of Israel where our Christian Endeavor benediction, "The

Lord watch between me and thee while we are absent one from another," originated. At Ekron we followed the road over which the Ark of the Covenant was carried. Zorah, the birthplace of Samson, was the next stop. Wind-ing up through the hills of Judea, our train pulled into the city of Jerusalem just at sunset.

A feeling of strong emotion came over me when I gazed at the Holy City. Looking up from the station, Jerusalem with its four mountains surrounded by a city wall, was illuminated by the rays of the setting sun. Practically everything in the city is made of stone. The original city of Christ's time was destroyed by Titus, son of the Roman emperor Vespasian in 70 A. D. But Mt. Zion, the Mount of Olives and other Bible landmarks remain. Jerusalem was rebuilt by Constantine the Great in the fourth century, captured by the followers of Mohammed in the latter part of the seventh century, recaptured by the Crusaders in the eleventh to thirteenth centuries, and at present the holy places are partly in the hands of Moslems and partly under the control of Christians principally of the Roman Catholic and Greek orthodox faith.

The immediate effect of a stay in Jerusalem was to cause me to want to read over and over the scriptural accounts of the life and death of our Lord while visiting the actual scenes where the events transpired. Most of these places are marked by chapels or churches. One may visit Mount Zion, "the joy of the whole earth," where the location of the houses of Annas and Caiaphas is shown. The facsimile of the upper chamber where the last supper was eaten on the night when Christ was betrayed is very impressive.

On Mount Moriah is the site of the temple of Solomon now occupied by the Mosque of Omar. Solomon's stables have been excavated but not a trace remains of the temple. So complete was the destruction of Jerusalem by Titus that the ground was plowed and not one stone remained upon another. Nearby is the Pool of Bethesda recently excavated where Christ healed the lame man unable to walk to the pool at the time when the angel troubled the waters. Continuing on the same street we come to the home of Pilate with its "Ecce homo" arch. This begins the "Via Dolorosa," the way of sorrow along which Christ bore His cross as He was taken to be crucified. Calvary is marked by the Church of the Holy Sepulchre, erected on the spot where our Lord is thought to have suffered and died on the cross for the sins of the world.

Outside the city wall is the field of

blood where Judas was buried. Beyond it is the village of Siloam with its pool made famous by the hymn "By Cool Siloam's Shady Rill."

Passing the tomb of Mary, the Mother of Christ, and crossing the brook Kedron, we come to the Garden of Gethsemane where our Lord went so often to pray and where He suffered such great agony the night before His crucifixion. This Garden is a beauty spot today as it has always been, well filled with a variety of flowers and trees. The tall cypresses are particularly striking.

Gethsemane lies at the foot of the Mount of Olives. Continuing up the mountain which contains a sprinkling of olive trees all along the slope, at the summit we are shown the place where Christ is said to have taught the Lord's Prayer to His disciples, the spot overlooking Jerusalem where He wept over the city, and the vicinity in which His Ascension into Heaven took place.

Nestling under the eastern slope of the Mount of Olives is the village of Bethany, home of Mary, Martha, and Lazarus, where Jesus often visited. Twenty-five miles beyond, across the wilderness of Judea with its rocky, barren hillsides, we passed the brook Cherith where Elijah was fed by the ravens, and came to ancient Jericho, the city of palm trees. This is the city captured by Joshua just after he had led the children of Israel into the promised land. The walls fell by miraculous means before the Israelites and recent Austrian excavations have uncovered these walls exactly as they are reported in the Bible to have fallen.

Jericho is at the foot of Mount Quarantana where Christ is thought to have been tempted by the devil in His three great temptations. From Jericho we traveled six miles to the Dead Sea where we had a swim in the saltiest body of water on earth. The Dead Sea is 1292 feet below sea level and contains 24 per cent solid matter. Then we followed the valley of the River Jordan through the burning desert until we came to the ford where Christ was said to have been baptized by John the Baptist. The Jordan today is a swift, muddy river with an average width of about eighty feet. The fringe of trees on either bank is the only sign of green in the desert through which the lower Jordan flows.

Returning by the narrow road along which a certain man going down to Jericho fell among thieves, we could fully appreciate Christ's parable of the Good Samaritan. The route led us back through the Wilderness of Tekoa, home of the prophet Amos, into the moun-

D tainous region of Judea toward Bethlehem. Wheat and grazing fields were on every hand. Arabian and Syrian shepherds equipped with staves and crooks as in Bible times were watching over their flocks of sheep. We were shown the field just outside of Bethlehem where Ruth gleaned in the field of Boaz and where the angels appeared to the shepherds announcing the birth of our Saviour in the city of David nearby. While the chain of evidence is not complete, there is every reason to believe that these events occurred in this immediate vicinity.

Bethlehem remains practically unchanged since the day when Christ was born there over 1900 years ago. It is a city of 10,000 population mostly Syrians, in contrast to Jerusalem where over two-thirds of the 70,000 inhabitants are Jews. There is not a Jew in Bethlehem. The great interest in Bethlehem attaches to the church of the Nativity, built over the manger in which our Lord was born. The manger itself cut from solid rock may be seen in a perfect state of preservation. Candles are kept burning upon it day and night, and a figure of a star has been made on the rock just underneath the point where the star guiding the three Wise Men hung over the birthplace. Christmas has a new meaning to me after this visit to Bethlehem.

It was a tremendous inspiration to visit the Holy Land. Never did the Bible stories seem so real or the personality of Christ mean so much as during the days I spent in the land where our Christian religion had its birth. It is my hope that those who read these impressions will have a new interest in the Bible and an increased faith in the divine man Jesus Christ who lived among these scenes and whose influence still lives to make Palestine a Holy Land.

"Bring on the Birds"

Editor of *The Friend*:—

Dear Sir: In your last number you say that "the greatest lack of Hawaii is bird life." Would it not be more correct to say the lack of birds of the right species? Are we not already overstocked with sparrows and mynahs? Sparrows that steal the wheat, cracked corn and broken rice you throw out for your domestic fowls? Sparrows that make the life of the Chinese rice-planter a burden in time of harvest? And mynahs that perk and strut before you, at a safe distance, with all the cocky impudence of a martinet striding the quarter deck? Mynahs that will tear your tender squabs from their motherly nests,

tumble them out onto the ground, and then appropriate the emptied alcove as a nesting place for their own robin-green eggs? Mynahs that think it no sin to forage any of your fruit that is to their liking?

Perhaps these little rascals do, in a measure, keep down our insect pests. If so, you cannot prove it by me. I never shot but one mynah bird in my life. The little fellow was plucky even in his death struggle and clawed me most viciously. The beauty of their robin-green eggs, for which I confess an admiration that has led to the robbery of several of their nests, does not convert me to love and toleration for this oriental rascal.

A word as to his note—song I will not term it. His morning call, to his mate, is not beautiful, yet I can tolerate it. It has to my ear a far-away resemblance to the tone of the New England robin, at such times, however, as he is in a mood of great dejection. I must apologize to Mr. Redbreast for this comparison. But the robin is not always equal to himself.

By all means let us have the Laughing Jackass—is there no other name for him?—and the linnet, the bluebird, the lark, "that sings at heaven's gate," and all the rest of them, at least as many of them as will stay with us and act decently.

But who shall restore to us the dear native birds that once darted through our sweet Hawaiian woods, the *oo*, the *iwi*, the *elepaio*, the *amakihi*, the *akakani* (singing shadow), that I once saw darting, like a golden thread through the shadowy grove of a *kipuka* on the slopes of Hualalani—and all the rest of them? I fear that the mongoose and the mynah are joining hands in a crusade against them all.

Yours,

N. B. EMERSON.

P. S.—Bring on the birds.

To the Editor of *The Friend*:

Dear Sir:—I was very glad to see your article in this month's number about the birds, having long wondered why no attempt has ever been made to introduce some of those friends of men and foes of bugs to the Islands. I know that there are birds that cannot be classed in either of those categories and am neither ornithologist nor entomologist enough to say which is which, but just a plain lover of birds who is very weary of the sparrow and the mynah, "Only *those* and nothing more!"

I took it as a happy coincidence that just after I had read your bird-piece, *The National Geographic Magazine* for

June came to hand, half full of illustrated bird-talk; fifty colored pictures of common birds! This was prepared under the direction of the Secretary of Agriculture, and it is stated, in the introductory text, that the annual loss to the American farmer from insects, is not 420 millions as you have it, but 700 millions of dollars.

The loss to some of us here is even greater than that, comparatively, for we have hardly any fruit left. I say nothing of the aesthetic value of our feathered friends, though maybe the pretty little creatures are worth as much in that respect as they are economically. Who will assess the value of beauty?

Trusting that something practical may be done in bird-immigration, I am

Yours truly,

ROBT. CATTON.

Honolulu, July 24, 1913.

RESPONSES to the appeal to the national conscience made by THE FRIEND in the June issue are being received in increasing numbers. Most of the letters from the United States, and all from Japan, are most gratifying in their expressions of sympathy.

Rev. Frank N. White, D.D., of Minneapolis, writes that he delivered the address, "Our Nation's Duty to Japan" from his own pulpit. In his letter of acknowledgment he says:

"I wish every one who received a copy would do likewise. It would go far toward forming a wholesome public sentiment in opposition to the infamy of our nation's injustice to the oriental. The sermon invoked a hearty response and I have not heard of one who took exception to the duty emphasized. I am indebted to you for the chance and the privilege of giving my bunch of Minneapolitans so fine and forceful a putting of our nation's responsibilities."

Dr. White is well known in Honolulu, having supplied the Central Union Church pulpit three years ago. He was then pastor of the Union Park Congregational Church of Chicago, and is now minister of the Lowrie Hill Congregational Church, Minneapolis.

In the cordial Southern atmosphere which their beautiful new home affords, Mr. and Mrs. J. P. Erdman entertained at luncheon in honor of the agents and superintendents of the Hawaiian Board during the week of the convention. The gathering is remembered as a grateful respite in a strenuous week. Present were: Mr. and Mrs. W. B. Oleson, Mr. and Mrs. R. B. Whitaker, Miss Warinner, Mr. W. H. Rice, Mr. H. P. Judd, Dr. A. S. Baker, Dr. J. F. Cowan and the hosts.

Below Mason and Dixon's Line

"JUST too delighted for anything to get back," Miss Mabel E. Boshier is hard at work preparing for the opening of the fall term at Kawaiahao Seminary. Miss Boshier returned from the mainland July 1, after a year's absence. Her trip through the South, just before starting West, afforded close range studies of Hampton, Tuskegee and other world famous institutions. In order that we may give our readers some idea of this latter half of her trip, Miss Boshier has allowed us to quote from a letter written by her to the seminary faculty:

Colorado Springs, Colorado.
May 28, 1913.

Aloha, aloha nui to you all!

Where shall I begin and where end? You are anxious to hear of my wonderful trip through the South, of the work that is being done in those great schools that trace their very inception to our own Hilo Boarding School and Lahainaluna. If Hilo Boarding School claims to be the mother of Hampton, then she is the grandmother of Tuskegee. Proud grandmother!

It is a difficult task that I have set myself to perform. One can, after a fashion, describe buildings and the routine life of an institution, but to paint pen pictures of the *spirit* of a place requires the skill of a true artist. To tell of Hampton Institute, without surrounding it with the spirit of its great founder, would be to paint a picture without giving it that subtle charm which we call "atmosphere." And alas! I am not an artist.

What could be more ideal than to visit Hampton under the guiding hand of Mrs. Ellen Weaver. It was good to see her. As General Armstrong's sister she was the honored guest of the Institute, and she welcomed me into the life that she had been enjoying for several months.

The institute is ideally situated in the town of Hampton, Va., three miles from Old Point Comfort and Fortress Monroe. The school has a campus of about 1000 acres, including the farm lands. There are 113 buildings and over 1200 students.

Holly Tree Inn numbers among these buildings. Here the guests of the Institute are most cordially welcomed and made to feel perfectly at home. The work of the Inn is done by the girls of the school who are working to pay for their tuition and general expenses.

It was Anniversary Week when I reached Hampton and a merry group of guests had joined the members of the faculty who live at the Inn. The rumor flashed through the



Miss Mabel E. Boshier.

air that the author of "Mary Cary" was a guest at the Inn! Before there was time for Mrs. Weaver to explain that her friend was only a poor missionary school marm from the Sandwich Islands, a young instructor, much overcome by the delusion that he was actually being introduced to as famous a personage as the author of "Miss Gibby Gault" and "The Man from Lonely Land," stammered as he grasped my hand, "So glad to know you. I enjoyed your 'Lady of the Decoration' so much."

As I said before, it was Anniversary Week. The school was on "dress parade." The Ogden party from New York paid its yearly visit, and with them Mrs. Weaver and I made the rounds of the buildings, inspecting the various departments.

Hampton is pre-eminently vocational. The Academic course includes the usual English branches taught in the grammar and high school grades. To the academic work are added courses in business, agriculture, trades, kindergarten and public school teaching. The agricultural includes practical work on a modern farm in poultry yards, dairy, orchards and experiment gardens. The trades give a boy a choice between carpentry, cabinetmaking, bricklaying, plastering, painting, wheelwrighting, blacksmithing, machine work, steam-fitting and plumbing, tailoring, shoemaking, tin-smithing, upholstering and printing. The girls have practical and theoretical teaching in the art of home-making, sewing, dressmaking, rug weaving, laundering, cooking and housekeeping.

The cry of Hampton and Tuskegee is "Stick to the soil. Cultivate the land. Own your own farms and buildings." And the cry is being heard. Both boys and girls are fitting themselves to go into the "Black Belt" of the South, taking with them the magnificent training of these great vocational schools. Occasionally there looms on the horizon a Booker T. Washington, or an Archdeacon James B. Russell, or a Warren A. Logan, but the average boy or girl is content to go among his or her people as a teacher or worker, taking with him or her the spirit of the institution that will forever bear the stamp of that noble man who gave his life for the education of the negro race,—the spirit of Samuel Chapman Armstrong, the Soldier, the General, the Man.

You feel this spirit in the class-room, in the shops, on the campus. You hear it in the chime of bells and in the songs that are sung. You breathe it in the very atmosphere around you. If you want real inspiration, visit Hampton!

There isn't time to tell you of the "Zulu" Chief who wrote a play that was given out-of-doors during that Anniversary Week, or

of the concerts and luncheons and visits that followed in rapid succession.

When Mrs. Weaver went to New York I left the Inn and spent two weeks with Mr. and Mrs. Frank Darling, who visited the Islands two years ago. It was a very happy two weeks and gave me a very delightful glimpse into the home life of Virginia.

From Hampton, I went up the river to Richmond, and then by rail to Atlanta, Georgia. After a hurried visit at Spelman Seminary and Atlanta University I went at once to Rome, Georgia, to attend the commencement of the girls' department of the Martha Berry School. This was my first visit to a school for the Mountain Whites. I would like to say right here that if I had an independent fortune I would first endow Kawaiahao Seminary and then the Martha Berry School! Why? Because I believe in the work. Not that Hampton and Tuskegee and the many schools of the A.M.A. do not need endowments—bless them, how sadly they do need help—but here is a lone woman, a Southern gentlewoman, giving not only her lands and private income, but her time and her heart's blood, to educate the boy and girl, tragically poor, whose father and grandfather have been lost to the world in the forests of the Blue Ridge Mountains. Never have I seen sturdier, more manly lads; never have I gazed upon sweeter faces than those of the seventy-five girls who looked up at me as I told them of our own work in Hawaii. And Miss Berry assured me that many of them could belong to the Colonial Dames!

Miss Berry's school is industrial. She began in a log cabin in 1902. She has now 125 acres and many buildings. The boys' school numbers 200, and next year she hopes to have accommodations for 100 girls. She has an endowment of \$100,000, but each year she raises \$35,000 for running expenses. From the first, she has given her services freely to the school, without one cent of salary or remuneration. Each department has its principal and teachers. Here again I felt the force of a great personality. Martha Berry loves her boys and girls and they in turn worship her. These white boys and girls were doing the same manual work that their colored brothers and sisters were doing at Hampton. They, too, were fitting themselves to go back to their mountain homes as teachers and home makers. The motto over the chapel door gave me the keynote of the school, "Not to be ministered unto, but to minister." Those three days at the Martha Berry School are red letter days in my trip through the South.

The ride from Rome, Georgia, to Nashville, Tennessee, was most picturesque. May is a delightful month to spend in the South. The flowers are gorgeous and the Blue Ridge Mountains green and cool. In Nashville I indulged in the wild dissipation of visiting a fashionable girls' boarding school, Belmont College, and Vanderbilt University as well as Fisk University. The contrasts were painful. Perhaps because of these contrasts, I felt the color line more in Nashville than in any other city that I visited. The line was there, in every city, but in Nashville it was so broad and staring that it came up and struck me in the face! And my Northern blood boiled with inner rage.

Perhaps if I had that independent fortune I referred to a minute ago, I would give poor Fisk a few thousand. She needs a friend now if she ever needed one. The buildings are old and the heating plant is useless. They were looking for a president

and \$300,000! One had a feeling that if they could find the \$300,000 a president would soon appear.

At the University I found young Crockett of Wailuku, Maui, and it was good to hear that he was one of the best students at Fisk. He was glad to see some one from Hawaii and we organized at once a "Mutual Admiration Society for the Paradise of the Pacific." The evening chapel, at which I spoke, was followed by a reception given by the Domestic Art Department to the seniors and faculty. After this reception Mr. Crockett took me to the electric car. There was a ring of real pathos in his voice as he said, "I told the fellows that if we were at home (meaning Hawaii) I could see you safely to your hotel." In Nashville such a courtesy is impossible. The "Jim Crow" car is in Nashville.

In Montgomery, Atlanta, every one, black and white, was chewing gum! The perpetual motion of the lower jaw was so noticeable that I found myself watching faces to see how many jaws were actually in repose. There were but few—very few. I could count them on my fingers.

In Montgomery I visited a day school where a Boston woman was caring for 300 little colored boys and girls. It was her own private school. Most of her teachers were Northern women and I realized what true missionaries they were when I learned that they worked year after year without the friendship or companionship of the white women of Montgomery.

From Montgomery to Tuskegee was only two hours ride. To visit Tuskegee had been the dream of years. Some dreams come true! You know the life of Dr. Booker T. Washington. Tuskegee, is, of course, his monument. It is Hampton over again only much larger. The child has out-grown the parent. There no white man has a footing. The student body of 1500 colored men and women is taught by a faculty of 200 men and women of their own race. The life is much the same as at Hampton. The same industries are taught; the same spirit of hard work prevails. The lazy boy or girl need not apply at Tuskegee. There is no room for him. If we should work our Hawaiian children one half as hard as Dr. Washington works his boys and girls we would have no school at the end of the first week. Our students would all be "make."

Dr. and Mrs. Washington entertained me at White Hall, the largest dormitory for the girls. On Saturday afternoon I went to the faculty picnic, and in the evening to the military ball given by the officers of the battalion. It was as pretty a dance as I have ever attended. There was no "ragging" and the girls were dressed simply and in good taste.

Sunday was a strenuous day. The services began with the morning church and Sunday School and kept up through the day, ending with a chapel service of two hours and a half in length. But the singing! Who can describe it? Close your eyes and picture a student body of 1500 men and women, each one a soloist. Then listen to them sing as they are led by a chorus of seventy-five picked voices, an organ, two pianos and a full orchestra. Can you hear them? If the Heavenly choir is not composed of students from Hampton and Tuskegee I do not believe that I want to hear it. I am afraid that I might make odious comparisons.

It would take me many days to write of all that I saw at Tuskegee. It is a wonderful institution presided over by a wonder-

ful man. The personality of Dr. Booker T. Washington is in every crack and corner of that large institution. And like all great men, he is extremely modest and simple.

In passing I might say that if he works his faculty and student body over time, he also works his guests. I was asked to speak six times in four days. Before the entire student body and faculty I had the pleasure of speaking of the splendid work and influence of one of their own race in Hawaii—Mr. C. A. Cottrill, who is a personal friend of Dr. Washington.

It was difficult for the colored students to believe that there was a land where there is as little race prejudice as we have in Hawaii. One evening, after I had shown my pictures of the islands by means of the radio-scope, and had told the students about our schools, with their cosmopolitan enrollment, a young man said to Professor Roberts, "Say, do you think she's all white?" The white women that he knew in the South were not like this strange creature from Hawaii.

By the way, the band master, Captain Smith, at Tuskegee, played in Berger's Band in 1900. He is very fond of Captain Berger, and I am bringing some music of his own composition to our German kapelmelster.

A heavy rain prevented my seeing much of New Orleans. Straight University, like Fisk, needs money and a fresh start in life.

Our problems are far different from those of the South. They are educating a rapidly increasing race; we are educating a rapidly declining race, as far as the Hawaiians are concerned. The colored man is being taught to go on to his farm; the educated oriental does not wish to be a farmer even if he could own his land.

The problems in the moral education of the negro are similar to those we face with the Hawaiian. The mixed blood in the Southern schools tells the same story that we read in the faces of our Hawaiian sisters. Those same black sisters and those curly headed little picaninies made me so homesick for my own Kawaihahao family that I disgraced myself and the school more than once!

I'm a few leagues nearer to you than when I left New England. It is good to be in Colorado Springs. Of the commencement at Colorado College you shall hear later.

Aloha nui to you all,

MABEL E. BOSHER.

Personal Paragraphs

MR. and Mrs. A. K. Harris have recently been installed at Kakaako Mission, succeeding P. W. Rider, deceased, and Mrs. Rider, who has gone to the mainland to make her home. Mr. Harris was a mission superintendent in Australia for eight years. Mrs. Harris has also had considerable experience in the work.

Miss Charlotte Turner and Miss Lurena Merriman returned to Wailuku on the Lurline July 2. Miss Merriman's trip to Honolulu was necessitated by an attack of appendicitis which took her to Queen's Hospital for an operation. Miss Turner accompanied her and remained throughout the ordeal.

Dr. J. B. Thomas, D. D., accompanied by his wife and children, is the guest of Mr. and Mrs. Mott-Smith. Mrs. Thomas is a

sister of Mr. Mott-Smith. This is the first visit of Dr. and Mrs. Thomas to Honolulu since their marriage here eighteen years ago.

Miss Esther Erickson, general secretary of the Y.W.C.A., is spending a two months' vacation with friends in Seattle.

The arrival of Mrs. Philip Delaporte in Honolulu July 11, was a happy surprise to her many friends here. It was expected that she would take her vacation in Australia, but the maternal impulse was too strong and she journeyed to Honolulu hoping to see the two older children, Augusta and Paul, before they should depart for the Tank Home at Oberlin, Ohio. It was a keen disappointment to find them gone, but a satisfaction to know that they had traveled East in company with two such good friends as Mr. and Mrs. O. H. Gulick. A wireless message to Mabel brought her back from Maui the day after her mother's arrival. Mrs. Delaporte returns to Australia on the Sonoma in September. She will spend two weeks in that kindly clime before returning to Nauru.

Miss Ida MacDonald is summering with Principal and Mrs. C. A. MacDonald at Lahainaluna.

Although delayed because of whooping cough, which was an epidemic among Honolulu juveniles for several weeks, Mrs. Theodore Richards found it possible to carry out the original vacation plan, and with the two younger children left for California July 22. In San Francisco the trio was met by Mr. Richards, Mr. Atherton Richards and Miss Ruth Richards. The first of September the party will disband, the father and mother returning to Honolulu with the little ones and the son and daughter going East to continue their college work.

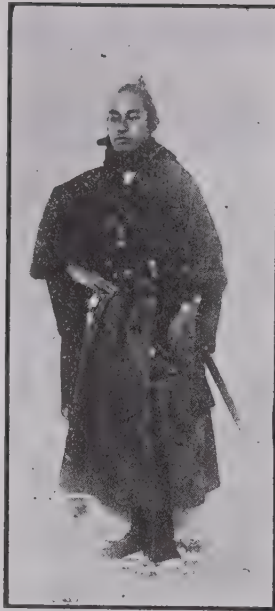
Dr. and Mrs. Scudder leave August 6th. for a visit with Rev. Mr. and Mrs. Dodge on Maui. The party will spend three weeks at the J. P. Cooke place, Kulamau.

Miss May Lamb, of Oakland, Calif., a niece of Dr. J. F. Cowan, is the guest of Dr. and Mrs. Cowan at Kohala.

Dr. A. M. Brodie, D.D., of Wichita, Kansas, will arrive in Honolulu August 5th. Dr. Brodie is to supply the pulpit of Central Union Church from August 10th. to September 14th.

Miss Ruth A. Benedict, the efficient secretary of Central Union Church, is spending her vacation on Maui.

President Wilson, at a dinner in Washington, said of a statistician: "His figures are so precise that one inclines to doubt them. He is like the American sugar planter in Hawaii, who, taking a friend to the edge of a volcano said: 'That crater, George, is just seventy thousand and four years old.' But why the four?" George asked. 'Oh, I've been here four,' was the reply. 'It was seventy thousand when I came.'—*Christian Register*.



A Farewell

“ONE of the best things that ever happened in any of our Annual Conferences!” was the remark of a Hawaiian brother after hearing Rev. T. Kajiro, in a parting message, speak with genuine appreciation of all the kindness he, and the Japanese in general, have received at the hands of the Hawaiian people.

Mr. Kajiro has spent about ten years in these islands, having devoted most of his energies to pioneer missionary work in Kakaako, under conditions that were a test of perseverance. As a result of faithful and persistent effort he leaves in his memory a good Sunday School, and an organized church, equipped with a good Church building and parsonage.

The accompanying illustration shows Mr. Kajiro as he appeared in his younger days, wearing the two swords of his rank and with his hair dressed in the style then prevalent in Japan. He always carries himself like a soldier, and as a Samurai of the Lord, upright in character as in physical bearing, he has fought a good fight for righteousness in Hawaii.

His parting message to the Hawaiian brethren was as follows:

“I have always wished for an occasion to say a few words to our Hawaiian friends, and through the kindness of the leaders of this meeting I was given this longed-for opportunity.

“There is a very interesting relation between Hawaii and Japan. In the year 1851 Commodore Perry came to Japan in an American man-of-war to open commerce between America and Japan;

(Continued on page 190.)

Men Working For Men

PAUL SUPER

World's Conference.

MR. T. CLIVE DAVIES was Honolulu's representative at the World's Conference of Young Men's Christian Associations held in the middle of June in Edinburgh. Mr. Davies was grouped with the other fourteen delegates from the United States though as usual the conference officers wanted at first to place him with the delegates from the Philippines as a “possession.”

Mr. Davies speaks of the singing of the same hymn in English, German, and French simultaneously by the delegates as one of the impressive features of the gathering.

The dominating note of the conference was the expression of the absolute need of a definite faith as a foundation for all Christian work, and the importance to the Y. M. C. A. that its workers know where they stand, instead of indefinite thinking, and miscalling broadness. Lord Kinnard was chairman of the conference and in his opening address particularly emphasized that the Y.M.C.A. was “the handmaid of the Church, and not the conductor of an independent Christian work.” Mr. J. J. Virgo, general secretary of the London Association, and known to several Honolulu folk, spoke the first evening, making the point that Associations should profit by the experience of other Associations, thus avoiding their failures and repeating their successes. This is indeed important, and its importance is well recognized; the great success of the Y.M.C.A. in recent years is in no small measure due to the fact that Associations all over the world are in close touch with each other. This contact and interchange of experience has resulted in certain principles being established, and all of us have profited by following the rules.

Larimer Promoted.

A reorganization of the employed force at the Association has been effected, in which Mr. A. E. Larimer who for four years has had charge of the educational and membership work of the Association becomes secretary of the Men's Department with more general supervisory duties, and special duties in seeing that the large membership of 1500 is assimilated and the men interested in definite activities. Mr. J. A. Urice will take his place as educational secretary.

Mr. Urice has made a splendid record during the year he has been with the Association. His place in the office will be taken August first by Mr. W. H. Heinrichs, a recent graduate of Denison University, Ohio, son of a baptist missionary in India, to which country he expects eventually to return in missionary work under the Y.M.C.A. Mr. Heinrichs has been recommended to Honolulu to get his training in Association methods.

A Good Vacation.

Mr. George Andrus, one of the faculty of Kamehameha Schools, has spent June and July of his vacation helping the Association in its work while the employed force was short-handed due to several secretaries leaving for other positions. His services have been of great value, and he has won a high place in the regard of the other men on the force by his unselfishness and willingness to eat up work. He has proved himself a valuable man.

Vacation School.

The Boys' Vacation School has thirty-seven boys enrolled and has maintained an average attendance five days a week of thirty-six. There are three classes, doing sixth, seventh, and eighth grade work. Some of these boys need this work to enable them to keep up with their classes, while others are taking it as a sort of head start on the coming year's work. The school has demonstrated the need of such work, and will be made a permanent summer feature of the Association work. A fifteen minute chapel service begins the day's work, and frequently a hike into the hills closes the day.



Mr. W. H. Heinrichs.

Theater Meetings.

The Y.M.C.A. Sunday night meetings for men in the Empire Theater have proved a great success. No meeting has had an attendance of less than 403, and one meeting ran as high as 948. Mr. David Cary Peters of the Christian Church spoke at all the meetings but one and proved himself a man of great power as a speaker to audiences of men. The music at all these meetings was a feature. As the collections did not more than half pay the expenses the meetings were a big item financially at a time when money is none too plentiful, but all the officers of the Association regard the money used as very well spent. For two months the Interchurch Federation will conduct general Sunday night meetings, after which the question will be discussed as to whether the Association shall make Sunday night meetings for men a permanent feature. It would require a good deal of money.

Thursday Night Lectures.

These were given during July by Mr. Ralph Hosmer on "Trees;" Mr. A. E. Larimer on his tour of the world, especially Japan; Governor Carter on his experiences in Washington; General Funston on a two years' exploration in the Yukon, and Admiral Moore on "Forty Years at Sea." The lectures will be continued throughout the year.

H. N. Holmes.

The many friends of Harry N. Holmes, who spent a week in Honolulu as advance agent for the Men and Religion Team, will be interested to know that he has accepted the position of National Secretary of the Y.M.C.A.s. of South Africa. There are a number of Associations there, in such cities as Cape Town, Johannesburg, and Durban.

(Continued from page 182.)

ers is hardly noticed today. On December 31, 1912, no less than eight steamers were in port. Four to five large vessels in port is a common occurrence. While this article is being written four 6000 ton steamers, two English, one German and one Australian wait their turn to load and to discharge.

But why such a traffic, many of the readers will ask. Just because billions of birds have used Nauru as a depot in centuries gone by. The excrements of these birds in the course of ages mingled with the lime of the coral rock and eventually became what is now called phosphate of lime.

Discovered early in the present century, work was started in 1906. It is

now being shipped at a rate of nearly 150,000 tons annually. A staff of perhaps 60 whites, 50 Chinese and 600 Caroline natives reside on Nauru and make things hum. Moorings to hold 12,000 ton steamers have been laid, jetties, immense bins and dryers have been built. A miniature railway line on which miniature locomotives and cars run is used to transport the precious fertilizer from the bins to the end of the wharf, from whence it is taken to the ships in lighters. A large plant supplies power for the different machinery, cable way and an ice machine. A refrigerator keeps things cool and fresh for the company's white staff. During droughts condensers furnish 4000 gallons of fresh water daily. As the Pacific Ocean is close at hand and therefore no shortage of sea water, even during a drought, more condensed water can be furnished, provided the company builds more condensers. There is talk of exporting any possible surplus of condensed water to the interior of Australia—they haven't even good sea water there.

The value of phosphate exported in 1912 had an estimated value of \$1,875,000. As the demand of the market is larger than the supply, Nauru may expect a boom. About 200 tons of copra are shipped annually in addition to the phosphate which brings the value of the exports very near the two million dollar notch. Ten years ago the exports of Nauru were valued at say \$20,000—today at \$2,000,000 which will perhaps be tripled in a few years. So much about the transformation of Nauru wrought by those old sea birds.

The government has built fine roads around and across the Island. A police detachment of twenty New Guinea natives, assisted by two police dogs, under the supervision of a German officer look after "Darkest Nauru." The only person ever held up by the police dogs was the missionary one day while mailing his letters. The police department is innocent of grafting. When the Chinese gamble too much, or when the Caroline contract laborers get unruly our "vali-

ant" dusky policemen take a hand. The Nauruans don't need a police department. Their obedience is ideal. If one is sentenced to a few days of calaboose, he comes on the day appointed and begins to serve his sentence. Wife, children and relatives go with him to the very door of the jail and supply him with the best the market affords. Often a small feast is arranged in honor of the martyr.

A tax of \$3.75 is levied on every able-bodied man and youth. The whites, inclusive of missionaries, have the privilege of paying \$10. Formerly dogs paid \$1.25, now women and dogs are free from taxes. An ad valorem duty to 10 per cent on all imports has to be paid. The people, whites and browns, strange to say, are not in favor of this import duty. They believe in free trade. Ten years ago the natives paid their taxes in copra. Tax paying days were then an excuse to have a big luau. They have cut out the luau since they pay in cash.

At the time of writing, a German wireless telegraph company is putting up a station. The tower, 360 feet high, will be a landmark for ships approaching the island. The new line runs from Samoa to Yap via Nauru and Rabaul.

At Yap it connects with a cable. It should have been in operation on April 1st., but it will be September 1, 1913, before Nauru will be able to receive Associated Press despatches.

Thus the last bit of romance will disappear. What a different Nauru! The other night, the writer, while passing through the Com-

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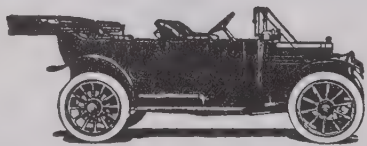
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pany's settlement, heard four gramophones playing four different tunes, and two pianos, which were out of tune, all playing at once, contributing to the enjoyment of the residents. As the writer is not too fond of plural gramophones playing different tunes at the same time, he hastened towards the mission station hoping to find peace and quietness there, but alas! the new brass band was practicing and the new German missionary lady endeavoring to play the American song "Home, Sweet Home," while putting the missionary baby to sleep. The baby objected quite forcibly and he never found out whether the dear darling was averse to being put to sleep or to the music.

Representative Australia, Germany and America unite on modern Nauru and have 5 o'clock tea together. The missionary's wife saw but two white ladies in eight years, and in spite of present comforts and company often sighs for the old days. Good bye, dear old Nauru!

Ph. A. DELAPORTE.
Nauru, May, 1913.

(Continued from page 188.)

about three years later Japan sent three men to investigate the question of commerce between these two nations, and on the way home these three men stopped in Honolulu, and after seeing this beautiful Paradise of the Pacific they gave glowing accounts of Hawaii.

"Again, about ten years later, 1868, an American named Wenry came to Japan to get laborers to come to Hawaii. He was able to get over two hundred and eighty Japanese and brought them to Hawaii. After these people left, it was rumored that these Japanese were sold as slaves.

"The next year the government commanded A. Uyeno to bring these Japanese back to Japan, so when Uyeno came and told them to return, they all said: 'Hawaii's climate is good, and we can earn much more money than in Japan, and the natives are all so kind, so we all prefer to stay,' and in spite of the government officer's command they disobeyed and stayed on.

"To this very day there are some of these first comers who still reside here, which shows they really meant what they said.

"From ancient times there had been a law in Japan forbidding laborers to migrate. So these immigrants were the first ever sent out of Japan.

"There is one thing that we must not overlook nor forget in regard to the evangelistic work. That is you—I mean Hawaiians—sent to us Japanese two faithful missionaries. Who were they,

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do you ask? They were those honored and beloved missionaries, Rev. and Mrs. O. H. Gulick. They were sent by the American Board, but Mr. Gulick is a native of these islands and I call him, and like to think of him as an Hawaiian.

"Mr. and Mrs. Gulick came to Japan in 1871. Three years later they came again to Honolulu, bringing with them my friend Mr. Iwamura, who was Mr. Gulick's Japanese teacher. Mr. Gulick came to take his aged parents to Japan to live with him. So with great sacrifice he sold his house and lands, while his seven brothers all scattered east and west, to China, Spain and other countries to do missionary work for their beloved Master.

"After returning to Japan he published a Japanese weekly paper, several volumes of which I have now in my hand. This paper I hold was the first Christian newspaper, and it gives many accounts of Hawaii. In this paper we find accounts of how the Hawaiians gave up worshipping idols, an account of the great revival and how so many men were led to Christ. Also of how one Princess broke away from her superstitions in regard to volcanoes.

"I do not know how many times I have used these illustrations in my sermons to uplift our Japanese unbelievers, to break down all their superstition and to stop their idol worshipping.

"I don't know what year it was that your king, Kalakaua, came to Japan, but at that time I met him. When he reached Kobe the government officials came to welcome him to a hotel that had been provided for him, but his Majesty replied, 'No thank you, I am going to Mr. Gulick.' The officers were greatly surprised at this, for at that time they despised missionaries. They had the same feeling as the Jews had when Jesus went in and supped with the Publicans whom they regarded as despicable sinners.

"Americans as a nation are very changeable. Now it is Chinese, next Portuguese, next Japanese and so on, for laborers; but you Hawaiians have been always the same, kind and friendly. From the time we first landed on your shores, forty years ago, to this present day, you have been unchangingly kind to us. This kindness we can never forget, and for it we shall never cease to be grateful."

EVENTS. July.

2. Former Governor Geo. R. Carter, back from Washington as agent of sugar industry of the islands, given flattering endorsement.
4. Patriotic exercises at Capitol grounds. Orator of day, Hon. R. P. Quarles.... Hawaiian swimmers win more honors in Coast meet.
5. New playground at Lanakila Hale in Robello Lane opened.

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12. British Battle Cruiser New Zealand arrives at Honolulu. Army and Navy join in reception of visitors who will be guests of city for a week.
14. Normal Summer School opens with enrolment of 100.
16. Dr. Robert Bridges of Oxford, a retired hospital surgeon, appointed poet-laurate of England.
17. After 27 years' service as president of the Fire Insurance Underwriters' Association, Mr. F. A. Schaefer declines re-election. Joseph A. Gilman is elected president.
20. New York Yacht Club accepts Royal Ulster Yacht Club's challenge in behalf of Sir Thomas Lipton for another race for the American cup.
22. Hon. George W. Guthrie, Ambassador to Japan, en route, entertained during the day by the local societies of the Sons and Daughters of the American Revolution, also by the Japanese Consulate.
22. John Hughes appointed superintendent of Hawaiian building at the Panama Pacific Exposition of 1915.
24. Mr. L. E. Pinkham nominated by President Wilson for Governor of Hawaii. Professor Vaughan MacCaughy resigns as head of Mills School of the Mid-Pacific Institute. Dr. W. P. Ferguson of New York has been appointed the new head and will assume his duties early in September.

MARRIAGES.

- Crosman-Thompson—In Honolulu, June 24, 1913, by Rev. J. L. Hopwood, Miss Mabel Crosman and E. W. Thompson.
- Arthur-Schmutzler—In Honolulu, June 26, 1913, by Dr. Scudder, Miss Eda M. Arthur and Charles F. Schmutzler.
- Cousens-Humphreys—In Honolulu, June 30, 1913, Miss Marguerite Cousens and George R. Humphreys.
- Powers-Cameron—In Honolulu, July 3, 1913, by Rev. J. P. Erdman, Miss Jessie Powers and William Cameron.
- Scholtz-Weight—In Wailuku, Maui, July 3, 1913, by Rev. R. B. Dodge, Miss Carolina Scholtz and George N. Weight.
- Gertz-Fernie—In Honolulu, July 3, 1913, by Rev. R. E. Smith, Miss Christine Gertz and James A. Fernie.
- Rowat-Ross—In Honolulu, July 3, 1913, by Rev. D. C. Peters, Miss Evangeline Rowat and Edward A. Ross.
- Gee-Basker—In Honolulu, July 12, 1913, by Dr. Scudder, Miss Bessie Gee and Maximilian Basker.

DEATHS.

- Deyo—In Hilo, Hawaii, June 28, 1913, Mrs. Lucinda A. Deyo.
- Cunha—In Honolulu, July 4, 1913, Mrs. Zeida Cunha, aged 44 years.
- Purdy—In Honolulu, July 4, 1913, Mrs. Annie Purdy.
- Martin—In Honolulu, July 4, 1913, Joseph Martin, aged 24 years.
- Paris—In Honolulu, July 4, 1913, George H. Paris, aged 45 years.
- Brash—In Honolulu, July 7, 1913, Martha K. Brash, aged 29 years.
- Baker—In Honolulu, July 8, 1913, Mrs. Emma K. Baker.
- Wilcox—At Waimea, Kauai, July 12, 1913, Ralph Wilcox, aged 30 years.
- Wilcox—In Honolulu, July 19, 1913, Mrs. Kahuila Wilcox, aged 55 years.
- Faneuf—In Honolulu, July 18, 1913, Ernest P. Faneuf, aged 45 years.

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VOL. LXXI.

HONOLULU, H. T., SEPTEMBER, 1913.

No. 9

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Entered October 27, 1902, at Honolulu, Hawaii,
as second class matter, under act of Congress
of March 3, 1879.

not eligible to appear without a personal invitation. After dinner came the speeches, two of them by Chairman George R. Carter and Mr. A. L. C. Atkinson carefully prepared and setting forth in detail the claim of the Progressive movement to the support of citizens of Hawaii. The other speakers hit out more spontaneously but with such conviction that it was plain how deeply the Progressive program has taken hold of the popular mind and conscience. The ideals for which the new political party stands were made very clear. No clap-trap, no perfunctory appeal to a half century ago past, no revamping of dead issues but modernism in civic life here sounded the call to the support of men and women who live in the present. There was wisely no attempt made to round up results. The future will see to that. But every one present was conscious that the new day in our civic life has dawned, that Hawaii is to be a part of the forward movement in American politics and that the era of the dominance of the common citizen has begun. Doubtless the growth of the new party in this Territory will be slow. We have more to overcome here in inaugurating a political movement that shall give every citizen his rights as an elector of men who honestly represent him and as a maker of laws needed to safeguard his vital interests than most communities on the mainland are compelled to surmount. But the ideal has been publicly set forth, men and women are actually rallying to it, a definite propaganda for its realization has been instituted, there is some thing which earnest souls can do on its behalf and nothing can stop the growth of such an enterprise. We trust that the Progressive Party of Hawaii will actively enter the political field, that it will from the outset avoid the pitfalls of boss rule and committee dominance which have made the Republican and Democratic parties representative of self-interested coteries and hence inimical to the cause of the people. The very first objective of a party that aims to restore power to the people is woman's suffrage. We do not fear this extension of popular sovereignty in Hawaii. We believe it will work well provided the Progressives after outlining measures of vital interest

to this Territory maintain a campaign of education upon each of them. Wisconsin's excellent system of fostering popular discussion of present day political questions should be forthwith inaugurated throughout Hawaii. In this service earnest citizens in every local center should be stimulated to enlist. What is wanted is a popular passion for civics. This can be created and fostered so that every two years we shall have an educated legislature, trained by popular discussion to know both what the people need and want. If the Progressive party should agree upon certain measures of great value, set them forth in understandable language, get them into the minds of the voters all over the Islands during the next few months and then secure their popular discussion, we shall have fairly entered upon a new era in our civic life.

Southern California Our Ally.

The Independent is the only popular organ on the mainland known to us which is animated by the spirit of fairness to Asia and is faithfully endeavoring to disseminate this spirit throughout the country. For many months it has been publishing articles devoted to this propaganda. One of the most interesting of this series is a communication by Miss Neeta Marquis entitled "Inter-Racial Amity in California," which appeared in the issue of July 17. This article makes it clear that the feeling of Southern California is very different from that of the northern part of the State upon this question. Not that prejudice against the Asiatic does not exist there, but that a mighty conscience has in that section been stirred into life and that this conscience is doing things to combat this unmanly and unchristian sentiment. In the northern part of that State the Christian conscience seems cowed, afraid even to whisper the truth and often bribed to side openly with error, while in the south it is alive for the right and is splendidly militant. Stirred by this spiritual motive force the churches are nobly enlisted in the fight and even other organizations are being moved. The Young Woman's Christian Association of Los Angeles, for instance, has just recently voted to admit to its membership Japanese women.

Progressive Party Birthright.

THE evening of Tuesday, August 5 was eventful in the annals of the political life of this Territory. The more than one hundred persons who gathered in Young Hotel pavilion to a simple dinner were a motley company. They represented most of the various racial strains which compose American citizenship in Hawaii. They were not a picked crowd but were there by self choice, because they wanted to be present. A glance over the throng told the good and unusual story that no desire to make a showing of names had moved the promoters of the meeting to get together "men of financial weight and social influence." It was a jolly democratic group of men and women, ordinary folk of which the world is made up. This was the best thing about the whole affair. A lack of engineering detail gave to the evening a refreshing atmosphere. The word that women might come had not been made clear to the public or else there would have been many present who longed to be there, but that they were

Thus the women have stolen a march upon the men, but in time the latter will follow. Racial lines in an institution bearing the name of Christ are unthinkable. We wish Honolulu might have inaugurated a movement of this kind, but that the leading city in California (we say leading advisedly because mere numbers or financial power do not count first with men, and when it comes to character force Los Angeles heads the municipalities of the Pacific Coast) should have furnished the locus for such a triumph of righteousness in the very year wherein the State disgraced itself before the world by enacting anti-human legislation, is of the largest significance. It is well for us in Hawaii who believe in cementing the closest possible ties with Eastern Asia to realize that in Southern California we have a splendid ally, and to foster a spirit of comradry that shall bind these two communities together in this common enterprise. One of the most interesting features of Miss Marquis' article is its attitude towards miscegenation. She instances in particular a most happy marriage between a Japanese clergyman and a devoted, educated and level headed American lady. We are convinced that in order to set at rest the erroneous ideas concerning intermarriages between Asiatics and Americans it is necessary to make a careful study of all cases of such connections. THE FRIEND will esteem it a favor to learn of as many such unions in Hawaii as possible with a view to their study and tabulation.



Maui Progress.

One of the delightful features of inter-island travel at intervals consists in the repeated study of human conditions. It has been our fortune to visit Maui recently and to note the changes evidenced there to the merely casual observer. An Oahuan is immediately impressed with the growth of the good roads movement in our enterprising sister island. The present Board of Supervisors seems honestly to be actuated with the spirit of devotion to public interests. It has built more macadam road in eight months than its predecessors in four years. It is a real joy to ride in a motor car on Maui now. Miles upon miles of bumpless progress make speeding a delight. The plantations have shown fine spirit in co-operating with the authorities and by loaning the use of portable track have enabled the Supervisors to extract rock of a superior quality at a remarkably low figure. The belt road around West Maui now has only seven miles more to traverse, *i. e.*, between Kahakuloa and Honokohau. One can now run a motor car from Wailuku to Kahakuloa tho the road

has not yet reached its final stage of completeness. It is also possible to run from Keanae to Hana and only the twelve miles between Kailua and Keanae forbid wheeled vehicles to go from Ulupalakua via Makawao to Kipahulu. It will be many years before there will be any call to build a road between these two points via Kaupo and thus encircle the base of Haleakala. The devotion to public welfare exhibited by the supervisors is even more characteristic of the plantation management of Central Maui. The new social spirit of our age has infected financial circles most deeply. Manager Penhallow has transformed labor conditions in the Wailuku plantation. It is said that few or none of the old time tenant style of houses for workmen are left. These unsightly and dehumanizing caravansaries have given place to neat detached houses, each with its individual plot of land for cultivation of flowers and vegetables by the resident laborer. The camps are made beautiful with flowering trees, bougainvillea vines and palms. The Old Mill at Wailuku has been turned over to the Japanese for a gymnasium and theater, both of which are made the most of by the happy workmen. Puunene and the Maui Agricultural Company, under the management of the Baldwin brothers, have been busy in like improvements and have helped transform the hideous old time dusty roads into tree bordered highways which it is a delight to traverse. Laborers camps show vast improvement. The Japanese are rejoicing in a fine new church which the management of Puunene helped liberally to build. The once barren slopes of Haleakala are slowly being reforested, eucalyptus being the favorite tree planted. One cannot help wishing that varieties of Hawaiian trees might be set out as more appropriate and often better soil-makers than this thrifty immigrant from Australia. The trail up Haleakala is so well marked now that except in thick weather it is easy for the most blundering of tourists. In fact no level headed tramper would need hesitate to push on all the way thru the crater under fair skies to Kaupo if the four miles from Craigielea to the sloping sands were outlined with splotches of white paint like the trail across Kilauea to Halemaumau. As soon as the Supervisors shall have marked out this bit, parties on foot with a pack mule for camp hamper will have opened to them one of the finest walks in the world up Haleakala, thru the crater, down Kaupo gap and then along shore to Hana, thru Nahiku to Keanae along the famous ditch trail to Kailua, thru the pineapple district to the railroad at Haiku. Food supplies and tenting outfit are all that need be carried. Craigielea, the stone hut near

Haleakala summit, was more like a pig-pen than a shelter for humans, at our recent visit. A public spirited party of sightseers took it upon themselves to clean it up. If every band of visitors would have the decency to leave it clean it would add very largely to the comfort of all who pass the night there. Some time when an auto road to the top or a suspended car line makes Haleakala summit accessible to comfort enslaved tourists, a better shelter with a permanent caretaker will take the place of this rough stone shanty, which however is now a veritable haven of rest to the stormbound. Central Maui people are loud in their praises of Health Officer Osmer who has cleaned up his district wonderfully during his short tenure of office. He has introduced sanitary appliances in numbers of schools and has induced the authorities to make flat rates for water in all public buildings, thus saving the department money and encouraging freer use of the great cleanser. Over in Paia Rev. Mr. and Mrs. Bowdish of Makawao Church are earning golden opinions for their splendid work and winsome personality. Mr. Bowdish has extended his sphere to cover the Haiku pineapple district where he is very popular. At his second regular service there an audience of no less than fifty were out to greet him. The homesteaders are working hard grappling with the adverse conditions which beset every such enterprise during the opening years. The Territory seems to have done wrong to encourage settlers to locate upon such small holdings. Eighty acres is held to be the least allotment that promises permanent success in such an undertaking. The prevailing opinion in Maui seems to be that the holders of better land, and those with salaried positions or other source of income will be able to stick it out until the others having secured fee simple are ready to give it up and sell out to their luckier neighbors. Then with adequate holdings the residue of homesteaders will doubtless pull thru. If this opinion be true (and there was no lack of experienced men to point out the inevitable to the Government) it seems almost like a betrayal of the real interests of Americanization and of bona fide homesteading for the Land Office not to have made adequate allotments. Each of the five large islands of the Hawaiian group has a character of its own, and of these none is more interesting, more genuinely progressive, more virile and suigeneris than Maui. In its own line "no ka oi" is certainly true of it. But then the same may be said of each of the other Islands because each is so distinctively itself.



Flies Encore.

A tiny subject but one of vast import-

ance to human life. Query: Why are our Island medical men so lukewarm over the fly question and what ails our Board of Health? When the presence in our harbor of an innocently fevered Japanese gave opportunity for raising the cry of "Yellow Fever," the Health Board moved heaven and earth to fight the day mosquito. They did good work. To be sure they despoiled scores of homes of fine varieties of bananas and inflicted a loss which it will take years to make good. But we have forgiven them because they so nearly rid Honolulu of the mosquito curse. When it comes to the far more dangerous fly however there is nothing doing and the insect continues steadily to gain ground in Hawaii. Wailuku reports a large increase during the past few years. Is it not time for us to catch the fever of fly extermination from the mainland? There novel ways of combating the pest are developed annually. For example the city of Redlands in Southern California has created a new civic office and appoints thereto a municipal fly catcher. The incumbent is a very ingenious public servant who has devised a cage like trap for taking flies. Numbers of these traps are placed about the streets and so successful is the device that at last accounts he had entrapped during this season about fourteen and a half million flies. Inasmuch as each fly is capable of producing no less than 1,728,000 of his kind the Redlands official is doing good work. What is wanted is the development among the people of Hawaii of a wholesome horror of this germ-covered little beast and then public opinion will force our Board of Health to move. Just as we go to press the welcome word comes that the Oahu Board of Supervisors has decided to inaugurate an anti-fly campaign. Good!

A Premium On Dishonesty.

The modern policeman is often placed by the conditions under which he works in a position where it is easy to be dishonest. The wonder is that in cities he is as honorable as is unquestionably the case with the great majority of his ilk. Unfortunately in this Territory we have a law that places before policemen in country districts a temptation often yielded to and which at the same time has the effect both of rendering justice abortive and of leading the people seriously to misconceive the spirit of the law. We refer to Section 2775 of the Revised Statutes which permits any deputy sheriff to admit to bail a person arrested for an offence the punishment for which does not exceed two years imprisonment with or without fine. Acting as he supposes under this statute it is common for a policeman to place persons under arrest,

to tell them that by paying a certain amount as bail they need not be taken at once to jail, but must put in an appearance before the judge on a certain date and to add that if they forfeit bail, *that will be the end of the matter*. In numbers of instances this is the last heard of the case; the policeman does not report it, but pockets the bail. Offenders thruout the Islands are keen to realize the situation and purchase immunity for wrong doing under the protection of this quasi legal device. When the case is reported and the money turned over to the court, it is very difficult to secure an indictment from the grand jury because jurors in the country districts have been educated by this system to believe that the forfeited bail is all that the law requires in the line of punishment. Thus the guilty go free, not infrequently after the commission of serious crimes. Furthermore the law puts the power of blackmail into the hands of unscrupulous policemen who charge innocent persons with offenses, threaten arrest and suggest that a money payment as bail will free the victim who dreading court proceedings makes his peace with his oppressor. For years complaints of such injustice have reached us and more recently cases illustrating all the other above evil phases of this statute have been brought to our attention by a leading judge. The remedy is to replace the power of admitting to bail in the only hands that should have right to exercise it, namely the judges themselves.

—D. S.

HOME TO MY ISLANDS.

Home to my Islands,
Memories beckon me
Thither to turn from the lands far away;
The beauties of scene
And bonds of affection
Each lend their lure to the land of the lei.

Gone from my Islands,
Oh, the familiar ones
Gone from the circles that gathered of old!
May the like graces
Shine in the coming ones,
Touched by the past may aloha enfold!

God of my Islands,
If progress, protection,
Threaten the fair face of nature to stain,
Rule thou in the thought
Of high and of lowly,
That only the joys of my Islands remain!
—Philip Henry Dodge.
Tokyo.

THE Home for Japanese Women on Nuuanu street, which has been in operation for ten years or more, has recently been reorganized and its work modified to suit present needs. It is now largely intended for the admission of homeless and needy Japanese children rather than women as formerly. Mrs. So still continues in the capacity of matron.

Friends of this institution who have so kindly contributed to its support are requested to continue their aid to this very important work.

In June, 1913, the following rules were adopted. (Translated from the Japanese.)

1. The name of the Home is changed to Honolulu Children's Home.

2. The object of the Home is to furnish a real home for Japanese children who have no suitable home and to train these children in accordance with Christian principles.

3. Admission of children is decided by the matron; each admission being determined on the merits of the case and in conference with the parents—if there are parents, both as to the admission and the financial status of each child.

4. Each child must have, besides the parent, some resident of Honolulu as sponsor.

5. For the present there shall be a board of five directors.

6-(a) The Board of Directors shall choose the matron, secretary and treasurer of the Home.

(b) When necessary they shall call a meeting of an advisory committee and they also have power to increase the number of members of this committee.

(c) Once or twice a year they shall furnish a report of the condition of the Home, to be distributed among the contributors.

(d) The Board of Directors shall meet once a month and hear a report on the condition of the Home and confer on the same.

(e) The Board of Directors have power to fill vacancies on the Board and to increase the number of members.

(f) In cases of emergency women may be admitted at the direction of the Board of Directors.

The Children's Home is at the old location of the Home for Japanese Women, 1481 Nuuanu street.

MRS. JOHN T. GULICK,
for the Board of Directors.



The Bond family have recently had printed a booklet memorial of "Father Bond" which contains some very interesting early history of Kohala.



"East Peaceful Big Street" looking East. A street well-house (left), modern business buildings and a police station with mat shelter for shade.



Blind man worshipping at the shrine of a scholar's god. In the same inclosure crowds are hearing Christian preaching by Chinese Church members.

CHINA PLASTIC

By DEAN R. WICKES

CHINA, to an observer in Peking, seems at present to be in a state of flux. She seems fluid, moving, vibrating, vacillating, trembling on the brink of changes unpredictable with any degree of sureness. There seems wonderful openness to all that the West can teach, including Christianity, but openness also to influences agnostic and atheistic. While the new version of the Bible is having an unprecedented sale, two hundred thousand portions being sold last month in North China alone, anti-religious and obscene literature is also reported to be having wide circulation. Battle is joined between good and evil for the possession of China, of a quarter of the world's inhabitants. The steps already taken in China have startled the world, including close students of the situation. It is hardly three years since one who had written large tomes on China asserted that she would never really change. If she is not really changing, appearances are most deceitful. The isolation of China, which for thousands of years did leave her to practical stagnation, so that she went backwards instead of forwards in civilization, has been done away. Railway and steamboat and telegraph, wireless and newspaper and post-office bring the world's news and products and people to every province and important city.

The National Assembly, with its two houses, patterned after our Congress in America, has met, and after months of effort seems to have accomplished almost nothing. But one must not expect too much all at once. The difficulty seems to be that party spirit is too strong and that the foundation of popular government, willingness to abide by the decision of a majority, is not yet well established. It was indeed an impressive sight to see the hundreds of members of the new Congress, dressed almost without exception in Western style, take their places for the first time in the French-looking hall, lighted by electricity and hung with the flags of all nations, which is the permanent meeting place of the popular house. What if they have so far made little progress with the immense and weighty questions that await their consideration? It is a wonderful thing that they have been elected and brought together from all the provinces and dependencies of this vast erstwhile Empire, now an Imperial Republic. If I mistake not it was no brief time that our American deliberative bodies took before they learned to work together, North with South, and Dutch with English-born.

Viewed in some lights China's problem is less difficult than that which faced the thirteen original states of our

Union when they first formed a central government. The interest of the provinces and their prevailing races are probably less diverse. Yet the "state rights" tendency is very strong; and it will take time for the members from different parts of the country to learn to understand even each other's talk. For example, one of the senators who represents Chinese living in America, born in Canton and speaking its dialect, inquired some weeks ago when newly arrived if I could recommend to him some one to teach him the Mandarin tongue, spoken in Peking and, with variations, largely through the country, and recently told me he was spending an hour a day with a teacher learning to speak, and could already understand a good deal. A conference has already been held of representatives of the different dialects with a view to unifying the sounds of the Chinese language, the written language being already one throughout China.

The hopes of men have been raised high by the success of the revolutionary movement, much has been done, and the impatience expressed by members of the Assembly itself at the slowness of progress in its business is an encouraging sign. A bill recently introduced into the lower House begins thus: "Owing to the oppression of the absolute monarchy which the people long suffered without any means of redress, the republican government has been introduced in its stead to clear off all grievances and to reform all things. Now the National Assembly has been inaugurated and the citizens throughout the whole country await impatiently to see the Constitution settled, the permanent President elected and the foundations of the Republic firmly laid." The bill provided that the House should at once proceed in the matter of preparing the Constitution. Moreover not only has a committee from both houses been appointed to draft the Constitution, as provided for in the "regulations on the Organization of the National Assembly," but for several months past a corps of men, some of great ability, under the direction of the President, has been at work on a preliminary draft of it.

An immense national educational system has been formed, and awaits funds for further extension. At present it is largely dominated by men who have obtained what knowledge they have of Western subjects from a residence in Japan, and who are exceedingly jealous of men who have studied in America or Europe. Their influence is often, though not always, openly or secretly hostile to Christianity. An example of the influence of Japanese educational policy may be seen in the recently expressed position of the National Board of Education that if they are to have recognition from the Government the mission schools may have no foreign supervision. This means that for the most part at least such advantages as would come from such recognition must be



Beggars in uniform hearing "Happiness and Good Fortune" before a bridal chair.



Getting into line for the Christian procession, Easter Day, 1913. American Board Compound.

foregone by our Christian schools. Public lectures, under Government, Christian, and private auspices, are the order of the day, government, scientific, hygienic, and other subjects gaining a ready hearing. An educational campaign against tuberculosis was carried on by members of the Union Medical College staff through the churches of Peking last winter, reaching thousands of people who are constantly in danger from this plague.

Christian schools still keep well to the front in the quality of their work, and are often crowded far beyond the proper capacity of their buildings. The hundreds of young men and boys from our schools that marched in procession with banners through some of the principal streets of Peking to a meeting on the afternoon of Easter Sunday made a sight that stirred one's imagination and gladdened the hearts of many missionaries who had seen the days of small things in the work of Christianity in China.

China's request for prayer from the Christians of the world, wherever exactly it may have originated, showed a wonderful change in the attitude of those high in authority from the days of the Boxers. It shows that the leaders of the principal parties, including the highest officials in the land, recognize the power of Christianity in the great nations of the West and in China itself. At the first of the prayer meetings held in response to the request of the Foreign Office the personal representative of its President, Mr. Lu, and of the President of the Republic gave utterance to the conviction that Christianity meant virtue and that it ought to increase. Mr. Lu is himself an earnest Christian; Yuan Shih Kai is not. The man who represented them on that occasion (Mr. Ku) says he is himself much interested in Christianity. One of the President's official advisers, General Chang, has recently been baptized and received into our Church, and is working zealously to promote Christ's cause. Moreover the response of Christians throughout the world to China's appeal for prayer has resulted in fresh confidence and spiritual power among the Christians here.

Buddhists are showing new activity in pushing their doctrine through meetings and through daily papers owned by them. There has been formed in Peking an atheistic association of young men and women with the name by which the Young Men's Christian Association is ordinarily called. These facts reveal the influence of Christian missions. And the Church of Christ is gaining always in numbers and in influence, and just now stands in great need of more workers to seize the opportunities that are pressing in on every side. Now is surely the time when China can be turned and molded by the Spirit of Christ working through His followers in every land.

IN PEKING

By FANNY R. WICKES

ON the first arrival at Peking there is nothing, perhaps, that impresses a foreigner more vividly than the city wall. Especially is this true if he comes from a land without walled cities, and by way of Tientsin with its modern looking foreign concessions and its native houses low and plastered with yellow mud. The wall of Peking, built of gray-brown brick, rises some forty feet, sloping slightly to its battlemented top. At regular intervals are heavy, square buttress-like projections from whose tops a defending army can command the intervening wall-front. The gate-towers rise two or three stories above the wall top, heavy-roofed, the rows of port-holes closed with wooden shutters, whose painted cannon mouths threaten the surrounding country. The heavy iron-armored gates stand swung back in the arched gateway that opens like a short tunnel through the thick wall. Passing through the gate one finds himself inside the city and yet not inside, for a semi-circular wall, only a few feet less high than the outer wall, shuts in an entrance court where fire could be poured down upon half successful besiegers. Within this court is much life and crowding; traffic is congested trying to go both ways at once, food-sellers have their stalls set up and the wares of shoe or flower pot merchants are spread out on display; beggars await you ready to give a military salute or to grovel in the dust and call you "venerable great-aunt" or both if only they can thereby entice a copper or two from your pockets; dogs and children, unkempt and uncounted are everywhere at once. A second gateway passed, through an equally thick wall, and you are actually in Peking.

"Chinese city" may suggest to some a place crowded and dirty and without visible plan, withal rather appalling to a westerner at first sight. I confess it brought some such vision to my mind based partly, doubtless, on "Chinatown" at home and partly on descriptive bits picked up here and there. Probably you in Honolulu would be wiser, for you know some of the Chinese at their best. Such visions are not without their counterpart in fact, even in Peking, but he who looks for such things on the big streets has a very pleasant disappointment and a feeling that he should apologize to some one. The main streets are straight and wide, divided into three by a deep, narrow gutter-trench of brick. The central part is well paved and graded, the side roads are less wide and unpaved but in fair condition except just after rain and about the public wells. Along the side roads near the gutters are trees

planted at regular intervals not far apart, chiefly small willows, many to be sure, now hardly more than sprouting posts, but each in its basin of mud and showing evidence of care.

The central road is for "fast traffic." Rickshaws with passengers are fast traffic, the puller often naked to the waist and shining with the sweat of his toil, a soiled cloth wrapped about his head, and his baggy blue trousers flopping as he jogs along; his passenger, perhaps, a venerable man in gray, his bowed head bobbing and jerking with the motion of the cart as he dozes on his journey, a little queue, mostly of silk cord, hangs with what dignity it can command from a tiny crescent of gray hair on the back of his otherwise bald head, his closed fan sticks up from the back of his collar ready to hand when needed. Carriages take the central road; carriages of the legation folks with coachman and footman, in low white conical hats loaded down with long red fringe, and swaddled in huge many-caped coats with broad colored borders, livery I suppose it should be called; and shut-door carriages of Chinese Somebodies, with attendants similarly but less oppressively garbed, two in front sitting high up with their shoulder-blades above the edge of the roof. One man is the driver and the other is, perhaps, to keep up that insistent clanging of the gong that makes one turn about, startled, to look for the fire engine. A third man stands on a cushioned platform at the rear, and peers over the carriage roof, on the lookout for such time as he must jump down and run forward to the nose of the ribby shambling steed and steer him safely through the rickshaws and the children at the corner of the lane. Inside the carriage sits the Somebody, thin-faced, pale and blue-spectacled, in foreign hat and plain Chinese garments, looking heartrendingly like a Nobody. "How are the mighty fallen!" from the days when a nobleman drove forth with half a dozen outriders at least, his wealth and rank blazoned in embroidery on his garments. But the new Republic is less to blame than appetites, we are told, opium among them. It is, perhaps, rather the result.

Pedestrians, if they choose, count as fast and take the central road, walking on the brick edge of the gutters. Some are gentlemen in neat gray garments, others in part foreign clothes combined in every way that imagination can contrive. There are Chinese women, in their trousers and short jackets, stumping away on their crooked little triangular feet; and Manchu women, with gorgeous garments, painted faces and high head-dresses, rocking along on thick white soles, some smoking cigarettes in neat bone holders. There are coolies in blue with laden baskets at each end of their carrying-poles, (in them anything from peanuts to lamb-bones and snails), but these are in danger of being shoved off to the side with the slow traffic, if the often recurring khaki-clad policeman, standing sentinel in the middle of the street, happens to be particular.

Bicycles fly by with youthful riders wearing new fedoras jauntily atilt and silk petticoats tucked up carefully about the saddle. Riders of donkeys are not few. One often sees a blue clad man of the middle classes, his weather-beaten face smiling from under a wide-brimmed hat faced with sky blue and sky blue strings tied under his chin, sitting with legs bowed out over a sack of grain, a load that the tiny donkey looks hardly strong enough to bear, but he jogs on merrily enough to the jingling of the bells about his neck and does not seem to mind. Rarely an automobile makes its appearance and lumbers along like a mammoth, tooting its horn incessantly and trying to go at a moderate pace out of consideration for the panicky rest of the "fast" traffic.

Down one of the side roads come three stacks of straw, bobbing along at a brisk little gait, each on four of the tiniest of hoofs. If you meet them full in front you can see that each has a gray nose, and from behind you can spy a wagging

tail, but from the side they remain a mystery. Two bare-footed men (with trousers tucked up to the knee, coats half suggesting a uniform, and labeled bands about their sailor hats stagger forward, each bearing on his shoulder an end of a pole from which hangs a large wooden tub; a long handled rattan dipper floats on the water that slops out at every step; this is a part of the street sprinkling force. At proper intervals they set down the tub and throw the water over the dry roadway, a little puff of gray dust rising as each well-spread dipperful strikes and floating off in a low cloud about the knees of the passer by.

One little coal-wagon with reed sides creeks its slow way along, a small bedraggled horse in the shafts and a donkey on a long tow-rope ahead. The next one may have a man in the shafts and a half-grown boy tugging at the tow-rope. And sometimes a stately line of shaggy camels comes swaying down the street, every camel with two sacks of coal. The rope from the nose-spike of each is fastened to the saddle of the one in front and a stripling leads them all.

Men with empty rickshaws wander along, eyeing each well dressed pedestrian, and asking eagerly "want not want," or "have not have." A coolie trots on more than half hidden between two huge bales of wicker candle-lanterns lined with red-brown tissue paper. The shrill squeak of a water-seller's wheelbarrow, the gongs and cries of the petty wandering merchants, the flute or fiddle of the blind man who alternately plays and feels his way along the gutter with a bamboo pole, the protesting squeals of a drove of rough boarish looking pigs as the lash of the driver descends on their dusty backs, all form part of the coming and going upon the street.

On either side the shops are mostly small, and open-fronted in the warmer weather. The tinsmith's looks crowded out beyond the doors with small half-foreign looking kettles, little red and blue tin lamps and many sorts of smaller ware glistening in the sun. The grain store has piles of rice and millet heaped up in small bins at the back. In the bake-shops men naked to the waist are bending over steaming kettles or rolling dough, and beating tattoos upon the table with the pins between the rollings; brown sugary cakes with red stampings are heaped up on the counter at the front. In rooms thick with smoke ragged and unkempt men are crowded about small tables talking and drinking tea. Vegetable stores have their stuffs spread on display; many fresh greens livened by big red and white radishes and other things strange to western eyes.

At the entrance to a lane stands a three-year-old discreetly clothed in shoes and a triangle of red cloth hung across his chest with tapes from his shoulders, the front reaching a few inches below his waist; his crown is shaven and the remaining wreath of hair is divided into six stiff little braids tied with bright worsteds. A lean yellow cur, that looks as if it had been drowned in a very muddy stream and found its way back somehow, bares its teeth at a scarred and dusty black dog twice its size that goes its way unheeding. Down the lane one sees the blank gray plaster walls broken here and there by heavy double-doors, that betoken the dwelling places of the people. From a nearby door a woman appears, green bowl in hand, to buy, from the vender halting to cry before her home, some lotus root in a thick brown sauce of dried persimmons.

And so one might wander on, in the big streets or the little lanes, meeting at every instant sights and sounds new and full of interest, sights and sounds, yes and smells for an odorless Peking would be a new Peking. In wandering through the city one is greeted by aromas of everything that can be known or mentioned, many things unknown and some not to be mentioned. The pig market and the mutton shop, the blacksmith and the carpenter, the oil and wine shop, to-

bacco stores, food stalls of every sort, the itinerant flower vender, and what not all add their share. But sight is the most vivid sense. When the rest have fallen into a dim background the memory holds longest visions of blue clothed people, of uncomplaining coolies trotting along with heavy loads hung from their shoulder-poles, of brown skins glistening from exertion, of little donkeys apparently performing great

feats of strength, and above all of rickshaws; silent rubber-tired rickshaws or rattling iron-tired; and of rickshaw men, clean men and wholly clothed or dirty men and ragged, young men and old and some mere children, with faces listless or eager, smiling or anxious, pressing in from every side in the hope of earning a few coppers beyond their rickshaw hire to buy their daily bread.

SUNDAY SCHOOL RALLY WEEK

The week beginning Sunday, November 2, a series of institutes will be held with afternoon and evening sessions Monday, Tuesday, Thursday and Friday.

The subject for Monday, both afternoon and evening will be "Child Study." Several prominent educators of Honolulu have been invited to speak on this topic and have accepted.

The subject for Tuesday will be "Bible Study and Its Relation to the Sunday School Teacher." Various phases of this topic will be discussed by prominent teachers.

Thursday's topic will be, "Problems of Teaching," with such sub-topics as, "Securing Attention," "Asking Questions" and Illustrating the Lesson."

On Friday various subjects relative to Sunday School work will be discussed, such as "Evangelism in the Sunday School," "Teaching Reverence and Respect," "The Church and the School," and "The Opportunity of the Sunday School."

Among the speakers during the week will be: Paul Super, J. P. Erdman, A. Akana, W. B. Oleson, P. L. Horne, C. T. Fitts, Vaughan MacCaughey, Mrs. L. G. Marshall, J. L. Hopwood, Dr. Doremus Scudder and H. P. Judd.

It is the aim of this series of institutes to rally all the Sunday School superintendents, teachers and other leaders of the Protestant Sunday Schools of Honolulu; to present new methods of Sunday School work; to secure hearty co-operation, and to formulate plans for more effective work in local Sunday Schools. This is in the line of a forward movement for this most important department of Church life and Christian activity.

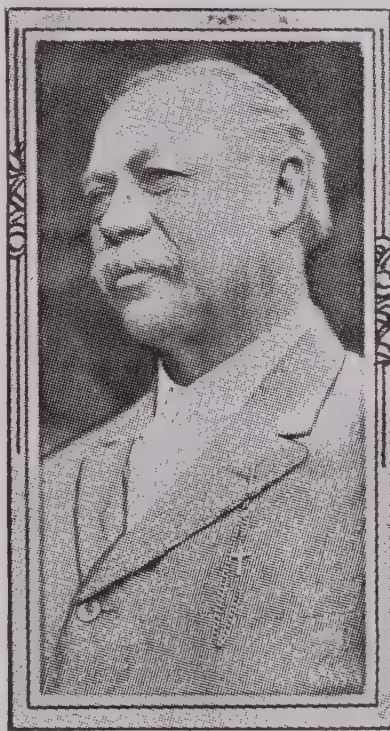
The reports from the Sunday Schools of the Territory indicate satisfactory gain in membership during the past year, and the quality of the work done is constantly being improved. But conditions in many of the island schools are far from satisfactory. This is especially apparent in the way the adult Bible classes are conducted. Many of the leaders of these classes make scarcely any preparation for their lessons and have no idea of the principles of teaching. As a result the class hour is spent

with very little profit. Much time is wasted in idle discussion.

Excellent work is being done by many of the public school teachers in conducting primary classes, teaching songs and Scripture verses.

It is to be hoped that the superintendents will bear in mind the date of this Sunday School rally week and will keep before the attention of the teachers the opportunity afforded in these meetings for gaining practical help and useful suggestions. Everybody is invited to all these conferences. Detailed programs will appear in the daily press shortly before the rally week.

—HENRY P. JUDD.



DR. A. M. BRODIE, of Wichita, Kas., whose genial personality has permeated the evangelistic campaign of the summer, and whose vacation services at Central Union Church have been of a most acceptable nature.

Mrs. Brodie's womanly charm supplements her husband's geniality. They have been extensively entertained in the homes of Honolulu folk.

RELIGIOUS PROBLEMS IN ITALY

AN article of unusual interest appears in *The Bible Magazine* for July from the pen of Professor Gennaro Avolio, a faithful Roman Catholic, and at the same time one of the leaders of the modern reform movement within the Church of Rome. Writing under the head "Signs of the Times in Italy," Professor Avolio charges the Church of Rome with erecting "in place of the simple Gospel a mass of human formulas and an immense variety of religious impositions and prohibitions not only in the religious but also in the political and social field." He shows the harmful results of the continual absolute power exercised over the conscience of the Roman Catholics and makes other strictures about the use of the Latin language in the liturgy and about the failure of the Roman Catholic Church to encourage the spread of the Gospel among all classes. His indictment is that "Roman Catholicism, as now understood and practiced by the great mass of the people, has reduced itself to the practice of external forms only—forms which are no longer Christian but altogether heathen." He believes, however, that the Roman Catholic system still holds "the essence of Christianity, although mixed with an enormous quantity of errors, superstitions and exaggerations." He then gives the program of reforms as formulated by Roman Catholic modernists, which is of such importance that we reproduce it here:

I. Freedom of scientific research in all fields.

II. Absolute obedience to be given to God only, inasmuch as only in its relation with God can the human conscience ever be free from all kinds of conflict. In the case of a conflict between his own conscience and the authority on which he is dependent, be the said authority represented by the Pope even, man's duty is to obey first of all his own conscience, which is God's voice in him, and then the authority. Obedience against conscience is a sin.

III. Separation between Church and State.

IV. Abolition of compulsory celibacy and recognition of voluntary celibacy for the clergy.

V. Reform of worship. Worship must be led back to its ancient simplicity and purity. The veneration of the saints must be confined within the limits of the primitive idea, so that the abuses of the people in offering to them a superstitious kind of worship may cease. Worship is due only to God. The people must go back to the primitive significance and practice of the sacraments in order that the magic function of the priest may come to an end, and that the believer may begin again to feel his sense of personal responsibility. The institution of confession also must undergo a reform. The believer must feel morally obliged frequently to confess directly to God with a sense of deep contrition. Obligatoriness of auricular confession must cease; at the same time all believers must be left perfectly free to have recourse to the elders of the church when in need of comfort, advice, direction.

VI. The Gospel must be given to the people instead of the greater part of the actual books of piety on which believers are now vainly trying to feed their souls.

VII. Abolition of the Latin language in the liturgy and a radical reform of the liturgy itself.

VIII. The right of electing the pastors to be given back to the laity, and the pastoral function to become again not a domineering one but a function of service.

IX. Sympathy with all great, reasonable, and just social reforms, without enslaving oneself to any party, and never losing sight of the Christian ideal.

X. To work with a view to bringing about a brotherly relationship between Protestants, Roman Catholics, and as many others as follow Christ's example.

The fulfillment of such a program would solve, at least as far as the essential points are concerned, the modern religious problem not only for Italy but also for all countries in one way or other connected with Roman Catholicism.

Our program calls for the hearty co-operation of all Christians, be they Protestants or Roman Catholics. In a few years, through the united efforts of all, the popular conscience might be conquered, all errors, superstitions, and abuses might be stopped, and the Spirit of Christ, the Spirit of purity, of liberty, of love might again inspire the Church and make her to be what she was meant to be in the mind of her founder.



Under the head, "A Mid-Pacific Message," the Missionary Herald for August quotes from Dr. Scudder's address, "Our Nation's Duty to Japan," and from the letter signed by local educators and business men which accompanied it on its mission of Peace to the United States and the Orient.

Birds-eye Glimpses

The Work in Kona, and on Hawaii.

It is a pleasure to report that with one exception the Hawaii Aid Department has been able to raise all Hawaiian salaries to a minimum of \$40 a month. The Hawaiian Board continues to furnish over double the aid received on this island, yet our Aid Department is now paying \$69 a month to six ministers. This is possible because of the income from the 1910 Memorial Fund, and the generous helpfulness of Mrs. Dora R. Isenberg. Our income has been \$706; fund interest being \$295, other interest \$26, First Foreign Church of Hilo \$3, Central Kona Church \$14, three individuals \$303, and the association offerings \$65. We have \$370 on hand against \$206 last year, as a part of our income has been given to extend over the calendar year.

The new Japanese parsonage in Kona, reported last year as half paid for, still has \$140 due, altho we have raised through eleven friends and a lecture \$410 additional.

During the last eight months to date (May 1), the island of Hawaii has raised \$1,133 toward its share for the new church at the leper settlement on Molokai. Every Hawaiian and Union church has made an offering, as well as many individuals. All have given willingly for this worthy Territorial cause.

A new branch chapel of the Napoopoo Church has been built at Keel, on land first deeded to the Board, and the Kealia chapel of Hookena Church has been enlarged and a steeple added. 185 people met for the rededication of the latter, which cost \$700. Deeds have been obtained to the lands of the Milolii Church and the Honokohau chapel, and a quarter acre of land has been added to the area of the Kaohe Church property.

Central Kona Church has received eight new members on confession and four by letter, and lost five. Our Kona Quarterly Conferences have increased their average attendance from twelve last year, to twenty this year, and grow in interest because of more general participation and discussion. Revs. Akaike Akana and Frank S. Scudder have cheered us by their presence at one meeting, as Revs. Scudder and Okumura of Honolulu have cheered the Japanese workers by their visits to Kona.

Miss Alma L. Cooke of Oakland has been a most efficient and congenial helper in the work among the children for the past six months, and Mrs. Ruth B. Baker is preaching again. We are also

grateful for the coming of a new Christian physician into our midst. The usual lines of work continue, and your agent has also been busy as chairman of one of the Kona Improvement Club committees and in work as a probation officer.

AIBERT S. BAKER.



That a corporation should do for its employes and their friends what the Hawaiian Commercial and Sugar Company does each August in their Harvest Home Festival, is a constant surprise to visitors who know not the Island people and their ways.

For the past few years the biggest sugar company in the Islands has given up one day in August so that the people in office, mill and on the field might get together with friends from other parts of Maui and Honolulu and enjoy various games and social good times. At nine tennis begins, bowling and aquatic stunts in the splendid big swimming pool at Puunene follow. This year an exciting baseball game on the Wailuku field was played in the afternoon. A most enjoyable dance was given in the evening.

The management of Puunene has taken great pains with these annual affairs, the hospitable plantation ladies provide a delicious lunch, and all central Maui show their appreciation of the cordiality of their hosts by turning out en masse and supporting all the fun and frolic by hearty participation.

—R. B. DODGE.



A Chinese dinner, with games and an earnest talk on making the most of their lives, was given by Rev. U. Cho Ping, the minister of Kaiopihi Church, last Wednesday, to the Chinese boys and girls of the parish who are going away soon to school. The guests were as follows: En Kong Wung and En Leong Wung, Hilo High School; Kong Sin Loy and Kim Fong Chong, Mills; Hon Chin Chong, Hilo Boarding School; Kong Fa Leu, Honolulu; Misses Fook Kyau Wong and Lan Kyau Wung, Normal School; Kim Fung Chong and Chun Lin Kong, Kohala Girls' School; Ah Len Lim, Kawaihau.—*Kohala Midget*.



REV. ERDMAN HONORED.

The Federal Council of Churches of Christ in America has gained another worker from Hawaii in the person of Rev. J. P. Erdman, who was appointed a member of the Commission on Home Missions. Mr. Erdman was officially notified of his appointment by Rev. C. S. Macfarlane, secretary of the Council.

Hawaii Cousins

In Memoriam

MISS MARTHA ANN CHAMBERLAIN died in Honolulu, August 4, 1913, at the age of eighty years.

She was the fourth child of Levi Chamberlain and Maria Patton Chamberlain. Her father arrived from Boston in April of 1823, as Superintendent of Secular Affairs of the Mission. He was not physically strong, but had a wiry constitution, strong nerve, indomitable will and special strength given for each call of duty. He was a good penman, an exact accountant, a thoroughly equipped business man and a consecrated Christian. In September of 1828 he married Miss Maria Patton, who had arrived in April of that year. She was noted for her hospitality, her excellent cooking and for her loving oversight of the sick and needy.

Martha Ann was born in 1833, in the old coral "Chamberlain House," still standing on King street, next door to Kawaiahao church. She inherited many excellent traits, and her environment was such as to emphasize her spirit of helpfulness and self forgetfulness. Her playmates, besides her sister Maria, were Nellie Judd and Lydia Bingham, and later the Clark girls, the Halls, Ives and Richards, and once a year visitors from other islands. The places of amusement were the shadow of an abode wall, the great ox-carts in a nearby paddock, a peep into the tabu office of Dr. Judd, a walk about a row of ugly idols, an occasional game in the great attic filled with merchandise, and later some little hau trees in the adjoining yard. Early she learned to share her few treasures, her place at table and even her bed with guests.

The first school she attended was a little adobe building with a grass roof, back of Dr. Judd's office, in what is now the little park next the Y. W. C. A. Homestead. Here Miss Marcia Smith opened a school in 1837, which was attended by the Bingham, Tinkers, Judds, Chamberlains, John O. Dominis, Newton Ladd and a few others.

On July 11, 1842, the school at Punahou was opened and little nine-year-old Martha was one of the pupils accustomed to assemble at the "Four C's," (Chamberlain, Clark, Castle and Cooke) and from Castle's gate make a bee-line across the treeless, dusty plains to Punahou. For eight years she was a day pupil at Punahou, standing high in her classes, the only girl in a class of larger boys. In the meantime she assisted her mother in entertaining, and caring for a household

that was seldom without a guest, and in preparing great quantities of bread and grapejuice for "Communion Season" with the then immense native congregation of Kawaiahao church.

A few months after her father's death in July, 1849, she and her sister Maria sailed for the States and Mt. Holyoke Seminary. The three years spent under the instruction of that pioneer in the education of woman, Mary Lyon, was so

fitting the old printing office for the new Kawaiahao school, and herself wrote a letter to Miss Lydia Bingham to come and be its principal. For a time Miss Chamberlain taught in Hilo, being there at the time of the terrible earthquake of 1868. In 1871 she was a teacher at Punahou. But these years preceding 1880 were spent mostly at home in loving care of and close intimacy with her mother.



Miss M. A. Chamberlain as many of the Cousins remember her.

delightful and uplifting that it became one of the unfulfilled dreams of her life to endow a scholarship at Mt. Holyoke. She graduated in 1853 and arrived home the following year.

In May of 1859, her mother and younger sister being away on a visit to the States, and her older sister having lately married, she gave up her position in the Royal School, "because," as she said, "to teach while keeping house, entertaining guests during General Meeting and taking her turn in caring for a sick and dying neighbor, was too great a strain."

At this time she was instrumental in forming a class for the systematic and grammatical study of the Hawaiian language, under Judge Andrews.

At this General Meeting the cause of "female education" was discussed and Miss Chamberlain was urged to open a school for girls. This she declined to do, but five or six years later she assisted Mrs. Dr. Gulick in her family school in the Clark house, formerly occupied by Dr. Judd, helped to raise money for re-

After her mother's death she was a valued assistant of Miss Norton at Kawaiahao Seminary for years, and then a teacher in the Hilo Boarding School. In the early reports of Central Union Church we find that for seven years she was City Missionary.

In 1903 she revisited old scenes and old friends on the mainland and attended the 50th. anniversary of her graduation and class reunion—the whole trip being a delight in consummation as in anticipation, though clouded by a serious illness in Oakland on her homeward journey. Though not strong she did not spare herself, and in October of 1904, while presiding at a meeting of the Woman's Board of Missions she had an attack of paralysis from which she never fully recovered. Nearly nine years of enforced idleness, pain and helplessness followed, which was for her the greatest trial that could have been sent. That was the fire sent to purify the gold.

It would seem that such a life was complete but we find that her influence for

good extended to other lands. The Micronesian Mission was dear to her heart, her correspondence with the missionaries there was voluminous, she had much to do with the fitting up of boxes for those tropic homes, and when the children of the Hawaiian Missionaries returned for an education, she took them into her heart and care.

As one of the founders of the Woman's Board of Missions, she welcomed, entertained, assisted and corresponded with its missionary teachers. She was vice-president of the society from its beginning, ever ready to lead in its devotions, prepare papers of interest and to supply the place of an absent President.

Hers was the pen of a ready writer. There was a time when there was talk of discontinuing THE FRIEND, a paper dear to her heart from childhood, but she begged for its life, secured friends able to help financially, and promised a page of literary contribution, thus doing her part to tide over the time of depression. This page she supplied through her own pen as long as she was able, and then for years secured articles from her friends.

Perhaps the dearest of all the objects of her solicitude was The Hawaiian Mission Children's Society, and her love for the individual "Cousins" was like a sister's or a mother's love.

Miss Chamberlain early became a Christian, uniting with the early church. She was later a charter member of Central Union, attending its services on Sabbath and on Wednesday evening, and the "Ladies' Prayer Meetings," besides being active in the "Ladies' Society" and "Temperance Meeting" and teaching in the Sabbath School.

It was very hard for her who had so loved the Lord's service to be compelled to sit with idle hands and hear the call for laborers; and to us it seems strange that one who had so cheerfully ministered to others must herself be dependent, that the feet that hastened to the call of need must drag heavily, the clear inspiring thoughts that had helped so many, must be clouded, and the welcoming, helpful hands be powerless to do her will.

But the loving Father knows best, and perhaps the last lesson the active spirit and loving heart of "Aunt Mattie" had to learn was, "Rest in the Lord and wait patiently for Him," and when the lesson was fully learned, the door of the prison-house was opened, and she herself, untrammelled and triumphant, was free to enter into the larger services of her adored Redeemer.

—M. S. A.

SEMI-ANNUAL REPORT of JAPANESE CHRISTIAN BOARD- ING SCHOOL.

January 1—June 30, 1913.

Six months have passed since the last report and nothing of importance has occurred. Our school enrollment of young men and children is 24; five are supported free of charge—four are orphans. We have heartfelt gratitude and thanks to God for the encouraging results of our teaching. Many young men from our school are thinking of entering the ministry in Hawaii; two have already entered the mission field and one is filling a temporary position in a church. Another one is studying in the Yale Theological Seminary. In August two of our members will leave Hawaii. One will enter Y.M.C.A. College of Springfield, Mass., and the other joins Stanford University, California.

In September an earnest young man is going to Japan to enter the Osaka Bible School.

We wish to express our hearty thanks to our kind friends who have so generously helped us financially. We ask God to bestow upon them His blessings abundantly. We also pray for their continued assistance and interest in our work.

The Semi-Annual Financial Report is herewith submitted.

T. OKUMURA.

Honolulu, August 5th., 1913.

Semi-Annual Financial Report.

RECEIPTS.

Boarders	\$ 385.00
Hawaiian Board	50.00
Mid-Pacific Institute	189.75
Mary Castle Trust	150.00
Mary Castle Trust (special for family board)	150.00
Mrs. J. B. Atherton.....	100.00
Mrs. A. F. Cooke	5.00
Mr. F. C. Atherton.....	25.00
Mr. S. M. Damon.....	25.00
Mr. F. A. Schaefer.....	25.00
Mr. W. A. Bowen.....	25.00
Mr. G. P. Castle.....	50.00
Alexander & Baldwin	100.00
Mrs. H. C. Coleman.....	60.00
Total	\$1,339.75

DISBURSEMENTS.

Groceries	\$ 783.15
Rice and bread	227.30
Fuel and light	55.40
Washing	48.90
Wage of a cook.....	90.00
Minor expenses	64.25
A cooking stove	23.40
House repairment	85.00
Deficit of last report.....	234.45
Total	\$1,611.85
Deficit	\$ 272.10

Personal Paragraphs

THE guest book at the Theodore Richards cottage at Kaneohe chronicles a long list of townspeople who accepted the hospitality of this charming retreat-by-the-sea during the hot weather. Vieing with each other for suitable expressions of pleasure and gratitude, they plentifully besprinkled the "remarks" column with adjectives and exclamation points. Mrs. E. MacKenzie and Mrs. E. A. Cooper were at the cottage for a week the middle of August, and were followed by Rev. Frank Scudder and party.

Miss Florence Yarrow and Miss Carrie Gilman are expected to return to Honolulu early in October from an extended visit on the mainland.

Rev. J. P. Erdman left August 27 for a two weeks' tour of Hilo, Hamakua and South Kona in the interests of the Hawaiian work. Before his departure Mrs. Erdman and the children returned to town from their summer home at the Peninsula.

Two Association Meetings will be attended by the Rev. H. P. Judd during the six weeks' island tour which he will make beginning September 16. These are the Maui Evangelical Association meeting at Waihee and the Hawaii Evangelical Association meeting at Hilo. The latter gathering will begin October 2, continuing for three days. After a tour of Maui Mr. Judd will go to Lanai, and from thence to Hawaii. After a tour of Puna he will visit Molokai. Mrs. Judd will accompany him on part of the trip.

Several delegations of missionaries passed through Honolulu on the Siberia September 2. Among those of the American Board party are Miss Elizabeth Pettee, who will join her parents in Japan; Miss Nettie Rupert, of Kobe College; Rev. and Mrs. Jerome Holmes, who will spend two years at the language school at Tokyo before proceeding to their station at Otaru in Hokkaido, and Miss Ethel Lamb, who will go on to China. Among those returning to the foreign field are Rev. and Mrs. Charles Stanley, of Pang Chuang; Rev. and Mrs. Newell, of Foo Chow; Miss Anna Kauffman, of Shan Si, and Miss Mabel Huggins, of Pang Chuang. A large Baptist delegation is enroute to the Judson Centennial in India. Several smaller parties are of Baptist, Presbyterian and Episcopal denominations.

Mr. Merle L. Copeland, of Warsaw, N. Y., has arrived in Honolulu. Mr. Copeland is one of the new members of Mills School faculty.

Dr. Brodie says that his home town, Wichita, Kas., is twenty miles from the geographical center of the United States.

Miss Frances Bragdon, recently of China, is a new worker among the girls at Bere-tania Settlement. She is making her home at the Y. W. Homestead.

Mr. C. K. Ai returned from China on July 31, having had a prosperous trip. During his absence he had several conferences with Dr. Sun Yat Sen.

Hon. F. W. Frankland, J. P., of Foxton, New Zealand, is planning to visit Honolulu again on a round-the-world trip via Tahiti and New York. Mr. Frankland has recently added to his many philosophic and religious publications a book on the Synoptic Problem, which has attracted wide notice.

On August 18th. the Japanese Y.M.C.A. extended a reception to Hon. S. Ebara, and Mr. Yamamoto, State Interpreter. These gentlemen, having visited America for the purpose of studying the conditions of Japanese and advising as to how to reduce friction between them and the peoples among whom they reside, are now returning to Japan.

Mr. K. Kondo of Anahola, Kauai, sailed for Moody Institute, Chicago, on July 26, to prepare for evangelistic work. Mr. S. Aoki, of this city will start early in September to a theological school in Osaka, Japan, to prepare for the ministry. Mr. Kawasaki, of Makiki church, soon starts for Springfield, Mass., to train for Y.M.C.A. work. Thus Hawali is beginning to furnish men for carrying on Christian work among people of their own nationality in these islands.

On August 1, Mrs. Yone Kataoka, for a long time chief matron of the famous Orphanage of Okayama, Japan, arrived in the islands. She is to be associated with her friend Mrs. S. Kanda, in the conduct of the Wailuku Girls' Home. Mrs. Kataoka is highly educated, having taken thorough courses in Chinese classics, and graduated from theological and industrial schools and taught in large schools in Tokyo and Osaka.

An effort is being made in Chicago to organize a series of groups of children who will start on a crusade to protect the wild flowers. Ruthless flower gatherers have destroyed entire colonies of spring and autumn flowers which wither on being plucked and are flung away soon after being taken from the plant. Many of these wild flowers are annuals and, not permitted to bear seed, at the end of their season, disappear. Others are uprooted by careless children and thoughtless flower hunters.—*Chicago Post.*

Men Working For Men

PAUL SUPER

In Conference.

THE employed staff of the Young Men's Christian Association spent two days in conference at Moanalua Gardens recently. Each department head presented the plans he had drawn up for his department. These were discussed by the whole group, conflicts in schedules were eliminated, and revisions made to bring all the plans into harmony with



Y. M. C. A. Staff in Conference at Moanalua.

each other. The men returned to work enthusiastic over the possibilities the coming year offers, and determined to make this the greatest year yet. September 22 was set as the date for the opening of the Night School and the beginning of many of the activities.

The conference was of special value to the two new men on the force, Glen E. Jackson and W. H. Heinrichs. It gave them a good opportunity to know the whole program of the Association and to see the relation of their own duties to those of each other man. The next step is to present these plans to the committees for further development and ratification. And then comes the doing.

Goals.

Last year each department set a goal as the number of men and boys it desired to enlist in its work. The educational department exactly reached its mark, and the others all passed theirs by a good margin.

The goals set this year are, 1600 members, 400 men and boys in Bible classes,

500 men and boys in physical work, and 400 in educational classes and clubs. Each of these marks is 100 or 200 higher than those of last year, and it will require work to reach them by the time set, May 1, 1914.

Men Out of Work.

The number of men seeking employment in Honolulu is increasing, and the number of jobs is decreasing. This situation is causing a number of people concern. To in some measure meet the situation the Association has appointed a new committee composed of strong men to study conditions and draw up some plan of operations. Mr. R. J. Pratt of

the Honolulu Iron Works has been appointed chairman. With him on the committee will be Mr. John M. Young of the Pacific Engineering Company, N. E. Gedge of the Inter-Island Steamship Company, E. O. White of E. O. Hall & Son, and one other man not yet chosen. Together they will study the local employment field to see why so many men are out of employment, and try to devise ways and means of taking care of them. Of course the present financial depression is the leading cause of non-employment, but there are other causes as well. Mr. Larimer will be secretary of the committee. Few men know the employment situation in Honolulu better than he.

Extension Conference.

The Y.M.C.A. will call a meeting of religious workers for the second week in September to confer with Dr. A. M. Brodie regarding extension work. Extension work means holding meetings for men in places where religion is not usually preached and to men not as a rule reached by religious influences. The

Association has been doing such work for a long time, and now plans to considerably enlarge its extension work. Dr. Brodie has had a large part in the very successful work done in and about Wichita, Kansas, and will bring to the conference a rich fund of experience. The outcome of the meetings will be that the religious work committee of the Association will undertake a larger extension work than it has been doing and will have a number of trained men on whom it can call to do the work. This is a work for laymen. Shop meetings, theater meetings, meetings in out-lying churches, all these are elements in a modern Association's religious work program. The groups going to the churches to conduct special meetings are called "gospel teams." Three of the Association secretaries have had experience in this sort of work, but a large number of men will be needed. Some will address meetings, others sing, still others help in the organizing of the meetings. All sorts of talent can be used, and all sorts of talent is available. To discover the men, train them, and get things under way—this is the object of the conference and institute.



CHINA THROUGH OTHER EYES.*

*"Light is sown for the righteous
and joy for the upright in heart."*

Paotingfu, China.

My dear friends: I cannot forbear, in the first part of my letter, to send you a few words about a recent trip I have made. It interested me so deeply that I want to convey some of the facts and impressions to you. I left the train at Cheng Ting Fu, 100 miles south of us, and took a Chinese cart, hiring it by the day. Then we went to Ts'ai Chai Kang, where I held a station class last winter and greeted the friends who have calcimined their little chapel and are prospering. A little farther on, at Fu Yang Ts'un we met a man who had invited me to visit him in his village—an ex-official and a man of great influence in his village. After a brief service he told me that he desired to be enrolled among the followers of Jesus and gave me his name. The next stage was ten miles through a very fertile region. Here the farmers have learned that by digging down ten or twelve feet they can obtain all the water they want and altho it is hard drawing the water by hand, they have irrigated their wheat which looks well. We spent the night at Kao Ch'eng city and early the next morning pressed on thirty-five miles to Shu Lu city where

we were to pass the Sunday. I preached six times the next day and some became greatly interested. The postmaster said, "We want to follow Jesus; tell us how to begin." On returning to the inn the innkeeper said, "You have been on the street preaching, why do you not speak to us." A group gathered in my room and I talked to them a very long time—indeed I talked as long as I could. This, my first visit to this spiritually destitute region, promises to be the beginning of a work of grace in the city.

Monday morning we hurried on visiting villages on the way and preaching here and there. At Ma Kuan Ts'un, I met some men who were in my training class last year. They had broken their tobacco pipes when there, and I was interested to see that they had induced all inquirers in their village to begin the Christian life by giving up this expensive luxury. Two men were baptized and five enrolled as inquirers.

Our next point was Shen Chai. Here they have just rented a place for a street chapel on the Great South street, and in this I preached several times to the stream of people who came and went. After dinner we went southwest to a large village where there was a group of people who had sent for me to come and see them. I found twenty-eight men here and a most remarkable group of people. They had not been visited by a missionary; but four years before a Chinese pastor had visited them and they had enrolled themselves as inquirers. They had grown in grace and knowledge of the truth. They welcomed me most heartily. They did all in their power to make me comfortable. They were eager to hear my message, and at the last twenty-eight of them stood up and entered into covenant relation with the church of our Lord. Some of them had tried the Catholic church, but they said, "We do not find in the New Testament the things they teach." When I stood up to read the covenant to them and to ask their assent to certain things fundamental, their responses were so earnest, their understanding of spiritual truth so clear, that I was moved to tears, I have seldom seen a more impressive and promising group of people, and I said to myself, "This is the work of the Holy Spirit." For miles around there is not another group of believers—this is an oasis in the spiritual desert, a light in the surrounding darkness. Pray that they may let their light shine.

The next day we went to Wu Chi where a group of people had also sent for me to come. This place had attracted much attention because a retired official and his wife had been preaching to the people and, it is said, "many prom-

inent men had believed." I met the official who received me very cordially. He has lived the fast life that most Chinese officials live, and was worn out at sixty. He had a young wife, thirty-five years of age who was far more of a Christian than he—a very interesting Christian woman. We hope that some thing will grow out of this. As I left I said to the official: "I hope your home will be the 'fountain spring' from which a stream of life will flow." "I will help you to plant the Christian Church here," he said.

Pray for this place. So many people everywhere want to hear the Gospel message today in China. They do not know what it is, but they want it! Why? Because they are dissatisfied with themselves. God has created in them this desire for the truth. They are thirsty. WE MUST GIVE THE DRINK.

Pardon me if I mention a few facts:

1. The day of prayer for China which you have seen noticed in the papers was a great day and of real importance; but it is possible to emphasize it too strongly. It does not mean that China has become Christian.

2. The Y.M.C.A. has opened a room in Paotingfu and called one of our best men (Chinese) to take charge of it. A foreigner will be put in charge soon to act with Mr. Ting. Many students are studying the Bible.

3. Dr. Hsiao said: "I have rented a place in my native town, and am fitting up a room especially for you when you come. I have also secured a large room for an inquirers' class. Will you come next October and teach the many inquirers?"

4. Dr. Chou, a polished Chinese gentleman of Ting Chou, said to me recently, "I want you to come soon and spend a Sunday in Ting Chou. There are twenty-five students who want to hear you preach."

5. You may remember that last November I called on the magistrate of Kao I Hsien and presented him with a Bible and talked with him about our Saviour. I met his brother a few days ago on the train and he said: "Pastor Price, I want you to go as soon as possible and see my brother. He has given up all his atheistic ideas and is a true believer. He asked me to have his name registered as an inquirer." I also have the names of the magistrate's brother and brother-in-law. They all want to be Christians. This means the opening up of this city in a very favorable way to the gospel. It is one of the five cities we have long desired to occupy and about which I wrote you, in my journal.

6. On my table is a letter just received in which the writer says: "There

* Letter from Francis M. Price to Rev. and Mrs. O. H. Gulick.

are five who have just now enrolled as inquirers (and he sent the list of names). *A thousand times ten thousand* quickly come for there is important business."

These six facts may serve to give you some idea of the conditions now in this great nation. The field is white to the harvest. Spiritually destitute regions are beginning to feel their need.

"Who is sufficient for these things?" "Our sufficiency is of God."

It is a constant delight to preach the gospel to these hungry people. It is no small part of our joy that you share our work and our joy and the reward. "We are laborers together with God."

The foregoing three pages are part of a journal letter which I am sending out. I hope this and the previous one will serve to make clear just the nature of the work we are doing. I want Mrs. Price to write an account of her work which she will do soon. You will then be able to form a pretty clear idea of what your missionaries are doing. I leave tomorrow for a brief visit to the country, but it is too late now to do much touring—the farmers are too busy and too tired. We remain by the staff this summer, but all the others are going next week, I think. We shall be alone for more than two months.

I am happy to say that Mrs. Price is unusually well and very, very happy in her work. She has won a large place in the hearts of the Chinese women, and the ladies of the station are very kind to her. Indeed they are all treating us very well, kindly and appreciatingly.

Abby Chapin soon leaves for a year's absence in the home land. She goes via Siberia. Mr. and Mrs. Galt go to Peitaiho for the summer, also Miss Phelps, and Mrs. King will go up into Shansi.

The political skies are no clearer. The Assembly is not winning golden opinions just now. It is divided into factions and they do not seem to accomplish anything. Do not seem to be able to elect a President. Dr. Arthur Smith has been spending a few days with us. He is refreshing. A close observer and a sharp critic, but very clear in his views. He urged at one of the meetings just what I spoke of in my journal—namely, the occupying of five strategic points in our wide field and concentrating effort on these.

I hope this will be done and I pray that some man may give us the means to do this. It is a great day in China! A great day in the world! Pray for us. Kindly give this journal as wide a circulation as you can. We hope you are both well. We send our warmest love. As always,

In His joy and glad service,

Yours very truly,

FRANCIS M. PRICE.

*The Old Black Jar**

AN interesting story of the "long ago" is that of "The Old Black Jar" that floated for a whole year in the ocean in the region of Cape Horn, and yet, so safely packed was it in the barrel of dried fruit, that it was finally picked up, brought to its destination, and delivered to Mrs. Maria P. Chamberlain.

To go back in history a little—Maria Patton, a young lady, not very tall, with sparkling eyes, rosy cheeks and locks of curling black hair, black as the raven's wing, a farmer's daughter, was born in Pequa, Lancaster County, Pennsylvania, March 19, 1803. So my story goes back to one hundred years ago.

Miss Patton had her youthful soul fired with missionary fervor when very young, and especially wrought upon by reading the pathetic and enthusiasm kindling memoir of Harriet Newell, and in 1827, at the age of twenty-four, she had consecrated herself a missionary.

When she had gained her father's almost heart-broken consent to offer herself to the A. B. C. F. M. as a missionary, she did not then expect to cross the ocean, but hoped to be sent as a teacher to the Southern States. But when she reached New York City, to interview the grave gentlemen of the Board, lo and behold, it was found that four young ladies, all unknown to each other had been moved by the same impulse to offer themselves to go somewhere as missionaries. What to do with them was a puzzle, for this was long before the founding of Woman's Boards, for sending out unmarried ladies.

But finally, the four ladies, Miss Ogden from Philadelphia, Miss Patton from near that city, Miss Ward from Rhode Island, and Miss Stone from Rochester, N. Y., were sent with a reinforcement to the Hawaiian Islands. They were distributed as helpers to the overworked missionary mothers on different islands, and in the course of the first year the "romance of missions" touched two of these lives. Miss Stone became Mrs. Artemus Bishop and a mother of two motherless children, and Miss Patton became Mrs. Levi Chamberlain.

But to be brief, Miss Patton had been brought up on one of the lovely fruit farms of Pennsylvania, and many a wish went back to taste that luscious fruit, and when she as Mrs. Chamberlain had written back home of this longing she was often remembered in this way. A barrel sent around Cape Horn made the children delighted at intervals of perhaps two or three years when they could help eat the dried apples,

* Written several years ago by the late Miss Chamberlain.

pears, quinces and cherries, and could carry portions to mother's friends at the station.

But one year, in weathering that fearful stormy cape, the vessel was wrecked.

The next year another ship was sent out with supplies to the islands, and on a calm day, in near the same latitude, the captain discovered something floating on the water and sent a boat to examine it. To his surprise he found a barrel plainly marked, "Mrs Maria P. Chamberlain, Sandwich Islands," and brought it with him.

When opened the fruit was found to be ruined by the salt water, but the jar in the center, filled with apple-butter—cider apple-butter—securely sealed and kept afloat by the buoyant fruit was intact, and its contents, wonderful to say, was "still eatable."

—M. A. CHAMBERLAIN.



A NOTE FROM INDIA.

Installation of the Rajah of Punganur.

Rev. H. J. Scudder writes: "A function of considerable importance for Punganur was the installation of the young Rajah, by which he was inducted into the privileges and responsibilities of his hereditary office, as the limited ruler of this Zemindary. The auspicious day chosen was Sunday, October 20th. When the father of the present Rajah was installed, it transpired that he was presented with a Bible by the British and Foreign Bible Society. After the installation ceremonies were over the Rajah and his uncle asked our Pastor why a Bible had not been presented this time. The Pastor replied that at the time of the Rajah's wedding last year a Bible was presented to him and objections were made by some. The Rajah's reply was significant. He said in effect: 'Sir, I regard the Bible as the Word of God and I must have a copy to celebrate my installation.'



The sixty-first annual report of the Hawaiian Mission Children's Society is at hand. Always replete with interesting and valuable information, this report is the tie that binds the widely scattered Cousins together. "General Items," which form a resume of the year's happenings, and the Roll Call combining interesting personalities, are the salient features of the 1913 report. A revised list of the names and addresses of the Active Members of the Society is given as usual. A remarkable group of the Gulick brothers and Miss Julia Gulick and a cut of the Samuel Chapman Armstrong Memorial at Punahou are the only illustrations.

Of Interest to Women

TO reinforce her husband in his fight to abolish opium in China, Mrs. E. W. Thwing departed from Honolulu on the S. S. Mongolia July 23rd.

Although she has not been in the orient for over two years, Mrs. Thwing expects to find the women more interested in reform work than when she went away.

About three years ago she started in the city of Tientsin a woman's club which grew in a surprisingly short time, from nine adherents to a membership of forty.

The object of this club was to uplift the wives and mothers, and by means of an interpreter she gave addresses on such subjects as opium, superstition, home purity and early marriages. Soon the more progressive women prepared addresses themselves, and before many months had passed the meetings were conducted according to parliamentary rules. With the increase in membership, programs of more varied interest were given.

But the greatest achievement was a printed reform circular of 3000 copies, which the women of the club edited and distributed.

It is work of this nature which Mrs. Thwing plans to promote upon her return.

The permanent home of the Thwings will be in Peking, where Miss Ruth, who accompanied her mother, will be placed in a private school for American girls.

Discussing the subject of education and association, Mrs. Thwing declared that the greatest obstacles to children remaining in China with their missionary parents have been removed. While there is not now in Peking a public school for American children, there is every indication that the increasing need will soon be met.

The climate is good and at a small sea-port town six hours by train from Peking where the hottest months will be spent there is abundant society, and many wholesome amusements are offered.

As a democratic American girl, Miss Ruth will doubtless play an important part in the reforms which her mother has planned.



THE *Independent* of recent date brands as false a story that ran the rounds of the press a short time ago to the effect that a club of girls in Wellesley College had pledged themselves not to marry for five years after

graduation, and then not to marry any man with less than a five-thousand-dollar income. The story it has developed was the invention of an unscrupulous reporter. An investigation by a responsible board of the students themselves proved that no such club existed.

Concluding a subsequent editorial in defense of early marriage *The Independent* says:

"We would rather have clubs in colleges of either sex whose members would choose to marry young, to accept social burdens, and who will hope to be the proud parents of numerous descendants. That is a worthy ambition. Children of such parents will rule the country, will create a country that will lead the world. Those who put off marriage are selling their country to the numerous children of the untrained and the ignorant. Out of love of country, if for no other reason, those who have the privilege of education, and the superior mental structure which has sought it and can transmit it, ought most of all to seek early marriage and such families as are infrequent in decadent France."



Until recently the twin ideas with which Japanese girls have been trained and educated have been wifehood and motherhood. For better or worse the horizon has broadened. Today there are over 200 high schools for girls with 100,000 students. There are scores of institutions which are mainly vocational in their purpose. Girls are trained as teachers of music, sewing and liberal arts. Trades like book-binding are taught. Eleven years ago the Woman's University of Japan was established with a liberal donation from the empress dowager. Statesmen and educators are lending their aid and influence and now it has 1100 students. Japan is ready to accept the doctrine that women have an equal right with men to a higher education.



Frances Little, Author of "The Lady of the Decoration" contributes an entertaining and instructive article in *The Century* of recent date on "The Training of a Japanese Child," in which she describes many quaint Oriental customs, and shows the influence of American educational methods.



A woman representative in the Colorado Legislature, Mrs. Agnes Riddle, showed the absurdity of a pending segregation bill and caused it to be defeated. Mrs. Riddle attacked the bill on the ground that, if passed, "fallen men should be segregated the same as fallen women." Just before the roll-call she arose and said, "Let him who is without sin among you cast the first vote." No one voted for the bill. —E. V. W.

Destruction of Temples.

Temples are being destroyed in many places. Some of the people still have lingering fears lest they may suffer for their vandalism. Recently at Pichow the bricks in a large temple were needed to build a guard house. The city elders ordered the temple to be torn down. The masons made the *tipao* pull down the first brick, then they did the work. This was to keep the gods from becoming incensed at them and causing some member of their families to die. The *tipao* first offered incense and said he was under authority and could not but obey orders. The masons made obeisance and pleaded poverty, and, besides, they had not begun the thing, anyway.

The elders, fearing lest heaven might be moved against them offered their incense and said: "You must know that the Ching Dynasty is now gone and that the work you did for them is not needed. We want to use these bricks and hope you will not be offended. We promise to rebuild you this temple when the Chings come into power again." And some added ironically: "You sit out in the sun and rain till then."—North-China Herald Jan. 11, 1913.



At the dinner given at the Hotel Somerset, Boston, on Saturday evening, May 10, to the English delegates visiting this country in connection with the hundred years' peace celebration, Hon. John D. Long, who presided, was enthusiastically applauded when he suggested that there be erected at the entrance of the Panama canal a monumental statue of Jesus as an emblem of goodwill to all men, in the place of fortifications, which were merely a visible challenge to war.



There was once a lady whose dream
Was to feed a black cat on whipped cream;

But the first cat she found
Spilled the cream on the ground,
And she fed a whipped cat on black cream.

—David Starr Jordan.



The Friends' Peace Association of Philadelphia had as speaker at its 1913 annual meeting President Mary E. Wooley, of Holyoke College Massachusetts. The subject of her address was, "What Education Can Do for Peace." President Wooley has been for many years actively interested in the peace movement and a vice-president of the American Peace Society.

TREASURER'S STATEMENT.

July 21, 1913, to August 20, 1913.

RECEIPTS.

A. B. C. F. M.....	\$3044.75
A. M. A.	5.45
Beretania Settlement	105.75
Chinese Work	11.05
Educational—Social Work	77.50
English-Portuguese Work	200.00
Filipino Evangelist	230.00
Hawaii General Fund	12.50
Invested Funds	1821.65
Japanese Work	166.00
Kalihi Settlement	425.00
Kalaupapa Building Fund	132.00
Maui General Fund	100.00
Oahu General Fund	688.78
Office Expense	113.05

\$7133.48

EXPENDITURES.

A. B. C. F. M.....	\$3073.20
Beretania Settlement	41.26
Chinese Work	\$14.00
Salaries	363.00
	377.00
Educational—Social Work	314.30
Salaries	350.00
	664.30
English-Portuguese Work	65.50
Salaries	971.00
	1036.50
Foreign Missions	2.00
Filipino Evangelist	1.00
General Fund	1.50
Salaries	513.00
	514.50
Hawaiian Work	10.00
Salaries	728.50
	738.50
Interest A/c	3.58
Japanese Work	219.50
Salaries	935.00
	1154.50
Kalihi Settlement	414.84
Office Expense	22.45
Preachers' Training Fund.....	90.00
Sunday School Work	171.00

\$8304.63

Excess of Exp. over Receipts.....\$1171.15

Overdraft on August 20, 1913.... \$48.64

—T. R.



It would be a fine idea to try the sand-blast on the front of the Judiciary Building to remove the weather rust. To make clean and safe the inside of the building is good morals, but to garnish the exterior would not be bad aesthetics. It seems too bad not to have some results of the great overhauling show on the outside as well as on the inside.

—F. S. S.

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TOKYO'S NEW LANGUAGE SCHOOL.

The stop-over visits of new missionaries to Japan, who will study in the new language school in Tokyo before proceeding to their respective stations has created in Honolulu a deep interest in this new institution. Among the students to enter at the beginning of the Fall term will be Mr. and Mrs. Jerome Holmes, who were in Honolulu Sept. 2.

The following is from the August *Japan Evangelist*:

"The Promoting Committee of the Japanese Language School, which since January, has had under consideration the organization of a language school on an international basis, met in final session at the offices of the Japan Peace Society, 6 Yamashiro Cho, Kyobashi, Tokyo, at 4 p. m. Monday, July 14. The work of the Promotion Committee has consisted of the formulation of plans, publication of a Prospectus and the securing of a guarantee fund.

"With a guarantee fund of Yen 2000, the committee recently extended to various organizations an invitation to appoint members on the Board of Directors of the new school. In response to this invitation, the following bodies have chosen directors, while final replies have not been received from a few other organizations, places on the Board being reserved for representatives of these bodies:

"The British Association of Japan, Mr. R. J. Kirby, Language Examiner for the Association; the Japan Peace Society, Prof. H. Fukuoka of the Foreign Language School; the American Asiatic Association of Japan, Mr. E. M. Frazar; the Conference of Federated Missions (representing more than twenty bodies), Drs. D. C. Greene, A. Oltmans and H. H. Coates, Rev. C. B. Tenny and Mr. Gilbert Bowles. In accordance with the tentative Constitution, the following directors at large were appointed: Mayor Baron Sakatani, Dr. M. Anesaki of the Imperial University and President N. Murakami of the For-

eign Language School.

"All of the above were present except Drs. Greene, Oltmans and Coates. Dr. Oltmans was represented by Dr. William Imbrie. The Board of Directors, to which all pledges and responsibilities were transferred by the Promoting Committee organized by choosing as temporary officers, President, Mr. E. W. Frazar; Vice-President, Pres. N. Murakami; Secretary and Treasurer, Mr. Gilbert Bowles. Additional members of the Executive Committee, Dr. A. Oltmans, Rev. C. B. Tenny and Professor H. Fukuoka.

"Mayor Baron Sakatani was chosen Honorary Director of the school. The choice of a foreign Director and Japanese teachers, also the selection of a suitable location for the school were referred to the Executive Committee.

The School will be open for students from the beginning of the autumn term."

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THE FRIEND is in receipt of a copy of the 1913 Independence Day celebration in New York City. This was sent by Mr. Theodore Richards, who was at that time in New York, together with a copy of the address delivered on that occasion by Dr. J. Soyeda, of the Associated Chambers of Commerce of Japan, and the American-Japanese Society. Dr. Soyeda was entertained in Honolulu May 19, en route to the mainland. He is a strong advocate of World Peace.



Thermometers may not indicate it, but it is true nevertheless that with the passing of the longest day of the year the sun some time ago started on its way south for the winter.



HIS INCOME A CERTAINTY.

"There's one business man who isn't afraid of the tariff reduction."
"What's his line?"

"He runs a shoe shining parlor."—
Detroit Free Press.



EVENTS.

July.

26. The Rifle Team of the National Guard depart for Camp Perry, Ohio. Director of H. R. T. & L. Co. announce their plan to double track King street from Fort Shafter to Pawaa Junction. Two colonies of fruit fly parasites established near Hilo.
27. Bishop Libert lays corner-stone of the new Church of the Sacred Heart at Punahou.
28. The Battelle process of refining sugar favorably reported by the Hawaiian Sugar Planters' Association. Americans win international tennis trophy from England.

August.

4. Henry Lane Wilson, United States Ambassador to Mexico, resigns. Resignation accepted.
5. Local Progressive party celebrate first anniversary of the new political party.
10. Governor Frear's report shows the probable population of Hawaii today 210,570. Dr. A. M. Brodie of Wichita, Kansas, spoke at the Bijou Theatre in the first meeting of a series of six union services.
14. General Funston outlines plan by which restrictions are to be placed upon those men in the service who do not meet the required standard in conduct, and special privilege granted to those whose conduct is exemplary. Judge Cooper and party returns from trip to Palmyra Islands.
16. The Matsonia, a new passenger and freight steamship, launched at Newport News, Va. Captain Peter John-

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son will bring the new liner to Hono-
lulu.

17. Honolulu Ad. Club gives an excursion to Hilo.
18. Thirty Chinese youths on their way to the United States for further education spend the day in Honolulu. Their education will be paid from the "Indemnity Fund."
19. J. H. Hertsche resigns as manager of Honolulu's leading hotels. School Commissioners vote to change the hours of the school day in Kona to allow children to help harvest the coffee crop.
20. Former Governor George R. Carter elected President of local Chamber of Commerce. President Wilson names Francis Burton Harrison for Governor-General of the Philippines. Governor Frear reappoints Dr. J. S. B. Pratt president of the Board of Health.
23. The Oahu Polo team defeated the Maui team in a fine game at Moanalua field, 7½ to 2.



MARRIAGES.

- Boco-Johnsen—In Honolulu, July 29, 1913, Mrs. Florence Boco and Alphin Johnsen.
- Ellis—Mason—In Honolulu, July 29, 1913, Miss Janie Ellis and Capt. Roger O. Mason of Schofield Barracks.
- Lucas-Lymer—In Honolulu, August 6, 1913, Miss California Lucas and William B. Lymer.
- Cowan-Thevenin—In Honolulu, August 7, 1913, Miss Maile Cowan and Alfred J. Thevenin.
- Blair-Dekum—In Honolulu, August 12, 1913, Miss Gwendolen Blair and Edward Dekum.
- Shafsky-Bairos—In Honolulu, Aug. 17, 1913, Miss Rose L. Shafsky and Prof. M. B. Bairos.
- Wadman-Zerffi—In Honolulu, Aug. 20, 1913, Miss Gemma Wadman and William Zerffi.



DEATHS.

- Anderson—In Honolulu, July 24, 1913, Gus A. Anderson, aged 31 years.
- Kelley—In Honolulu, July 26, 1913, Mrs. Lucetta Taylor Kelley, aged 65 years.
- Akima—In Kawaihou, Kauai, July 28, 1913, Mrs. Emalaina K. T. Akima, aged 47 years.
- Hoapili—In Honolulu, July 30, 1913, William K. Hoapili.
- Chamberlain—In Honolulu, Aug. 4, 1913, Miss Martha A. Chamberlain, aged 80 years.
- Mesick—In Chicago, Ill., Aug. 3, 1913, Geo. P. Mesick, formerly foreman job printing department of Star.
- Radway—In Honolulu, Aug. 21, 1913, Mrs. Mary Kau Radway, aged 44 years.

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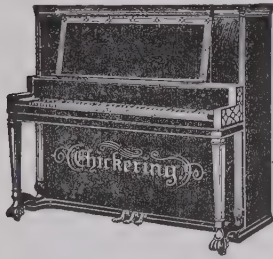
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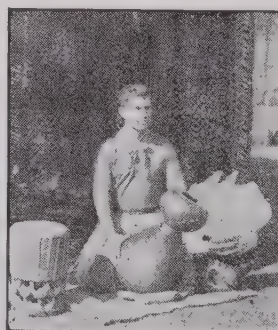
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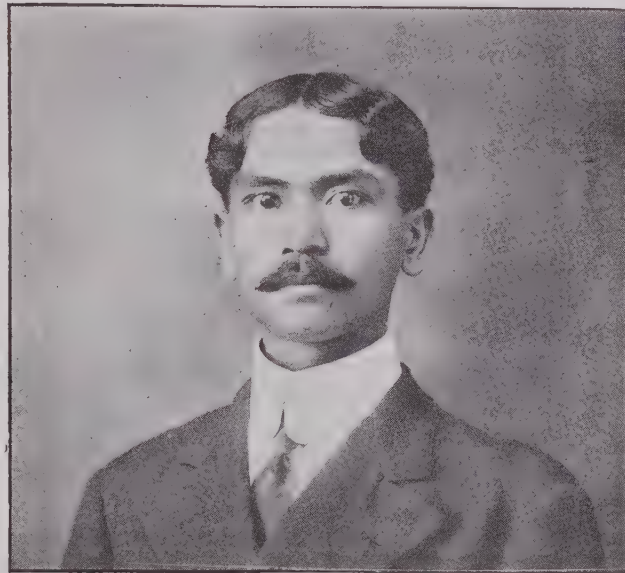
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VOL. LXXI.

HONOLULU, H. T., OCTOBER, 1913.

No. 10

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The Rising Tide.

JULY'S Progressive Birthday Celebration has been followed by September's Civic Convention. Delegates from all the Islands met and for two days discussed several vital questions of civic interest. The three leading topics were good roads, promotion work and farm development. It was made very evident that road building and maintenance are strictly matters of applied science. As soon as our people wake up to this truth and determine to take the roads out of politics and place them under scientific management, then, and not till then, will they be good. European states learned this long ago. We shall in time. Then we shall find out that good roads cost far less than bad ones controlled by politics. Under the head of promotion real advance was made toward unifying the Territory in the work of presenting the claims of Hawaii irresistibly before the traveling public of the world. The scenic beauties of all our Islands are to be adequately set forth and the develop-

ment of facilities for viewing the scenery will surely follow. Meantime experts pointed out how the small farm movement originating here towards the close of the nineties has at last worried its way thru the inevitable difficulties besetting every enterprise of this sort at its outset so that we may now look with hope for its steady expansion. The best outcome of the Convention was neither its pronouncements in the form of resolutions nor its valuable discussion, but rather its promotion of a bona fide civic spirit. The comparative isolation of island from island due to the expense of getting about and to the discomfort of sea travel tend to prevent the growth of civic solidarity. Each little community shut in by itself is perforce exposed to the development of narrow-mindedness and to the centering of interest upon personal problems. Everything that breaks down barriers and gets the people of all the Islands together for conference upon matters that concern the entire Territory makes for a larger, better Hawaii. It is to be devoutly hoped that aerial navigation may soon become so practical and cheap that the difficulties now involved in going from Island to Island may vanish. Meantime conventions like the one of last month are mighty helpful in securing unity of thought and action along the more important lines of civic progress.



More Applied Science.

The most significant feature in human development during the past half century has been the invasion of every day life by science. Men of exact training are the demand now in every sphere. Not merely such purely scientific pursuits as engineering and surgery require those technically educated, but gradually all vocations are being included within the domain of science. The farm and the home as well as the mercantile house seek as the ideal the man or the woman who has been taught the scientific principles underlying the successful conduct of each of them and who has had clinical practise in applying those principles. The new vocational movement in common school education

is the latest manifestation of this feature of modern life. The simplest tasks which the world has to offer, tho they be so crude as dirt digging or rock breaking are done more efficiently and with greater remuneration to the doer, when done scientifically. It is a happy world toward which we are hastening when every worker will have been carefully prepared to contribute his quota of labor and in consequence will be paid justly therefor. He will do his best for society and society will do its best for him. One of the spheres now being invaded by this spirit of science is that of human government. European countries are a generation or more ahead of America in this regard. We give little or no thought to the question of preparing our public servants to render efficient service to the community. Civil service regulations are however an evidence that in our own nation science will not rest until they have dominated the machinery of government. Hardly a month goes by without bearing testimony to this truth. Perhaps the most striking progress is being made in the sphere of municipal politics. For years American cities have been experimenting with the Galveston plan of Commission government. It is perhaps saying too much to affirm that it is a practical failure, for it has proved itself an advance upon its predecessor, the hap-hazard mechanism of the Common Council. But it certainly has not accomplished what its promoters hoped. It was a step in the right direction, but being a half measure it could not be expected to bring ideal results. The adoption on August 12 by the city of Dayton of a charter embodying the City Manager plan has now brought this procedure into the lime light. To term this the only genuinely scientific method of municipal government is not putting it too strongly. Naturally it has been developed to its present high state of efficiency in Germany. In brief by this plan a municipality engages a civic expert, scientifically trained therefor, to run its business. It pays him well and holds him accountable for model results. The first American city to adopt this procedure was Sumter, South Carolina, a place of

8000 inhabitants, where after due advertisement bringing 150 applications a competent municipal engineer was engaged. Two North Carolina towns, Hickory and Morgantown have followed Sumter's lead and a number of Ohio cities are soon to vote upon the plan. Dayton's experience will be closely watched. It cannot now be long before all cities will swing into line to the extent of entrusting the conduct of municipal business to scientifically trained experts. Last winter Governor Frear's New Charter Committee recommended the preparation of a City Manager Charter and its presentation for discussion to the Legislature. In some way, not as yet publicly explained, nothing came of the recommendation. It would be well if the committee of last winter or some other organization should complete the work, get the proposed charter into the hands of every voter in the Territory and follow up the campaign by having its details discussed as widely as possible.



The Schools.

Everything crowded to the doors is the general reports from educational institutions all over the Territory. The enrollment in Government schools is said to be the largest in their history. Oahu College begins the year with 690 students enrolled the first week as against 612 on the opening day a year ago. Kamehameha as usual is unable to accommodate all who apply. Kawaihau Seminary is filled to its capacity with 127 girls plus a generous waiting list. It has never known so happy and enthusiastic an opening. Mills is rejoicing over the coming of its new Principal, Rev. Wilfred Perry Ferguson, Ph. D., D.D., and Mrs. Ferguson. Dr. Ferguson is both a preacher of ability and an educational leader of large experience. His scholastic training was gained at Victoria and Syracuse Universities and at Drew Theological Seminary where his standing was among the highest. He has had a number of successful pastorates and has served first as Professor of Latin in Iowa Wesleyan University, next as President of the Centenary Collegiate Institute at Hackettstown, N. J., and latterly as Proprietor and Head Master of Sims School in New York City. In early life he intended to enter missionary service in China, but was prevented by unavoidable circumstances from going there. A younger brother, Rev. John C. Ferguson of Shanghai, has done notable work there for many years. His interest in the problems of the Orient has consequently been deep and of long standing. Brought up a Methodist, Dr. Ferguson has of late been associated with Congre-

gational work and had taken steps to become a member of the famous Manhattan Congregational Association of Greater New York, when called to Hawaii. He therefore finds himself in heartiest sympathy with the overwhelming sentiment in favor of Christian union that characterizes this Territory and in connecting himself with the Evangelical Association of Oahu and Central Union Church does so in full accord with life long love of Methodism and in loyalty to the Spirit of Christ who is so steadily leading all churches to fulfil His prayer for unity. Reaching Honolulu on September 15, the opening day at the Institute, Dr. Ferguson found everything in running order. At last accounts the enrollment was 175. The new Principal has already introduced features that will add much to the efficiency of Mills. The pronounced religious character of the school will be maintained with enthusiasm while the residence of both Dr. and Mrs. Ferguson in the building will emphasize the home spirit which has always constituted a unique feature of its life. The Hawaiian Board's Theological Training School which finds a locus at Mills and begins the year with 5 students, an increase of four hundred per cent, doubtless holds the record in the Territory for percentage enlargement.



Beretania Playground.

Some time ago the Free Kindergarten and Children's Aid Association of Honolulu leased at nominal rental from the Bishop Estate a vacant lot on the corner of Beretania and Smith streets which it fitted up as a public playground. Apparatus was installed and workers were engaged. The annual expense is now at least \$1800. The place has been crowded with children. The surrounding section is one of the most congested in the city, entirely without other play facilities. Latterly the Bishop Estate has been importuned to lease the lot for business purposes, for which it has a high value. The Estate being a Trust for the benefit of the Kamehameha Schools has not the option of continuing to let it at a charitable figure. It is possible however that the land may be secured by purchase from its present owners. At this juncture the Association appealed to the Supervisors for aid in making some permanent provision for the children in that section. Thus far no definite action has been reported. Our present Board of supervisors has done so many good things and has shown itself so amenable to public opinion that it probably would be glad to take action safeguarding the present playground for the perpetual use of the children provided it believed

that the people demanded it. The time to move in a matter of this kind is now. The land will never be cheaper. If the ground is diverted to other uses there will be a distinct loss to the community far out of proportion to the cost of the lot. Tuberculosis and other disease, crime and incompetence are definite sequels to any such blunder as suffering a playground in a congested district to be closed. It is unthinkable that the people of Honolulu would consent to this, if they should give the question a moment's thought. We suggest to the Association that they secure consideration of the matter at the hands of the Chamber of Commerce, Merchants' Association, Commercial, University and Pacific Clubs, Men's League, St. Andrew's Men's Club, Board of Health, Woman's Suffrage League, the churches and fraternal orders. Let the Association assemble automobiles and arrange dates for taking the officers of these organizations to view the playground when it is doing full business and having gotten petitions from all these bodies addressed to the Supervisors, let it present them to the City Fathers with an imposing array of backers drawn from the ranks of the petitioners. Furthermore let all be done with good feeling and in a happy spirit of loyalty to the best interests of Honolulu. It is inconceivable that success will not attend the efforts of the Association, if once it gets its appeal squarely before the people and then backed by awakened public opinion presents its case to our civic authorities.



A Campaign Of Education.

Evidences continue to multiply that the question of justice to Asia by America is being wisely brought to the bar of public opinion by sober discussion. *The Outlook* in a recent editorial submitted a series of three proposals on the Japanese question, one of which looked squarely in the face the crux of the entire contention, the granting of the privilege of naturalization. The proposal did not go to the root of the matter as it suggested, not that the privilege of naturalization first be safeguarded so as to admit to our citizenship only such aliens as possess proper qualifications and second be extended to Japanese equally with Europeans, but that the grant be made "to individual Japanese of proper personal qualifications," now permanently settled here and to others who may legally come, applications being endorsed by the Japanese government. This is a welcome suggestion from *The Outlook* because it shows that its editors are awakening to the importance of the question and to its

ethics. In so far, however, as it raises the racial question and puts Japanese on a different footing from other races, its note is a false one and will satisfy nobody. There is one and only one right way in which to solve this problem, and it will continue to torment our Nation until we adopt that solution. We are happy, however, to find *The Outlook* abandoning its position of some years back. Indeed in view of such articles as those it has been publishing by Prof. Peabody, Messrs. Mabie, Kennan, and Bryan, it was in the embarrassing position of having its contributors unhorse its editors. *The American Citizen* has also opened its columns to the controversy. It is interesting to find how California apologists—such for example as Mr. C. K. McClatchy in the June number—rely upon the stock pleas of incompatibility, dishonesty, low moral tone and the like utterly without substantiation and even at variance with well ascertained facts while such Japanese opponents as Mr. Kawakami present evidence which can be substantiated. Mr. Kawakami has a new work in print which should prove of educational value. Meantime Dr. Sidney Gulick is according to reports preparing a monograph upon the subject which should take rank with his well known "Evolution of the Japanese." Dr. Horatio B. Newell, for more than 25 years a resident in the interior of the Empire, is on his way to America where he will contribute much light to the discussion. The patience shown by the Japanese leaders is admirable. Dr. Soyeda and Mr. Kamiya, delegates of the Tokyo Chamber of Commerce who recently went to the Pacific Coast to make a first hand study of the problem, are out in a pamphlet characterized by unusual fairness and lack of prejudice. A nation whose public opinion is guided by such men will surely win in the end. With right upon its side, deep friendship for America in its heart and the will to wait for a victory of conscience, Japan has reason to rest satisfied both with the noble spirit which has marked every step of her conduct of this difficult negotiation and with the sure promise of the ultimate outcome.



A Veteran Gone.

The news has come of the passing of the "Father of the Japanese Mission," Rev. Daniel Crosby Greene, D.D., of Tokyo. Dr. Greene came of distinguished stock, his father having been an eminent officer of the American Board, William M. Evarts having been his uncle, and the distinguished Senator George F. Hoar of Massachusetts his cousin. When the American Board decided to enter Japan

it commissioned as its first missionaries Mr. and Mrs. D. C. Greene. They went out in 1869 and settled in Kobe. The early days of work were full of excitement and interest, progress was slow and great tact was required. The restoration to sovereignty of the Mikado had taken place the previous year and the Meiji era but just begun. Dr. Greene attacked the language and his first great work was done as a translation of the Scriptures. This task was in charge of a committee of various missions and on this committee Dr. Greene represented the American Board. For many years he was stationed at Tokyo as the only representative of his mission. Dr. Greene's chief power lay in his statesmanlike grip of the situation in the Empire. He was a man eminently of judicial cast of mind, understood the Japanese spirit, possessed a natural aptitude for grasping the essential details of the nation's life, and sensed the right policy in missionary work. To him more than to any other one man the American Board Mission in Japan owes the wisdom of its methods. For Dr. Greene held it the business of the missionary to teach the principles of Christ and leave it to the genius of Japanese disciples to develop the system of organization needed in their country for the carrying out of those principles. He trusted the Japanese from the first. He believed that Japan required a Japanese Christian church and not a foreigners' church. His policy prevailed and hence the great success of his mission. Much of Dr. Greene's influence was due to the ideal home which he and Mrs. Greene built up. In this Mrs. Greene, who passed away a few years ago, was as potent a factor as her husband. The two gave Japan a picture which has deeply influenced Christian development in that Empire. Dr. Greene was but seventy years of age at his death, and was spared long suffering in his last illness. His service to the Far East was of the highest importance and rendered at the most critical stage of Japan's history. Such a life is an inspiration and has become one of the prominent factors in the nation's developing character.



The Governor General of the Philippines.

Last month Honolulu with its characteristic enthusiasm entertained the party of Hon. Francis Burton Harrison, President Wilson's appointee as executive head of the Philippine Government. In the same vessel with him came *The Outlook* of September 6 with its severe criticism of the President for this appointment. *The Outlook* seems to us to be both right and wrong. The policy

followed by our national executive hitherto in choosing as Philippine Governors men who have been trained by wide administrative experience in the Islands or elsewhere is undoubtedly sound, yet when the change was made from military to civil governors a man entirely new to the Philippines and without previous experience of similar duty, William H. Taft, was chosen and the outcome proved the selection most wise. A second time our Nation is face to face with a situation that seems to the President to demand the sending out of a man untrained in colonial administration. That situation is the belief of a very large number of Americans that the hour for Philippine independence is drawing near. There is only one way in which to ascertain whether this belief is well founded or not and that is a thoro study of conditions in the Philippines. To conduct this study it might well be argued that a thoroly equipped man with all the resources of the gubernatorial office at his command would constitute an ideal appointment. As to whether Mr. Harrison is a man of the requisite equipment for this task only time can tell. While believing that the Filipinos should be granted their independence as soon as they are fitted for it, Mr. Harrison approaches the question of their fitness with open mind. He makes no concealment of his determination to go to the bottom of the question. It is unlikely with all the machinery of government in good running order that he will make any glaring mistakes in the executive office. If his painstaking study of the Islands leads him to conclude that independence should soon be granted, he will have his hands full convincing the Nation. To us there seems no likelihood of his reaching such a conclusion. If as we anticipate it is made clear to him that America's task is but well begun in the Philippines, his clear setting forth of how he arrived at this conviction will cause the clamors of the noisy demands of independence largely to cease. President Wilson's choice of Mr. Harrison thus promises to prove wise. There is a risk in it, the grave risk of personal misjudgment of character and ability, but it looks as though the risk had been well taken. We do not believe that politics had anything to do with President Wilson's choice. Mr. Harrison is a man of brains and certainly few men of our day have a more brilliant chance of enduring fame by measuring up to the demands of a position of commanding importance. Mighty destinies may be affected by the result of his conduct of his trust. We wish him well in it.

—D. S.

Chinese Missions at Close Range*

OUR visit to China was I felt at an eventful moment. We were in the Union church of Hong Kong the day that President Yuan Shi K'ai had set apart requesting the prayers of all Christians for China.

It struck me as something more wonderful than anything I had ever heard, that in that country, where Christians had so recently been martyred, our prayers should be sought. China is now at the meeting of the ways and now is the time that will decide whether she will be a Christian nation or not.

At the Methodist Conference in England this last July Dr. Haigh, who had just returned from China, asked for \$50,000, for China alone, as their share in the work. At the same time he emphasized the need of unity with other churches, saying that the solution of the problem was too big for any one church. The day we were in Shanghai the flags were flying because on that day the United States acknowledged the Republic of China. It was Sunday when we reached Nagasaki and we visited the Japanese mission and listened to familiar tunes from Japanese voices. But it was in Kyoto that we came most in touch with missionary work. There were several different missions at work. We chose the Union service and heard Dr. Peabody preach at the Doshisha, and there we met Mr. and Mrs. Sydney Gulick. The Doshisha, as most here know, was founded by Mr. Joseph H. Neshima acting with American missionaries in 1875. It is an educational institution. The object, as expressed by Mr. Neshima the day before he died, "is advancement of Christianity, literature and science, and the furtherance of education, that through these, men of great and living power may be trained up for service of true freedom and their country."

Its endowment is the gift of Japanese and Americans and consists of \$100,000 in addition to land and buildings. The enrollment is 552, College 46, Theological 52, Girls' Academy and College 849. There are fifteen American teachers, and fifty-eight Japanese, 1200 graduates of whom nearly all are Christians. There are also two kindergartens with an enrollment of 101. Kindergartens are very popular in Japan and out of them grow Sunday Schools. These are however held on Saturday instead, as Sunday is now the general holiday and the children go on pleasure excursions with their parents. While in Tokyo we lunched with Mr. and

Mrs. Coleman and a small kindergarten came to hear nursery rhymes on the gramophone. They left their sandals at the door and sat on the floor in a circle.

There is a fine Y.M.C.A. in the center of Kyoto. The building just completed is the gift of Mr. John Wanamaker. On Monday we went with my nephew to visit the mission with which he is connected. It is situated at Hachiman on Lake Biwa and his special work in the mission will be to visit villages scattered around the lake, specially on the opposite side, which is unconnected by the railroad. The motor boat which will enable him to do this is the gift of Mr. Hyde of Kansas, who was a member of Dr. Brodie's church. The mission is unconnected with any mission board and supported by voluntary contributions. Mr. Vories, the founder of the mission, had gone to Japan in 1905 as a teacher of English in a government academy in Hachiman, with the understanding that he might teach Bible classes in his leisure time, so long as he did not mention religion in the school.

As soon as he attained some success in his work the Buddhist priests commenced a series of persecutions, stirring up the Buddhist students and even went to the school authorities to stop the work. After months of persecution the choice was given to him to give up all religious teachings or else leave the school. Mr. Vories had been an architect and he now opened an office in Hachiman, still keeping up his missionary work. With my nephew we visited the Y.M.C.A. at Baba built by Mr. Vories for the railway employees. They have dormitories in it for 20 men and a weekly Bible class with an average attendance of 10 to 14. After lunching with Mr. Vories' helpers, Mr. Chapin, and Mr. Vogel, at Hachiman, we went into the little church adjoining the Y.M.C.A. Here they have a Sunday school of 100. We took rikishas and visited the architect's offices and the new houses being built for Mr. and Mrs. Waterhouse and the Japanese Bible woman and her son, and then went to the little farm on the slopes of the hill, passing on the way the rest house erected by the mission on the highway, in which a supply of literature is kept. They hope some time to have a sanitarium for consumptives on the top of the hill.

Mr. Waterhouse and his wife are spending this month in cruising with Captain Bicknell in the "Gospel Ship" among the myriad islands of the Inland Sea that he may get in touch with his methods and do the same work on Lake Biwa.

Perhaps the most effective way of gaining the young people of Japan is through the spread of Christian literature. It is eagerly received in the schools being distributed by selected persons, always with the knowledge and consent of the principal. An earnest appeal was made to take advantage of this opportunity the day we attended the services at the Doshisha in Kyoto.



I am the Immigrant

I looked toward the United States with eyes kindled by the fire of ambition and heart quickened with new-born hope.

I approached its gates with great expectation.

I have shouldered my burden as the American man-of-all-work.

I contribute eighty-five per cent of all the labor in the slaughtering and meat-packing industries.

I do seven-tenths of the bituminous coal mining.

I do seventy-eight per cent of all the work in the woolen mills.

I contribute nine-tenths of all the labor in the cotton mills.

I make nineteen-twentieths of all the clothing.

I manufacture more than half the shoes.

I build four-fifths of all the furniture.

I make half of the collars, cuffs and shirts.

I turn out four-fifths of all the leather, I make half the gloves.

I refine nearly nineteen twentieths of the sugar.

And yet, I am the great American problem.

When I pour out my blood on your altar of labor, and lay down my life as a sacrifice to your god of toil, men make no more comment than at the fall of a sparrow.

But my brawn is woven into the warp and woof of the fabric of your national being.

My children shall be your children and your land shall be my land because my sweat and my blood will cement the foundations of the America of tomorrow.

If I can be fused into the body politic the melting pot will have stood the supreme test.—*Frederick J. Haskin.*



At an examination which took place at a young ladies' seminary recently one of the pupils was interrogated thus: "Did Martin Luther die a natural death?" "No," was the reply, "he was excommunicated by a bull."

* Paper read by Mrs. E. B. Waterhouse at the first meeting of the Women's Board, September 9.

Our Filipino Mission

By Rev. Wm. Brewster Oleson.

IN January, 1911, Rev. George W. Wright, D.D., of the Ellinwood Bible Seminary at Manila, passed through Honolulu on his way to the mainland. At that time the General Superintendent of the Hawaiian Board had a conference with Dr. Wright, the result of which was that arrangements were then made for a tour of Hawaii on his return from the mainland in September. The object of the proposed tour was to ascertain the location of Filipino immigrants, their condition, and their accessibility so far as evangelistic effort was concerned.

Owing to personal reasons, Dr. Wright was obliged to return to Manila by the northern route, and so the proposed tour was not undertaken.

Correspondence however was continued, as full information as possible being given to Dr. Wright, so that he might have the field and the need and the kind of men required in Hawaii for evangelistic service fairly before him. This correspondence finally resulted in securing Rev. Simon Ygloria as our pioneer Filipino evangelist among his countrymen in Hawaii. Mr. Ygloria began work in Honolulu and vicinity in March, 1912. He had just graduated from the Ellinwood Bible Seminary, and had been ordained to the Christian ministry just previous to his departure from Manila for Honolulu.

Rev. Mr. Ygloria is singularly well-fitted for the peculiar conditions facing mission work among Filipinos in Hawaii. For the number of dialects spoken by resident Filipinos, in almost every community, constitutes a serious obstacle to evangelistic work unless the evangelist has command of several dialects. Mr. Ygloria is fortunate in being able to speak readily in four Filipino dialects, besides speaking Spanish and English. He is at present located at Ewa, holding regular services at that point, at Waipahu, and at several camps at Waialua. He has already been successful in reaching quite a large number of young Filipinos, some of whom have begun to assist him in his services. The field he is trying to cover is almost too large for one man, for the demands from the various preaching stations keep him busy throughout the week.

Once each week, in co-operation with Mr. Thomas Anderson, who is working among Spaniards and Porto Ricans in Honolulu, Mr. Ygloria conducts a meeting at the Immigration Station where all Filipino immigrants are given Christian welcome and counsel on their arrival.

These meetings have been greatly appreciated by the immigrants, and have been largely attended, sometimes as many as one hundred and fifty being in attendance. The immigrants are arriving almost every week, and, while they are soon scattered all over the Territory, and it is well-nigh impossible for us with our present force to follow them up as they get located here and there, they have learned on their arrival that some one cares for them, and that there are Christian people with whom they can talk in their own tongue, who wish to help them get settled in their new home. These meetings afford opportunity for the circulating of Chris-

Alba, who has thus fortunately come to our hand equipped for evangelistic service, has already been instrumental in the conversion of quite a number of his countrymen, some of whom have united with the Hawaiian church at Koloa, and some with the Lihue Church.

No effort has been made as yet to secure chapels or church buildings for our Filipino work. It has seemed wiser to use other buildings for the present. As many of the Filipinos are laborers on plantations, and are changing location frequently, some even going on to the mainland, the audiences gathered by our evangelists are somewhat shifting in



EVANGELIST ALBA OF KOLOA AND LIHUE, AND FAMILY.

tian literature, and open up relations of friendliness that may later on bear fruit in many localities throughout Hawaii.

In one company of Filipinos that arrived in 1911 there was one Christian man who had studied in the Baptist Theological Seminary at Iloilo, and who had accompanied some of the professors on evangelistic tours during vacations. When quite a colony of Filipinos of his own district decided to come to Hawaii, he was urged by his teachers to come along also with the hope that he would be able to do Christian work among them in their new home. For over a year he carried on evangelistic services at first at his own charges, later on aided by the Hawaiian Board. In August he was duly appointed as the Filipino evangelist of the Board for Koloa and Lihue on Kauai. Mr. Jose

character. It is just now a period of seed-sowing. First and last, those who have come under the preaching of our evangelists, have carried with them all over the Territory, the impressions they have received, and these will bear fruit later on in ways we do not dream of now.

It must be remembered that the great majority of the 13,000 Filipinos now in Hawaii, are young men. They are easily led astray; but they are also easily led aright; and the multiplying of efficient gospel agencies among them is a most hopeful undertaking. Not a few of them are ambitious for a better education, and are among us for the purpose of earning money with which to defray their expenses to the mainland where they hope to gain the education they seek. Some of these young men are al-



WAIALUA FILIPINOS.

ready pronounced Christians and are reinforcing the work of our evangelists in communities and under conditions that make a Christian profession and life a strenuous affair. And some of them are already looking forward to the ministry and are about to begin their preparation. We present pictures of Messrs. Ygloria, and Alba, with this article, and also groups of young Filipinos at some of our stations.

We have to acknowledge the generous aid of several plantations on Oahu for this work, and of liberal gifts from sympathizing givers on Kauai.

What is being done is only a fraction of what should be done, and what may easily be done with more money and men. But we are grateful that this mission is fairly under way, and that it is so full of promise to those who are at work in it, and to those for whom it has been inaugurated. We hope many more may become interested in this good work.



FILIPINOS AT EWA MISSION.

Pastor Price Tells of Work

IT is wheat-harvest time in China now. The country people are very busy gathering in the grain which is unusually abundant this year. Recent rains have assured good crops in other grain so that, on this plain at least, there will be no suffering. I have practically finished my touring for this year and am now giving my time to the local work in the city and to study of the language. The latter I very much needed to do. I have also time to bring up my belated correspondence.

Things are certainly moving rapidly in China now. It hardly seems possible that so many things could have been accomplished in one year as have taken place during the past twelve months, and no one can foretell what a day will bring forth. Dr. Arthur H. Smith, who has just paid us a visit, says:

"Today's very true statements may be very false tomorrow."

Politically, just now, there is much to disgust and little to praise. The Assembly seems to be greatly lacking in ability to take the initiative and, splitting up into parties, the members are spending most of their time in wrangling. Their efforts to elect a President remind one of some scenes in State Legislatures in America when a United States Senator is to be elected. Yuan Shih K'ai is one of the most highly esteemed and most cordially hated of any man before the public. The opposition to him is very strong, but as there is no one whom they can trust to take his place, he will probably be elected. I think most of the foreigners favor him as being the only man in the nation who can pilot China through the present troubled seas.

In the religious work there is much to encourage and to warn. Things are moving swiftly,—some of the time in a whirlwind,—but at the same time making real advance. I have never seen the country work so encouraging. From all over China there is the same word coming in. The people are eager for a change and that change includes Christianity. They want a new religion. The colporteurs are selling books by the thousands. People gather in large numbers to hear the message. In a large city which I recently visited, I went out on the street and preached to groups of people in different places, and returned late to my inn. The inn-keeper said:

"You have been out on the street preaching; why do you not preach to us?"

I went in and talked until I was com-

pletely exhausted to the people who came into my room. After preaching for a long time, one man said to the others:

"Let us follow this religion, I will if you will."

And turning to me he said:

"What shall we do?"

(See Acts 2:37). This was not the first time I had been asked the same question on that day. The people everywhere greet me most kindly because I am an American and because "America is the friend of the Chinese nation. The American people were the first to recognize our Republic."

Just now the Y.M.C.A. is to the front. Many officials are allying themselves with its work and seem eager to have its missionaries come to their cities. The general secretary, Mr. Harvey, said recently:

"We have calls from the officials and gentry of fifty large cities and the promise of help to open work in them. Young China, especially the student class, is awakening."

The John R. Mott and Sherwood Eddy meetings were a surprise to the most sanguine. In the meetings held in thirteen of the principal cities (Paoting fu being one of them), 78,230 attended the evangelistic services and listened to the earnest, simple gospel messages. At the Science Lectures more than 69,000 were in attendance, making a total of 137,660 and 7,057 signed cards promising to study the four Gospels, to pray to God daily for light and guidance, and to accept Christ, if they found Him true.

Dr. Mott stated that in his visit to forty countries he had never addressed meetings so largely attended and so significant in character. After addresses by him on "Spiritual Atrophy," "Temptation," and "Religion a Matter of the Will" over 832 signed cards. The student audiences averaged 2,000 a night.

And this is China, who put to death her missionaries and slew her Christians ten years ago! Does it seem like a romance? Our brothers did not die in vain. China is passing through a great moral and religious crisis. It is her time of greatest danger as well as of greatest opportunity. Lowell's words have been in my mind lately. May I write them down here?

"Once to every man and nation comes the moment to decide,

In the strife of truth with falsehood, for the good or evil side;

Some great cause, God's New Messiah, offering each the bloom or blight,

Parts the goats upon the left hand and the sheep upon the right.

And the choice goes on forever 'twixt that darkness and that light."

The Chinese themselves say, "This is our time of danger." They realize it. Is it not true that at such a time as this the Church must see that the Chinese have a fair opportunity to choose our Saviour? He is China's hope. The appointment of a day of prayer for the nation was the utterance of a deep longing, an impassioned cry for help. Some Chinese are thinking.

We are glad to be here; glad to be at work at such a time and under such conditions; glad that we have the message that China needs and glad to have your fellowship in carrying out the great commission.

We do not go away for the summer. All our associates will soon leave and we shall be here alone. Miss Abby Chapin leaves soon for America, via Siberia. This is now the popular route. Miss Miner also leaves, going with Miss Chapin. You may possibly see one or both of them.

You will remember to pray for this nation and for the missionaries.

Incidentally we are confronted with a new problem wherein lies a real danger, namely, the number of people who apply for membership in the church, whose motives may not be Christian. Just now it may be popular to become a Christian. I have recently visited a place where the official and the party opposing him were both eager to build a chapel for the Church of Christ. One party, it was said, had raised more than \$4,000 for that purpose. The object was to curry favor with the public. Think of that!

There is another real danger. A prominent man said in my hearing recently:

"It is no longer necessary that we should preach to coolies. Students and the educated classes are ready to listen to our message."

May we never forget China's millions of poor people, uneducated, in our ministration of the word.

FRANCIS M. PRICE.

July 2, 1913.

♦♦♦

Miss Igarashi's Work for Girls.

Miss Fumi Igarashi, a young Japanese lady who is deeply concerned for the welfare of the girls who are growing up on the plantations, has inaugurated a work that is worthy of admiration. With the consent and co-operation of her parents eighteen girls have been received into their little home, at the bare cost of board. Every available space in the home is occupied; indeed one wonders how so many can possibly be accommodated. In addition to these, thirty more come every day to be cared for while their parents

go out into the fields to work. These children are gathered from the different camps at the break of dawn and are returned to their homes in the late afternoon.

The younger children are entertained during the day by such various devices as lovers of children know how to provide, and the older girls to the number of twelve are instructed in the English language and in sewing.

♦♦♦

The Wailuku Girls' Home.

Under the excellent management of Mrs. S. Kanda, in Wailuku, who is ardently seconded by her husband, a fine girls' home is now entering upon its third year of existence. They have recently added to their force of teachers Mrs. Y. Kataoka who, as mentioned in our last issue, has had wide experience in this kind of work as chief matron of the famous Okayama orphanage.

The chief object of this institution is to furnish a Christian home for Japanese girls who come from distant places to avail themselves of the educational advantages of the Wailuku public school.

Some older girls, who go out during the day for service in American families, are here offered a home where they can have the guardianship of those who watch carefully over them and provide them with suitable entertainment and instruction during their leisure hours.

On September 21 the Home gave an informal reception to its friends at which parents and friends of the girls and a number of interested American friends were present. One thing that this occasion revealed was the great need of the Home for additional room. Thirty-three girls are accommodated at present, but this necessitates using the same room for sleeping room, dining room and sewing room.

Up to date the buildings and repairs on the property have cost \$1293.57. A new building at a cost of \$2500 ought to be provided. Towards this Mr. Kanda has secured subscriptions amounting to about \$1000 from the Japanese. It is hoped that friends may be found who will furnish the needed increment of \$1500. It is a hard time to look for such assistance, but it is a fine opportunity to make an investment whose dividends will be returned in the form of character.

♦♦♦

A Touching Request.

A request came to us the other day from a bright young Japanese woman to find some opportunity for her to learn the Japanese language. She is a teacher in one of the public schools in a place where there are plenty of nationalities, but few Americans. She finds it neces-

sary to board in a Japanese family, but she cannot understand their language, neither has she the opportunity of mingling with people whose home language is English.

Sometimes fault is found with the maintaining of private schools for instruction in the Japanese language, but there are two sides to the question, as the above incident illustrates. It is not a wholly bad thing to be a bi-linguist. Many of us wish we could speak two or three languages, and it seems reasonable that people of other tongues, whose children are growing up among us to understand and prefer English, should be sorry to have their sons and daughters grow up with the knowledge of only one language and that one foreign to the parents, when they might easily speak two, and thus keep in heart touch with their parents and in social touch with a larger part of the population.

In our zeal for Americanizing our population, we may still recognize the advantage in business and international intercourse in having a large number of bi-linguists to draw from and we see no reason why, in a country like this, the process of assimilation may not go on unretarded though our people profit by the exceptional opportunity for becoming proficient in at least two languages.

♦♦♦

Among Friends in a Strange Country.

In his bereavement by the sudden death of his wife at Wailuku on the 19th of September, Mr. Robson Barnett found himself at once surrounded by many sympathetic friends. Mr. and Mrs. Barnett had been touring the islands giving entertainments in hypnotism, and many have remarked on the personal refinement and the evident enjoyment of these two young people in their exhibitions. While in Wailuku Mrs. Barnett was suddenly attacked with illness and died in the hospital, leaving Mr. Barnett with his little three-year-old girl.

The people of Wailuku were quick to show their sympathy, and did all in their power to soften the grief of the stricken husband by their tokens of friendship.

The funeral service was held in the Wailuku Union Church and was well attended. Prominent citizens carried the remains gently into the church, and flowers in abundance were brought to express what words alone could not do. Rev. R. B. Dodge, unsparing in his deeply sympathetic efforts, secured the best assistance in music and filled the service with a spirit of brotherly love that could not have been deeper though rendered by a long cherished friend. —F. S.S.



PUUNENE JAPANESE CHURCH—DEDICATION SCENE.

LAST year was famous in the annals of our work among the Japanese, both for the fine churches and other buildings erected, and for the large contributions given by the Japanese for these objects.

We do not look for a large harvest of the same kind of crops year by year from the same field. We practise rotation, but there are still some gleanings from last year's harvest that are worthy of mention.

Notice the pretty little combination of chapel and parsonage in Waimea. Altho he had just finished paying for a new church in Kekaha, Mr. Shiraishi had the courage to attack the next important stronghold of his field and erected this chapel and parsonage in Waimea and is now living there and carrying on the work at Kekaha and Waimea together. He has all but \$50 in sight to complete the payment for this new building.

Rev. M. Saito of Papaikou is one of our most respected workers, and he deserves the honor. He has the patience and perseverance to minister to a scattered parish, in a rainy country, year after year without complaint. Every week he tramps through the mud and rain for miles in carrying out his ministerial duties. He is highly regarded as a preacher and an advisor. Last year his people secured from the plantation a gift of lumber, and set to work and built him a fine parson-



NEW JAPANESE CHAPEL AND PARSONAGE AT WAIMEA.

age, in a high and healthy location back of the church. This has become a rendezvous for his people for social pleasures and a cheerful sanitarium for some of the convalescing sick.

Mr. Mamiya, of Kohala, has also erected a parsonage at Kohala, and is working to clear it of all encumbrance.

We take a genuine satisfaction in showing an interested group in front of a new church in Puunene. Puunene is one of those places which has tested men's souls for years past, and because of certain difficulties has been dreaded by evangelists as a field of work. For a little over a year, Mr. S. Sato has been there, and, soon joined by his bride, the two have been working with great devotion. They seem to have hit it right and are meeting with the kind of success shown in the picture. One half the cost of the church building was contributed by a generous giver, on condition the church people would assume the rest. They have done so and paid a large share of it; by monthly installments they expect soon to lift off the last dollar of indebtedness.

Rev. T. Oho, of Hanapepe, has secured a double room for services at Wahiawa, and has about 150 persons, or practically all of the camp in attendance at his services. In this work he is assisted by his parishioners at Hanapepe. F. S. S.

A GROWING LANGUAGE.

It is estimated that 160,000,000 people are now using the English language with more or less facility and accuracy. As they live in all parts of the world, it is not surprising that additions are constantly being made to the vocabulary common to all of them. Words are being continually taken on in consequence of the necessity for descriptive terms to suit the expanding life of the world. The scientific progress of our day also requires the fabrication of technical words for the explanation of modern inventions and discoveries. As a result of these and various other influences it is said that the English language is growing at the rate of 5,000 words a year. Three hundred years ago, when Shakespeare was leaving this world, a complete English dictionary contained little more than 5,000 words. Ten years

ago the Standard Dictionary listed and defined 318,000 words. A new edition of this monumental lexicon was issued in September and embraces 450,000 words, most of which, it is said, possess a standing of legitimacy in the English language. The editor of this work, Dr. Frank H. Vizetelly, is reported in the New York Sun as saying that "among the men who have introduced many new words into the language during the last few years Mr. Roosevelt comes high, and his friend, Gifford Pinchot, comes next, but Sir Ernest Shackleton beats them both."—*Christian Advocate*.



WHAT NEXT IN TURKEY.

Under this title a new book on Turkey, written by Secretary Eddy and published by the American Board, has just been issued. Designed especially for use as a study book for the young people in our

churches, it deserves a much wider reading, and at its low price of twenty-five cents is certainly within the reach of all who wish to acquaint themselves with this country, so prominent in the world's view and so markedly a mission field of the American Board.



"Shop early" has become a popular mainland slogan. Originated for the purpose of lightening the labors of overworked shop girls, the movement has proved a veritable boomerang of holiday joy. It is not only very much easier, but more economical to purchase at leisure, and season by season increasing numbers are convinced both of the justness and the personal benefits of timely shopping. Distance is added to the list of reasons why we in Hawaii should consistently support this movement.

—E. V. W.

What Was Accomplished at the Los Angeles C. E. Convention

By A. Akana, Pres. Territorial C. E. Association

A COMMUNICATION from Los Angeles brought news about the convention of the United Society of Christian Endeavor held there during the early part of July of this year. The following are some of the interesting items which it contained:

1. The Los Angeles convention was the greatest convention ever held since the Union came into existence. Its greatness was not due to numbers,—although the registered delegates numbered exactly 10,004, for there were larger meetings held before this, but rather to the vital importance of the measures adopted, the work accomplished, and the new movements inaugurated which will broaden and deepen the interests and activities of the Christian Endeavor.

2. The liberal contribution of eight thousand dollars a year for two years to enable the Union to strengthen and enlarge the Christian Endeavor influence in all lands, especially in the mission lands.

3. The unanimous and enthusiastic adoption of President Clark's suggestions by which Increase and Efficiency become the permanent watchwords of the Christian Endeavor, and the Christian Endeavor week, the week in which the second of February occurs, becomes the rallying and stock-taking week of the year. It is hoped that the C. E. Societies all over the world will make this week a tremendous factor in the success of the C. E. work.

For Hawaii nei, this would be an excellent week for preparation for the "Aha Paaina."

A complete program of suggestions for the observance of the week will soon be issued by the United Society.

4. The introduction of the Decision Hour into the Convention, and the establishment of the Christian Endeavor Conventaners, an enrolment of those who will accept and abide by the following covenant:

"Feeling myself called by the Holy Spirit, and trusting in the Lord Christ for strength, I promise Him that I will, from this day forth, strive to shape the plans of my life so that I may give myself wholly to the service of Christ and the church."

The object of the covenant is to face the young people early in life, in time for preparation, with the claims upon them of the ministry, missions and other forms of definite Christian services. The college age is too late for a great many young people; the high-school age is the opportune time for decision.

According to Secretary Shaw's estima-

tion, hundreds have already enrolled, and thousands will follow.

5. The hearty acceptance of the liberal and generous offer of Mr. Charles G. Stewart of Winnipeg, who gave five thousand dollars to finance a campaign towards the completion of the fund for the International Building and properly equip the United Society in order to enable it to respond to the calls of the undeveloped fields.

6. The enthusiastic ratification of the slogan adopted at Atlantic City, "A Saloonless Nation by 1920." The "Fire Water," with its physical, mental and spiritual destructiveness, its economic waste, its civic corruption, and its moral debauchery must go. Regulation cannot regulate it, and regulation cannot stop it. Extermination is the only remedy.

This item should be of tremendous interest to all Hawaii, and especially to the Anti-Saloon League of the Territory. The united efforts of the Christian Endeavor Societies all over the States, and the Anti-Saloon League must create a tremendous momentum in the battle against the saloon during the coming years.

Personal Paragraphs

Miss Margaret C. Tupper, physical director of the Y.W.C.A., visited the summit of Haleakala twice, once on horseback and again on foot, during a vacation sojourn on Maui. Miss Barnes, economic secretary of the Association, also made the ascent.

Mr. Iwao Ayusawa, one of the five "Peace Students" brought from Japan to Mills School by means of The Friend Peace Scholarship plan, entered Whitman College, at Walla Walla, Washington, at the opening of the fall term. He will take the law course. A number of prominent Japanese business men showed a substantial interest in the young man's future by making him a present of traveling expenses.

Gaining her inspiration for missionary service at Beretania Settlement, Miss Mabel Stone, of Battle Creek, Michigan, has gone to Nanking, China. While a tourist in Honolulu Miss Stone assisted Mrs. MacKenzie in the girl's work. Upon her return East, she took a course in Dr. White's Bible School in New York. It was a great surprise to her friends here to learn of her resolve to enlist in work on the foreign field.

Floyd H. Emmans, business secretary of

the Young Men's Christian Association, who has been spending his vacation on the mainland, returned to Honolulu September 30, accompanied by Mrs. Emmans, who was formerly Miss Ella Rosamond John of Seattle. The couple were married in Victoria, B. C., September 1.

Miss Helen K. Wilder, who has been away from the Islands for several months, writes that she will arrive in Honolulu two days before Thanksgiving to spend the winter with her mother, Mrs. E. K. Wilder, at "Eskbank."

Dr. and Mrs. A. M. Brodie departed for the mainland on the Honolulan, September 16th.

Mr. and Mrs. W. A. Bowen are expected to return from the mainland November 25.

Mr. and Mrs. H. B. Newell, of Matsuyama, Japan, were in Honolulu September 22 on their way to the States. Mrs. Newell's impaired eyesight hastened their furlough.

Miss L. C. Green will leave for California on the Wilhelmina October 8. She will go at once to St. Helena Sanatorium, where it is hoped she will recuperate rapidly.

Mrs. Agnes H. B. Judd has gone to the mainland for an extended visit.

Rev. A. A. Ebersole may be addressed as follows:

October 8 to October 18, National Congregational Council, Kansas City, Mo.

October 19 to October 25, care of S. S. Sierra leaving San Francisco November 4.

Rev. F. S. Scudder is touring in Maui and Hawaii, visiting the different Japanese ministers and churches, and attending the Island Associations.

Miss Margaret Wilson, daughter of the President and Mrs. Wilson, is announced as one of the speakers at the seventeenth annual convention at Swarthmore, Pa., of the State Federation of Woman's Clubs. She will talk on the social center idea in this country. The convention will last four days, beginning October 14.

Begin with small things. You cannot enter the presence of another human being without finding there more to do than you or I, or any soul, will ever learn to do perfectly before we die. Let us be content to do little, if God sets us at little tasks. It is but pride and self-will which says, "Give me something huge to fight, and I should enjoy that; but why make me sweep the dust?"—Charles Kingsley.



Central Union News

Bright Fall Opening.

Central Union has entered the campaign of 1913-14 with unusual enthusiasm. First came the Woman's Board on September 9 with a very large attendance for September and a fascinating program. The following week the Women's Society held its afternoon social at which the new teachers were made especially welcome. More than one hundred and fifty women and a delightful order of exercises made it a notable gathering. Then on the 21st the Bible School Rally Day gathered together no less than four hundred and fifty, notwithstanding the absence of Mr. Ebersole and the consequent non-assembling of his class. At the October communion eight were received to membership as follows: On confession of faith, Misses Aileen Lilinoe Gibb, Dora Lidgate, Myrtle Emily Taylor and Mr. George Weeden; by letter, Rev. Wilbert Perry Ferguson, D.D., and Mrs. Cora Belle Ferguson from St. Bartholomew's Church, New York, Mr. William Charles Furer and Mrs. Ellen Braly Furer from the First Foreign Church of Hilo.

New Plans.

Dr. Scudder has announced that he will begin on October 12 a series of morning sermons with the general designation of "The Gibraltar of the New Testament" which will unfold Paul's messages in his first letter to the Corinthians. This book pronounced by present day scholarship to be the "most modern of Paul's epistles" opens topics

of vital moment in the Christian experience of today and these will form the basis of pulpit discussion throughout the coming winter. At the evening service are promised from time to time consideration of messages in recent books that are taking special hold of the thought of the people. Winston Churchill's "The Inside of the Cup", Henry Sydnor Harrison's "V.V's Eyes" and Gerald Stanley Lee's "Crowds" will figure in this series. Meantime the Religious Work Committee of the Y. M. C. A. has been proposing to the churches through the Church Federation the consideration of the Sunday evening audience problem. A weekly theater service for men like those held in June and July side by side with the ordinary church meetings, or the concentration of all evening services in one theater gathering, or the changing of the time of services in the churches on Sunday night so as to make way for a men's theater meeting at 7:30 or some other hour, or the installation in the churches of moving picture apparatus where religious films shall be shown on Sunday evenings are some of the alternatives under debate. On the mainland an increasing number of Episcopal and non-Episcopal churches are finding that a wonderful potency for religious instructions lies in moving pictures. The National Board of Censorship is calling upon churches to take hold and make use of this new agency. What the outcome of the discussion will be it is too early to predict, but it should mean a wider religious propaganda than ever in our city.

Mr. Ebersole.

Word from the Associate Pastor tells of a splendid course of study for six weeks in Columbia University Summer School of Theology in New York City, followed by a fortnight of invigorating outdoors in Maine with a subsequent prospect of travel in the East and Middle West studying methods of Bible School teaching and model buildings and getting into personal touch with leaders in Christian work. Towards the end of October he will be in attendance as delegate to the National Council. Thence Mr. Ebersole will begin journeying home. He will be due in Honolulu November 10 after an absence of five months. He has absorbed large draughts of health and has gained a new insight into up-to-date methods of Bible School management. All of this he will share with Central Union people on his return. A series of inspirational talks from him and larger life in our Bible School may be confidently expected. —*Quercus*.

Treasurers' Statement

August 21, 1913, to September 20, 1913.

RECEIPTS.

A. B. C. F. M.	\$ 344.65
A. M. A.	1610.75
Beretania Settlement	128.30
Chinese Work	75.00
Educational—Social Work	50.00
English-Portuguese Work	75.00
Filipino Evangelist Account	30.00
Hawaii General Fund	12.00
Investment	70.00
Invested Funds	344.20
Japanese Work	99.00
Kalihi Settlement	137.35
Kalaupapa Building Fund	22.00
Maui General Fund	100.00
Oahu General Fund	596.10
Office Expense	.30
	\$3694.65

EXPENDITURES.

A. B. C. F. M.	\$ 23.70
Beretania Settlement	262.01
Chinese Work	\$18.00
Salaries	433.00
	451.00
Educational—Social Work	\$166.00
Salaries	350.00
	516.00
English-Portuguese Work	\$82.50
Salaries	926.00
	1008.50
Filipino Evangelist Account	22.50
General Fund	\$31.50
Salaries	413.35
	444.85
Hawaiian Work	\$35.65
Salaries	679.50
	715.15
Japanese Work	\$217.75
Salaries	989.00
	1206.75
Kalihi Settlement	234.30
Kalaupapa Bldg. Fund (Deposited in Savings Bank)	152.00
Nauru Special Fund	8.85
Office Expense	73.30
Preachers' Training Fund	39.00
Sunday School Work	168.75
	\$5326.66
Excess of Exp. over Receipts	\$1632.01
Overdraft on September 20, 1913	\$1680.65
	—T. R.

♦♦♦

By Rachel Capen Schaffler*

—Dear Lord, from Thy abundant life we ask more life:

A quicker joy in all our living,

The will to keep our faces toward the strife,

And that divine serenity whose flower is giving.

* Author of "The Goodly Fellowship."

Men Working For Men

By Paul Super

Under Way.

THE fall work at the Y.M.C.A. began two weeks earlier than usual this year. The opening date was pushed back into September, and the Night School opened on the 22nd of last month. The officers feared this early opening might make a difference in attendance as it gave less time to advertise, and made school open during warm weather. The attendance, however, is as big as last year, larger in some classes, and will run beyond last year's mark. The two terms of twelve weeks each have been lengthened into three terms of twelve weeks. The prices of courses have been raised. Yet more men have signed up than last year. It seems that raising the price and increasing the term has dignified the work in the eyes of some men who were not previously attracted by the classes.

Chapel.

This year the men were clearly told that they were expected to attend chapel. Such attendance is not compulsory, but it is expected. Chapel comes Thursday night, and each of the periods is shortened so as to give 15 minutes for a short gathering in Cooke Hall before classes begin. The opening night 85 per cent of the students attended. All were much interested, and one who had come under protest said he intended to come regularly. Announcements, a short talk, a prayer and a song constitute the program.

Budget.

At a joint meeting of Directors, Trustees, and employed officers, a financial budget of \$24,240 was adopted for the eight months from September until May first. Of this, \$22,000 is in sight, leaving about \$2200 to be raised during October, for the budget is always raised in advance. Naturally few expansions are provided for this year; however, if this \$2200 is secured, the Association will be able to make the year a record one for achievement along a number of lines.

"Group and Service."

The secretaries of the Association held a conference on what is called the "Group and Service Type" of work. The rapid growth of Associations in recent years has made the problem of making proper provision for each man a difficult one. The solution lies in this new type of organization. Its aim is to get every member of the Association into a congenial

group, to be composed of about ten members. Each group would have a leader, and engage in social, religious, physical, and educational work by groups to the largest possible extent. For instance, take a Bible class. This class would be a bowling team or a basket ball team, with other groups it would constitute a gymnasium class, and possibly an educational club. It would have social events to suit its own members. Each group would also have a piece of unselfish work assigned to it, and the Bible class taken as an example might have charge of a boys' club in some less favored part of the city. In short, get every member into a group, and every group into the four sorts of work the Association stands for, social, religious, physical, and educational, with the service of others for its own welfare as an object.

Training Leaders.

The complete development of this scheme is an enormous job, but the first steps will be undertaken this year. Several secretaries will definitely begin the training of the men who will lead the first groups, and these in turn will then develop other leaders. The scheme is a fascinating one, with tremendous possibilities, and the employed force have taken it up with enthusiasm. But the results will not show for some time to come. This plan was adopted by the boys' department last year, with results

so satisfactory that the men's department has taken it up, and its adaptability to the extension boys' clubs work is being considered.

Honolulu to the Front.

The British national Y.M.C.A. committee has just issued a year book covering the work of the whole world. The write-up of the Association work in America is illustrated by two pictures, and one of these is the Honolulu Association Building! The association, at the Crossroads of the Pacific, is becoming known all over the world.

Goals.

Last year the executive officers of the Association tried the experiment of setting definite goals toward which to work during the year. They looked big in advance, but every one of them was reached. Here are the goals for May first, the end of the present fiscal year.

1600 members, men and boys.

400 men and boys in Bible classes.

400 men and boys in educational work.

500 men and boys in physical work.

Swimming Pool.

The joint meeting of directors, trustees and secretaries discussed the swimming pool project. There was no doubt in the mind of any one that such a feature was needed, but the \$4000 or \$5000 necessary, was not in sight. No action was taken beyond appointing a committee to look carefully into the matter of cost, and the extent to which the money could be secured from the members of the Association, without big subscriptions.



BUSINESS MEN IN ACTION.

Birdseye Glimpses

In August Alexander House welcomed Miss Sadie L. Weidner, principal of Sendai Girls' School. Miss Weidner with Miss Turner, visited some of the Japanese homes where she met a number of women whose friends Miss Weidner knew in Japan. Mrs. Sato, wife of the evangelist at Puunene, was a former pupil. Her pleasing personality and enthusiasm in her work have been helpful to all.

Miss Yuk Young and Mr. Wong Pak Hoy were married at the Chinese Church September 9th. Mrs. Wong has been an efficient assistant in the Alexander House Kindergarten for the past five years.

Mr. Wong Pak Hoy is a graduate of McKinley High School. Both groom and bride were born in Wailuku and their early school years were spent at the Chinese Mission School.

—Charlotte L. Turner.

Arranging his annual vacation to fit the needs of the people of the First Foreign Church at Hilo, Dr. A. S. Baker is supplying that pulpit the first three Sundays in October. The new minister, Rev. Laughton of San Francisco, is expected to take up his duties the first of November. Mrs. Baker accompanied her husband to Hilo.

The Methodist Episcopal Church Conference meeting in San Francisco, September 24, reappointed Rev. John W. Wadman as superintendent of the Methodist Episcopal Mission in the Territory of Hawaii.

The matter of securing a public park for Kohala has been taken up by the King's Daughters of Kohala with Land Commissioner Tucker, and assurances have been received that at least ten acres of public land may be given for that purpose, but the exact location of it has not yet been determined.

Mr. Francis Akana, brother of Rev. Akaiko Akana, was united in marriage September 9 to Miss Nani P. Hoomanawanui. The ceremony was performed at Central Kona Church, Dr. A. S. Baker performing the ceremony. Potted ferns and asparagus vine were combined in the effective decorations of the church. The bride was gowned in white and carried a bouquet of white shasta daisies. Mr. Akana is a teacher in the Kona-waena School, and his bride is a graduate of Kohala Girls' School. She was a student at Kawaiahao Seminary last

year. Mr. and Mrs. Akana received the congratulations of many friends at the close of the ceremony. A luau followed at the home of the bride's grandparents.

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The Japanese Y.M.C.A. is establishing reading rooms for its members and others at all the camps. Rooms have already been opened at Hawi, Hoesa, Union Mill, Kohala and Halawa, in which Japanese and English papers and magazines will be available every evening. Other rooms will be secured. In every camp there are some boys and young men who were born and schooled here, and who read English. Donations of magazines and suitable books will be accepted. Later, a traveling library will be instituted. This is a good move, and will open social centers for the men.

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With a view to rendering plantation life more attractive to the rising generation and providing counter attractions to the saloons, Messrs. Brewer & Co. of Honolulu, the plantation agents, have suggested the formation of a baseball club at Paauhau. If a regularly constituted self-supporting club is formed, a generous subscription from Messrs. Brewer & Co. will be forthcoming towards the initial expenses.

♦♦♦

Rev. R. B. Dodge says that Haleakala tourists leave Craigielea rest house in a filthy condition. That's all the average tourist cares for "your bloomin' old islands", after he has sucked 'em dry of sightseeing.—*Kohala Midget*.

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A COLLEGE COMMENCEMENT.

Central Turkey College at Aintab granted diplomas to fifteen graduates, and the preparatory department diplomas to thirteen out of thirty-seven members of the highest preparatory class, at the commencement celebrated last June. The baccalaureate sermon was preached in Armenian by a member of the faculty of Euphrates College, Harpoot. The exercises of commencement included field day games and a football contest between teams of the college and the Gregorian Normal School on one day of the week; a declamation contest on another day before an audience of 600 in the hall of the Andrews Library and Museum, used then for its first public function. At the commencement exercises an address was made by the superintendent of public instruction for the vilayet of Aleppo, H. E. Khouloussi Bey, almost all the prominent officials of the city being present. About one hundred alumni and their wives gathered for an enthusiastic alumni meeting and dinner on commencement afternoon.

Book Review

JESUS.

We commend the reading of this book to people who like to think and who wish to know what a large number of modern devout students of Christianity believe. Some fifteen years ago Dr. Gilbert wrote the *Student's Life of Jesus*. Continued study has forced a change of opinion to such an extent that unable to revise the work he has been compelled to issue a totally new volume. The author's purpose has been "to get at the simple facts and an unchanged view of the vital work of the Master." This is a bold ambition and is an impossible ideal in the present condition of historical research as regards Jesus' life. All the facts are not yet on hand. Dr. Gilbert finds his conclusions in the historic sources now available. There is no question as to his loyalty to what he believes the truth. No controversial animus is apparent in his narrative. He divides his book into three parts, The Sources, The Historical Jesus, The Legendary Jesus.

At the outset Dr. Gilbert rightly protests against the spirit which views the new testament writings as of supernatural origin. The old time doctrine of inspiration ceased to be tenable years ago, and has been replaced by one more consistent with God's life in human souls. The books of the New Testament are to be treated exactly as any other historical material, they do not claim to be divine nor did early Christians treat them so. With this preface the author unfolds the present day theory of scholars as to the origin of the Gospels, and discusses the *Logia* or collected sayings of our Lord which formed the earliest written source and antedate all of our present Gospels, Mark's narrative story of Jesus' life, Matthew's special contribution, Luke's peculiar material, the Fourth Gospel with its strongly marked characteristics and other fragmentary sources.

Next he sketches what he gathers to be the historical Jesus. In doing this he does not pay great regard to what his material gives him. It soon becomes evident that he has a theory of what the life of Jesus was and he makes his sources fit his theory. He all but ignores the fundamental feature of this life as all four narrations picture it, namely the absence in Jesus of a sense of sin or of personal failure to achieve the ideal. Thus the moral uniqueness of Jesus is passed by and everything in the narrative consistent with such uniqueness but inconsistent with the proposition that Jesus was merely human is rele-

gated to the realm of legend. In doing this much ingenuity is exhibited, passages clearly not parallel are made such, the Jerusalem ministry is ruled out notwithstanding the deputation from the capital to Galilee to watch Jesus, evident meanings are violently wrenched and special pleadings frequent. There is an entire lack of scientific imagination in interpretation. Of course the Virgin Birth, the transfiguration, feeding the multitudes, walking on the sea, raising the dead and the material resurrection are considered legendary. The book is mainly destructive with little or no compensating by constructive work.

It is well to read in connection with Dr. Gilbert's "Jesus" the larger volume by Dr. Grist entitled "The Historical Christ in the Faith of Today." Here no attempt is made to wrest the authorities, but only to picture so far as may be done what facts of Jesus' life lay behind the presentation which the writers give. This seems a fairer method of approach than that of Dr. Gilbert's. Each of these two books tends to correct the other and leaves the mind where it must scientifically rest today. For it is as yet impossible to know with scientific exactitude the details of Jesus' life. But it is quite within the limits of critical and reverential study to arrive at a fairly clear estimate of the impression which Jesus created upon His contemporaries. This impression must condition to a degree one's view of the reliability of Gospel statements covering Jesus' life. What this impression was Paul gives us quite as distinctly in some respects as do the four evangelists and yet Dr. Gilbert practically ignores Paul. Books of this kind tend to shake the hold of tradition upon the mind and lead one to seek for an assured faith, namely that which comes from experience of God. This was the nature of the faith that animated the Apostle Paul. —D. S.

Jesus, By Dr. George Holley Gilbert, New York; the Macmillan Company, \$1.50 net.



Hawaii Cousins

(Extracts taken from a letter written to his home by Mr. Ruggles. By request the letter has been returned to his grandson, Mr. Peck, of Chicago.)

July 4, 1820. Arrived Honorooro village, Woahoo.

The natives manifest friendship for us, and appear willing to render assistance.

Both men and women go naked except for a narrow piece of tapper fastened around their middle; but the females have since our arrival manifested a de-

sire to wear clothes, and several have come to us to have garments made.

Some of them are the largest people I ever saw, and King Tamoree has a sister more than six feet high, and probably weighs four hundred pounds.

They are generally well looking, have flat noses and long hair, but are abandoned to vice and wickedness. Their morals have been greatly injured by the bad examples of worthless whites. Their houses are large, are made of grass and are cool and comfortable except for fleas.

The soil is of the best kind, producing cocoanuts, bananas, and plantains, breadfruit, papia, ohia, oranges, lemons, limes, grapes, tamarinds, sweet potatoes, taro, yams, watermelons, muskmelons, cucumbers and pineapples, and I doubt not would yield fine grain of any kind.

There are large droves of wild cattle in the mountains, and a herd of about fifty fine ones on a large plain near this village, owned by a Spaniard who neither makes any use of them himself, nor will he permit us to, yet. There are also immense numbers of goats both wild and tame. They supply us with milk, and are excellent meat. Hogs are numerous in the mountains. Dogs abound in great numbers. I have counted 250 brought in one day to King Tamoree. They are esteemed by the natives as the best food.

All the islands are volcanic. On Owhyhee, on a mountain in the interior there is perpetual smoke and sometimes it emits a blaze. No eruption of consequence has occurred since about thirty years, when great injury was done and hundreds of lives lost.

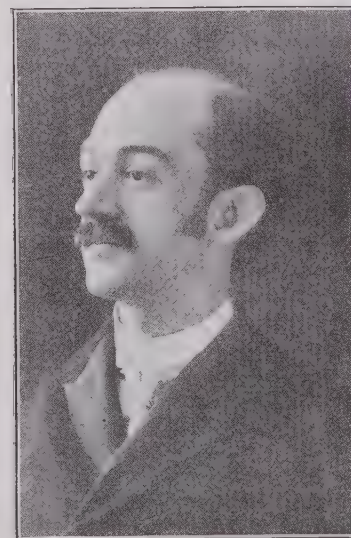
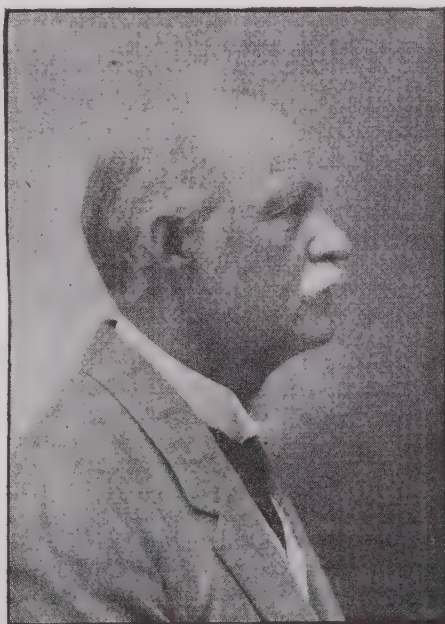
The amusements are various and some

too disgusting to be named. Swimming, and running on boards through the surf are some of their principal sports. At this they are very dextrous. Another is throwing the spear, at which they are also expert.

Dancing is another of their common plays, and to the stranger it is a curiosity to behold their performances. Several men and women stand in a row with a wreath of yellow and red feathers on their heads; around their necks, two or three strings of beads made of the teeth of the sperm whale; on their wrists a bunch of smaller ones of the hog, so fixed as to rattle when the arms are moved; and on the legs and ankles are strung several hundreds of dogs teeth. All their motions and gestures are the same, dancing sometimes on one foot and sometimes on both. Several drums, made of the gourd are beaten in the meanwhile. There are frequently more than a thousand people attending these dances. Our hearts almost shrink at the thought of civilizing and Christianizing these people.



The Honolulu Bible Training School has begun its year's work with an enrollment of over seventy. In the absence from the Territory of Prof. Edgar Wood, Mr. Theodore Richards, to whose enthusiastic efforts the school owes its inception, has taken charge of the Old Testament work. Miss Varney, who was a member of the faculty last year, is unable to continue the work this year and her place has been taken by Miss Pratt. Miss MacDonald resumes direction of the work of the senior year. Miss Warinner is the new secretary and social worker.



REV. J. M. LYDGATE AND DR. A. S. BAKER, WHO REPRESENTED THEIR RESPECTIVE ISLANDS AT THE CIVIC CONVENTION IN HONOLULU, SEPT. 20-23.

Oahu Association Meeting

The meetings of the Oahu Association of Congregational Churches at Kaimakapili Church, Wednesday, Thursday and Friday of last week, were well attended, and the interest in the matters discussed was well sustained throughout.

The reports from the nineteen churches of the Association were in the main encouraging and hopeful. One new church has been added to the number during the year, viz., the Ewa Union Church. Another, that at Kaneohe, has had an attractive house of worship completed at a cost of about \$4000. Still another, that at Waianae, has secured funds sufficient for the erection of a new house of worship at that place. The church at Ewa has recently called as its pastor, the Rev. E. S. Timoteo, formerly pastor at Kaimakapili, and recently pastor of the Church at Napoopoo, Hawaii.

Resolutions were passed recommending that each member of each of the churches of the Association be urged to give at least \$1.00 the current year for the work of the Hawaiian Board. It is expected that this movement, which was also endorsed at the meeting of the Maui Association of thirty-eight churches, in September, will considerably augment the contributions of the churches to the work of the Hawaiian Board.

A step forward was taken in the decision to limit the volume of reports given heretofore twice each year, so that hereafter such reports will be presented at the April meeting only, thus reserving the entire time of the October meeting for the discussion of matters more directly related to the needs and the progress of the churches.

One of the most important actions of the Association was to approve of the application of one hundred and eight signers for the organization of an Institutional Church at Kalihi in connection with the work so long and so ably conducted at Kalihi Settlement under the leadership of Rev. H. W. Chamberlain. The Committee appointed by the Association to arrange with Mr. Chamberlain for the calling of a Council to organize the church, and to install Mr. Chamberlain as its pastor, is as follows: Revs. W. B. Oleson, H. K. Poepoe, J. P. Erdman, W. K. Poai and D. Scudder.

Rev. Dr. W. P. Ferguson, the newly inducted Principal of Mills Institute, was welcomed into membership in the Association as one of the ministerial members.

The meetings of the Sunday School Association for this Island, and of the Christian Endeavor Association, were held in connection with the Church As-

sociation. The sessions throughout were harmonious and profitable.

W. B. O.



Livingstone for China.

"And Livingstone is going to China after all!" was the first comment of a friend on hearing that "Livingstone the Pathfinder" is being translated into Chinese. The friend remembered that this was Livingstone's youthful ambition. The translator is the Rev. W. Hopkyn Rees, and the Christian Literature Society for China are the publishers. The Oxford University Press will print the illustrations used for the English and American editions. The book will also appear in Welsh within a short time.



Because of You.

Because of you I bear aloft the standard
Of high Resolve—ideals pure and true;
And to ignoble thoughts I have not pandered,
Because of you!

No summer sun but shines with added whiteness,
No fair and cloudless sky but seems more blue,
No darkened hour but holds for me some brightness,
Because of you!

Thoughts of your love within my heart are swelling—
Courage and Hope both nerve my heart anew;
Life has a sweetness far beyond all telling,
Because of you!

—A. C. M.



The Hard Work of Taking a Vacation

The wearing and harassing institution known as a vacation has passed on its way for most good Americans, and we can now settle down for a restful year of good hard work. Let us all give thanks. It is conceivable that a vacation might be a thing of joy and rest and comfort. But Americans long ago decided otherwise. And we are a stubborn race, when it comes to sacrificing our sorrows. If vacations could be scattered through the year so that fellow vacationers did not step all over one another's toes when communing with the heart of nature—and if the Sittlichkeit did not oblige every good American to earn his rest by the sweat of his brow—and if Congress would establish a minimum vacation of, say, one month! Ah, if! As it is, we know of no greater tribute to the nerves, stamina, wind and general recuperative power of the average American than the

fact that he can bear his vacation with a grin and go back to work almost as well off as when he quit.—*New York Tribune*.



Let the People Decide.

"Local Option" on the dance-hall question is the plan evolved by Supervisor M. C. Pacheco and suggested by him to Deputy City Attorney Weaver as the logical plan of settling whether or not applications for dance-halls should be granted.

"I believe that the residents in the vicinity of the proposed hall should be allowed to say whether or not they want such an institution in their neighborhood," said Pacheco yesterday. "The dance-hall affects particularly the people in its immediate vicinity. If fifty per cent or more of these people object to a dance-hall, the application should be turned down, or at least, their sentiments should be a strong recommendation for its rejection.

"I hope the city attorney can work out a practical plan based on this idea, as I believe it is the right plan on which to proceed."—*Local Press*.



Japanese Superintendent Welcomed.

The Japanese Church gave a dinner at Mock Sing's, on Sunday, Mr. Frank S. Scudder, of Honolulu, being with them. It was not a social affair, but their way of emphasizing Christian fellowship by breaking bread together. Mr. Scudder completed the rounds of all the camps by a meeting at Union Mill, on Sunday night. He had good attendance and interest everywhere. He says that a great change has taken place in the attitude of the Japanese here towards Christianity, in the past ten years. There is no longer hostility, but interest and inquiry. Mr. Scudder spoke to the Seminary girls on Monday morning, and left on the S. S. Mauna Loa for Honolulu after seeing Pololu and lunching at Hawi.—*Kohala Midget*.



We can hardly talk together five minutes on any subject touching life without finding it full in our way to say something that may help or please; and those whom all like best largely win their love by this one secret: uniformly, they avoid the hurt and achieve the kindness, either being possible.—*W. C. Gannett*.

The seeds of heavenly character may exist in soft inward promptings, too weak for words, too obscure for conscious thought. The noblest sentiments may be born as faint thrills of feeling which pass unnoticed. From half-whispered suggestions may spring great truths and great actions; and who of us does not know what great miseries may grow from small sins?—*Charles G. Ames*.

A campaign has just started among the alumni and friends of Punahou to raise funds for the work of restoring and repairing the old school hall. This is the oldest building on the campus, and it was thought by the trustees that it was well worthy of preservation as a link connecting the Punahou of by-gone days with the Punahou of the present.

A Great Book

ABOUT the time the American Board pioneers to West Africa were establishing themselves in Bailundu and Bihé, a company from England, of Plymouth Brethren connection, began a mission 800 miles farther in, near Lake Moero, which is close to the southern end of Tanganyika and not far from the spot where Livingstone died. Mr. Crawford, who joined this mission in 1890, remained in that region twenty-two years without interruption—an extraordinary achievement from the physical standpoint alone. Out of his experiences comes this book, "Thinking Back: Twenty-two Years without a Break in the Long Grass of Central Africa", which is being received with enthusiastic praise on both sides of the water. The style is vivid, original, entertaining to a rare degree. It is a great piece of writing, which may well be studied by all missionaries who desire to reach the home public. There is not a dull page or sentence from cover to cover. If the abounding rhetoric and the unusual use of words occasionally obscure the flow of the narrative for the man who wants to get at the facts of Africa, such a reader will comfort himself with the consideration that Mr. Crawford attempts only a series of moving pictures in words, clearly avoiding a balanced and progressive discussion of African problems. After reading the nearly 500 pages, you have no clear idea of what these Plymouth Brethren missionaries have accomplished. What you do have—and what far too few missionary books give us—is a series of striking revelations of native life and thought.

The title of the book has been criticized as obscure, but after all it describes what the author is after—a setting forth in vivid terms, based on keen character analysis, of the native point of view, what is going on in the black man's skull when he is listening to your preaching or watching you at your work. Here is a sample: "That old-as-Adam circular hut of his, be it noted, is the seed-plot of all his 'thinking black' ideas, for when natives gather in a meeting they crowd in a circle; then, in true sarcastic sequence, they think and talk in a circle. The eye is circle No. 1, and looking out at the landscape of life it is a case of like eye, like landscape, 360° every time. He

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rambles round in a circle of speech in the same way that he sees the circularity of seasons in Nature, or the day and night cycle of sleeping and waking. His carved furniture and utensils are all circular, and he borrows from Nature the idea that rotundity is the only safe shape of things. A chief argued with me for a week that by making a square house I had at once created four points of near or remote breakage—a circle has no weak point, so he argued. The fact is, the whole prospective puzzle in connection with our black man is, how to make him, a round peg, fit into the square hole of civilization."

We commend the book to all who are inclined to belittle the mentality of the African. The picture the writer draws of Mushidi, the chief, is full of instruction on this point—a keen, hardheaded old sinner. This man could parry the logic of the preacher and circumvent his most telling facts in a way to fill a French skeptic with envy. When a deputation from a neighboring tribe urged Mushidi to substitute "hand-lobbing" for theft, instead of the death penalty, the chief twitted them with the absurdity of the thing. "We cut off the hand," said they, "because the hand steals." "I," laughed Mushidi, "stab them in the heart because the hand never stole anything yet; it is the heart who is the thief." This, too, is Mushidi's argument against tearing out the eyes with fishhooks as a punishment for adultery. "Eyes," says he; "the real eyes are in the heart, and death is the only true blindness."

The book is full of unexpected side lights on native character and thought. After a sermon one Negro grunted: "Yes, well may you praise God. He has been good to you." Back of all was the endless Negro suspicion that God is an Englishman. Malemba once interrupted a sermon on the murder of Christ with the stinging retort: "Ay, you white men were a bad lot to go away and kill the Best One like that; we blacks only kill criminals. And then, far from being ashamed of what you have done, you come across the seas to tell us you did it."

So the book runs—something to

chuckle over, something to ponder on every page. We are glad to hear that Mr. Crawford is coming to America this fall. If he is half as good a speaker as he is a writer, he will be well worth hearing. —*Cornelius H. Patton in the Missionary Herald.*

♦♦♦

Whether any particular day shall bring to you more happiness or suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering rests with yourself.—*George S. Merriam.*

♦♦♦

Waiting will not take away the chronic ail, restore nerves and bones, and remove pain; nor will it bring to the empty arms and the lacerated heart what they are always crying for. But waiting brings the beatitude of God,—quiet, peace, strength, trust, hope,—not with the old bound and jubilation, but other graces, better,—quiet, peace, strength.—*J. F. W. Ware.*

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Several decisions reached by the Twentieth Universal Peace Congress at its sessions at The Hague last month are of peculiar interest to the friends of peace in America. The Congress passed a resolution placing on record their appreciation of President Wilson's proposal that international disputes which cannot be settled diplomatically be investigated by an international committee. In another resolution the Congress recommended that the controversy between the United States and Great Britain, arising out of canal legislation to which the British government has recorded its opposition, be referred to the court at The Hague for arbitration. Yet another resolution approved by the Congress, on the motion of two American delegates, urges the United States to abandon its announced plan to fortify the Panama Canal. The proceedings of the Congress were followed with interest by the entire press of the world, which devoted a generous amount of space to the discussion. The next Congress will be held at Vienna in 1914.

EVENTS.

August.

26. James D. Dougherty, director-general of the 1914 Floral Parade, returns from the mainland with many plans for the annual festival.
27. President Wilson accepts the resignation of W. Cameron Forbes as Governor-General of the Philippines. F. Burton Harrison of New York is to be the new Governor-General.
30. The firm of Dimond & Co. celebrates its twentieth anniversary with the opening of its remodeled store.

September.

2. Her Majesty, Queen Liliuokalani celebrates her seventy-fifth birthday. A public reception held from 11 to 12 o'clock.
 4. The twenty-fifth anniversary of the operation of the first railroad on Oahu and the sixty-ninth anniversary of the birth of its founder, B. F. Dillingham.
 8. Expert Engineer Frank Noble reports that Pearl Harbor Drydock plans are practicable and feasible.
 9. Senate passes Tariff bill, 44 to 37.
 10. Governor Frear starts for mainland. He expects to be absent about four months.
 11. John A. Young, of Young Brothers, appointed chairman of Water Pageant for Floral Parade week.
 12. College of Hawaii announces courses for the training of sugar experts.
 14. Doctor Brodie closes his series of Sunday evening talks at the Bijou Theater.
 15. Public schools and many private schools reopen today.
- Dr. Wilbert Perry Ferguson, the new

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16. Governor General Harrison of the Philippines entertained in Honolulu. Principal of Mills School, arrives.
18. National House of Representatives passes currency bill. Albert P. Taylor appointed Promotion Committee's representative at San Francisco. The ladies of Central Union Church give an afternoon reception to the new school teachers who have come to Honolulu.
20. Regatta Day. Healan boat crews defeat all competitors. Honolulu gives Civic Convention Delegates a royal reception.
- 20-23. Civic Convention in Honolulu. The Kauluwela district kindergarten employs a dentist for its children.
21. The Y.M.C.A. plans to give a mothers' and sons' banquet in the near future.
22. The five days of night target practice by the guns and mortars of the Oahu Coast Defense begin tonight.
23. Civic Convention ends a very successful session.



MARRIAGES.

Off-Mills—In Honolulu, Aug. 30, 1913, Miss Elsie J. Off to George K. Mills of the lighthouse department; Rev. J. W. Wadman, officiating.

South-Weatherbee—In Honolulu, Aug. 31, 1913, by Rev. R. E. Smith, Miss Emily A. South to W. E. Weatherbee.

Craig-McCorriston—In Honolulu, Sept. 3, 1913, by Rev. Canon Ault, Miss Nina Craig to Mr. Dan McCorriston.

Nilsson-Dolan—In Honolulu, Sept. 4, 1913, at the Catholic Cathedral, Miss Christine Nilsson to Mr. Louis Dolan.

Stoker-Forbes—In Honolulu, Sept. 16, 1913, at St. Clement's Chapel, Miss Helen J. Stoker and Mr. Charles Noyer Forbes.



DEATHS.

Boehme—In Honolulu, Aug. 26, 1913, T. H. Boehme, aged eighty-five years.

Eichler—In Honolulu, Aug. 28, 1913, Charles J. Eichler, aged sixty-six years.

Elliott—In Honolulu, Aug. 29, 1913, Thomas Elliott, aged sixty-three years.

Marion—At the Queen's Hospital, Honolulu, Aug. 30, 1913, Harry Marion of the steamer Manchuria.

Mossman—In Honolulu, Sept. 1, 1913, Mrs. Sarah Mossman, aged forty-nine years.

Hare—In San Raphael, Cal., Sept. 2, 1913, Mrs. Eva C., widow of the late J. H. Hare, formerly of Honolulu.

Abbey—In Honolulu, Sept. 11, 1913, Albert A. Abbey.

Anderson—In Honolulu, Sept. 12, 1913, Manuel Anderson, aged 29 years.

Berger—In Honolulu, Sept. 16, 1913, Rudolph J. Berger.

Culman—In Honolulu, Sept. 22, 1913, Mrs. Ethel Culman, aged 49 years.

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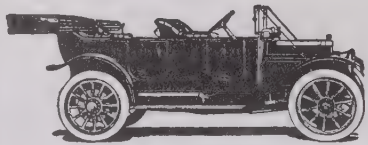
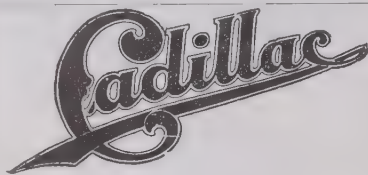
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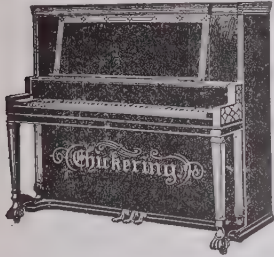
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"Three Score Years and Ten"

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HONOLULU, T. H., NOVEMBER, 1913.

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The Vancouver Doctrine.

ONE of the hottest Anti-Asiatic centers in the world is the bustling metropolis of British Columbia. Even its clergymen are fierce haters of the yellow man to judge from a recent utterance of a British Columbian ministers' meeting. The city is ambitious and feels its future greatness. It has promulgated a doctrine to which it has modestly affixed its own name and which it puts forth as a worthy younger brother to the famous "Monroe Doctrine." The details of the new proposition are simple. First the United States is making a great mistake in thinking that with Hawaii fortified it will be safe from Asian attack. Yokohama is 1015 miles nearer San Francisco via Alaska than via Honolulu, and 1687 nearer Seattle by the northern route, while Alaska is only 1150 miles from Seattle. Alaska with its coal fields would afford an ideal base for attack upon the American Union. Hence America must safeguard Alaska. This can be done only with Canada's aid by direct railway con-

nection. Canada could tolerate no Asiatic foe in Alaska. The interests of Canada and America coincide, therefore let Canada at once build a north and south line from Vancouver via Hazelton to Dawson, while America builds cross lines from Dawson to all her Alaska ports. The mere existence of this direct railway connection between the States and Alaska is held to forbid the thought of an Asian invasion of the latter. It is also suggested that southeastern Alaska might well be surrendered to Canada as compensation both for her outlay in building a railroad certain for years not to pay more than expenses and also for the stipulated privilege of unrestricted transport of men and munitions of war when deemed necessary by the Government of the United States. This Vancouver doctrine of the union of Canada and the United States in safeguarding the inviolability of Alaska has provoked no little editorial comment on the Pacific Coast. As to the value of the suggested railway building to the future of the Canadian northwest and of Alaska there can be no doubt. If its construction be hastened by the anti-Asian hysteria so prevalent on the American and Canadian mainland, one solid achievement of real benefit to mankind may be in part credited to that nervous disorder.

♦

The Panaryan.

Last August Mr. Albert Johnson, one of the Washington representatives in Congress, introduced a resolution calling upon the President to take steps by negotiating with the British and Canadian Governments to secure the establishment of railway connection between the United States and Canada. On presenting the resolution Mr. Johnson delivered an address in which he waved the bloody flag of the yellow peril with effectiveness. Copies of this address are being widely circulated. Part I concerning the development of the defense of Alaska is devoted to an exposition of the Vancouver Doctrine and to applying to our far northwest Territory the arguments used so effectively heretofore in advocacy of transforming Hawaii into a Gibraltar.

Fortunately no demand is made for the expenditure of funds in fortifying Alaskan ports. War scares utilized as arguments for building government railroads in Alaska and for tying Canada and the United States closer commercially are doing practically the only good that such lurid fireworks can effect. Whether that good neutralizes the harm they cause in making war easier and in turning men's minds from more useful thoughts is a question for others to debate. But Mr. Johnson devotes more than one half of his address to what he denominates "the permanent control of our own destiny" in which he advocates the promotion by Government action of the aims of the so-called Panaryan Association. Mr. Johnson foresees in the near future, first the development of warlike policy in China to such a degree that the Celestial Republic will invade India and deliver its people from British rule; second, the awakening of Mohammedanism, and third the consolidation of the power of the nine hundred, and soon to be one thousand, millions of Asiatics in a bloody war against America and Australia to force upon them a policy of free immigration for Asian peoples. To prevent this overwhelming catastrophe this statesman favors the formation of a "trust of civilization" consisting of Britain, France, Germany and the United States, which shall take the yellow bull by the horns while it is still young and prevent its warlike development. As a convenient name for the confederation the adjective "panaryan" has been chosen as preferable to "white," but to all intents and purposes it is to be a white federation against the yellow peril. Just how to take steps to get at this federation Mr. Johnson does not state. One is left to infer that the first step is to enroll every national legislator in the Panaryan Association, the prospects of which with its tragic pictures of white desolation at the hands of the yellow man forms a sizable portion of the address. One wonders how millions of India's people, who are just as much Aryans as Mr. Johnson, are to be excluded from a panaryan organization, or for that matter the Japanese either who have a large Aryan element in their makeup. The entire address is a plea

for race prejudice and race passion. If statesmen of Mr. Johnson's stripe would only put as much energy into getting men together as into keeping them apart, if they would make their aim human solidarity and bona fide brotherhood instead of the maintenance of so-called racial lines, how fast the progress of good fellowship would render war impossible and turn the millions wasted in warlike preparations into instruments of human happiness. When America learns to treat Asiatics as she does Europeans, the next great forward step towards the pacification of the world will have been taken. This is so much easier to do than to attempt to engineer the division of mankind into two hostile camps, one under a white flag and one under a yellow banner that it is singular it does not occur to our national lawmakers to essay it.

Go To Church.

A Boston paper states as true that a young man entered a church, paused inside the door while people in the pews stared, advanced a few steps, looked all about and walked slowly down the aisle. Not a seat was offered. He turned, marched out, and in a few minutes appeared with a great block on his shoulder, again paced the length of the center aisle, put the block gently down and sat upon it, while the horrified congregation who had half risen to take in the strange act, now guessed his idea and a number sprang forward to show him a seat. But he calmly sat on his block till the service ended, when he shouldered his burden and quietly hied out of doors. That church has now the heartiest welcome for strangers of any place of worship in America. No such condition exists in Honolulu. People are welcomed at the doors here and seats are free as the wind to all. Yet there is room. Rumor has it that a campaign to secure church attendance is soon to be begun. Good!! Let it first get after church members. If one half the resident membership of our churches should go regularly to church as often as once a fortnight, the result would waken into amazement the non-religious element in Honolulu. The apathy of church members and their careless disregard of their solemn agreement to sustain public worship has a more detrimental influence upon the cause of religion than all the other arguments against the Church in books of the "Inside of the Cup" order. Next to this comes the utter absence of a sense of personal responsibility to the Church on the part of noble men and women who owe much of their positive righteousness to the influence of their religious training. They are products of what the Church stood for in earlier

days, but they do not help the Church today to stand for modern ideals. In fact they discredit the Church by keeping aloof from it, and they rob their children of its helpfulness. It is high time a campaign was begun to lead every Church member and every other citizen of Honolulu, whose character was largely formed under religious influences centering in the Church, to face the questions, "Do I want a Church in Honolulu? If I do am I not woefully lacking in public spirit by deserting the Church? Have I any social right to subtract my personal influence from the support of public worship?" Honolulu needs a touch of Puritan conscience and Puritan backbone in the matter of going regularly to Church.



Dances.

Honolulu is having its taste of vulgar dancing. The mania has already swept over the mainland and some students of public opinion declare that it has begun to decline. The *Ladies' Home Journal* takes this view and calls the attention of its readers to the fact that the woman holds the whip hand in all this question of dancing. From Harvard University the story comes that it was a common experience at dances among the best people for girls to suggest ragging and when met by the reply of ignorance to propose to teach their partners. This had gone so far that a group of college leaders proposed to serve notice on the girls that the practice must stop. The weight of testimony seems to point to women as the more responsible offenders. However this may be women suffer the most from the consequences, for in any improper dance the compliance of the woman tends to awaken her comrade's passion. If the result is to be her ruin, she as the inciter is the most to blame. For mothers to allow daughters to dance these immodest dances is to put a premium upon their debauchery. A number of the public schools about Boston have been grievously shamed by the revelation of pregnancy in young girl students due directly to these dances. The chief fault lies with the so-called best people, often with mothers and other married women, who should know better than to lead by their example the young to follow them in these indulgences. The "tango", "turkey trot", "bunny hug" and the rest of the animalistic group of dances are pronounced by experts to be neither graceful nor healthful. Fortunately the revival of folk dancing and the old fashioned dances that cultivated poetry of motion is well advanced. The movement to combat these modern vulgarities by education in sex hygiene and by fostering healthy dancing is sure to win out.

A Good Turn.

President Wilson did a wise thing when he resolved not to appoint a resident of Hawaii as United States District Attorney here. What is needed in that office is a man of honorable character, above all suspicion of grafting, of unblemished devotion to the highest ideals of home life, uncompromising loyalty to the public weal, inability to see any distinction of wealth, position or family in men charged with crime, the dread of evil doers and possessed of unusual ability as a prosecutor. If published accounts of his career and character are reliable, Hon. Jeff M'Carn of Tennessee, the President's choice for the position, seems to be a man who fills rarely well these requirements. The new District Attorney is said to hold decided convictions upon the temperance question. That will bode well for Hawaii if the next Congress should enact a prohibitory law. Mr. M'Carn is credited with popular qualities which will endear him to the public. Honolulu needs just such a man as he is painted. THE FRIEND bids him welcome and assures him of its heartiest support in every movement he may make to enforce law throughout the Territory. Mr. M'Carn will find abundant scope for all his varied talents in the complex life of the Islands. It is said that he brings with him a charming family. All Honolulu will gladly conspire to make them feel at home here and to cause them to lose their hearts to this land of seductive beauty.



The Leaguers.

The Men's League opened its new year of fun and work on October 27, with one of the greatest meetings in its history. The attendance was large the company enthusiastic and the atmosphere surcharged with sociability. The supper prepared by a committee of the Women's Society was the best the League has ever had served to it. The Kamehameha Glee Club, under Mr. Andrus' direction, sang its way to every heart. The reports were excellent and the message of the retiring chairman, Hon. W. L. Whitney, was a model. After business the speaker of the evening, Mrs. W. I. Thomas of Chicago, gave an address long to be remembered. For clarity, orderly structure, scope, balance, literary flavor, conciseness, brilliant wit, pointedness, and appeal to mind and conscience its superior has not been heard among all the splendid addresses given before the League. The story of Women's share in Chicago's social and civic advance was told from the view point of the movement on behalf of children. It covered the development of the Juvenile Court with its natural

outgrowth in education, recreation and protection. No report except the pencil of an expert stenographer could do it justice. Fortunately Mrs. Thomas is to remain some time longer in Honolulu. She will be able to do great service in the social campaign about to be inaugurated here. The League voted to push the Big Brother movement, pledged from \$2500 to \$3600 towards the Pa Ola Day Camp, and heartily endorsed the plan of merging its special social service activity this winter in a co-operative study of the forthcoming Vice Committee Report under the auspices of the Church Federation. It certainly looks as though this virile organization had entered upon the best and most useful year of its existence. Its official personnel for 1913-1914 are: Chairman George R. Carter, Vice-Chairman A. H. Jones, Secretary W. C. Furer, Treasurer F. L. Hoogs; Councillors, A. C. Alexander, W. D. Baldwin, M. D., W. S. Bowen, J. S. Donaghho, W. C. Shields and W. L. Whitney. Chairman Carter has appointed the following Section Leaders: W. A. Bowen, Friendship; J. A. Rath, Social Service; Paul Super, Religious Work; G. A. Andrus, Music; F. J. Lowrey, Laymen's missionary; W. R. Humphries, Big Brother; Z. K. Myers, Pa Ola Day Camp.

♦♦♦

ALL SIDES OF A QUESTION.

The action of the New York Immigration officials in refusing to allow Mrs. Pankhurst to land in America on the ground of moral turpitude revealed a narrowness of mind almost pathetic, a lack of the sense of humor popularly tho not justifiably associated by Americans with their English cousins and a disregard of healthy precedent startling to a lover of liberty. Mrs. Pankhurst at the worst is a political offender and both Britain and the United States have long been the asylum for men and women of this ilk. Fortunately President Wilson is too well grounded in American principles of liberty to sanction any such species of petty persecution and promptly reversed the decision of the local officers. The incident opens the door to a number of interesting chambers of reflection.

A recent authority claims that men are more emotional than women and considering the hysteria that many men in America have shown over the British suffragette question, there would almost seem some justification for this novel point of view. For few who unconditionally condemn the militant suffragettes have taken any pains whatever to study the conditions in Britain that have produced these warrior women. No one acquainted with

the disabilities and injustices under which women in England labor can refrain from feeling that some sort of revolution is absolutely demanded. A perusal of Hall Caine's "The Woman Thou Gavest Me" hints at some of these unbearable tyrannies. It is quite safe to say that our revolutionary forefathers had no equal reason for objecting to the oppression of King George the Third. That they possessed a sufficient reason for revolting is so settled an axiom with Americans that no one disputes it. If this be true, then the women of England have more than sufficient justification for engineering a revolution. Of what sort shall it be? If they should take up arms and kill their relations as our revolutionary ancestors did, might not one well argue that we ought to be willing to elevate the fighters to a position of equal reverence with Dr. Warren, Patrick Henry, Samuel Adams, George Washington and their comrades of undying face? Lafayette is by common consent of France and America esteemed one of the great heroes of the Eighteenth Century. Yet what he really did was to set to work killing men with whom he had not a shadow of a quarrel and with absolutely no personal reason for his murderous conduct. We do not say he was not justified, nor do we find fault with the universal sentiment of honor and regard his chivalry has inspired.

Now these militant suffragettes, tho they might be justified if our fathers were in resorting to warfare to win their due rights, merely substitute destruction of property for destruction of men. Are they not conducting a far more humane crusade than our honored patriots of 1776? To this question it may be urged that times have changed and war is going out of fashion. Still we hardly think many would care to argue that with conditions as they were in 1776 America would not be justified in revolting again. It is claimed that the militant suffragettes are unwomanly. How about Molly Stark? These British ladies would do better, Americans urge, to follow the example of our women and use moral suasion instead of force. Give them American men to work their suasion upon and the argument would have more convincing power. American women know so well how to manage us American men that whenever they have really wanted the ballot we have tumbled head over heels to give it to them. Why not trust English women to manage their men in the way those men seem to need. If they require militance and our revolution appears to indicate as much, let their women administer the dose.

The stock objections appearing in the press of the United States against the

fighting tactics of the militants remind one of the growls of the Austrian generals at Napoleon's war measures. The only trouble with Napoleon was that he won. Will the militants in England win? The judicial attitude for Americans would seem to be to wait and see. It is not our quarrel. These women have the courage of their convictions. They are willing to die for their cause. This sort of determination is fanaticism in the mind of the Jew who crucifies Jesus, but later ages call it heroism. Of course the militants are losing ground and are postponing indefinitely the triumph of their cause—at least so a vast number of Americans believe. But there are rumors to the contrary from England. Steadily they are beating into the unwilling British male brain the conviction that women have rights unjustly denied them by the sterner sex. They are awakening that mightily unpleasant champion the public conscience. At least so some investigators tell us. Before condemning in toto these fighting women, would it not be wise to hear their side, to get personally acquainted with their leaders and strive to apprehend their point of view or at least to hold our judgment in abeyance until time pronounces its verdict upon the movement. Some very distinguished British statesmen spent the better part of their public careers wishing they had not been so precipitate in condemning Abraham Lincoln. Of course there is nothing in Mrs. Pankhurst to suggest such a hero to our American mind, but a sympathetic approach to the point of view of every fellow human being, the putting of yourself in his place is not a bad way of dealing either with saints or criminals. It might be awkward twenty or thirty years hence for some of our vehement denouncers of the militant suffragettes to have to view in some London square or abby a memorial to these women comparable to St. Gauden's representation on Boston Common of Colonel Shaw and his regiment of negroes.

—D. S.

❖

"I like your paper and the broad, helpful way in which you treat all questions of vital interest."—Recent subscriber in a letter to THE FRIEND.

"Seventy Years"

"Yes, but what did you do in them?"

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The Kauai Association

A very successful meeting of the Kauai Association was held at Kapaa, October 17 to 20. Revs. J. P. Erdman and W. B. Oleson attended from Honolulu, and Rev. J. M. Lydgate from Lihue. All the Hawaiian pastors were present. The Chinese and Japanese churches were not represented.

On Sunday the 19th a large Sunday School hoike was held with gratifying results. From the Hanalei Church there were 146 in attendance and from Anahola 126. The capacity of the large parish home of the Kapaa Church was out to a severe strain. An interesting discussion took place in the proposed change from semi-annual to annual re-

ports. It was finally decided unanimously to inaugurate the change, beginning with the April session when reports will be read for the entire year of 1913. At the October session it is planned to take up other matters vitally related to the progress and efficiency of the churches in their several fields.

Much enthusiasm was also manifested in the proposal to recommend to the churches that special effort be made to secure an average of \$1 per member from each member of our several churches belonging to the Association as a contribution to the work of the Hawaiian Board. This proposal was also unanimously approved by vote of the Association. Thus all the Island Associations have now adopted this recom-

mendation to the churches. This action confirms the deep interest of the churches in the Board's work and gives expression to the earnest determination to assume new obligations in sustaining that work financially.

A sort of Question Box discussion on church and parsonage sites was conducted with evident advantage in clearing up some misunderstandings in the minds of a few. As the Land Commissioner has decided to proceed at once to issue patents for church sites, applications for which have been on file at the Land Office for some time, manifest progress in this important matter is close at hand.

One of the most pleasing features of the Association meetings was the cordial hearing given to Mr. Jose Alba of our Filipino Mission. Through his ministry quite a number of Filipinos have been converted and been received into membership in the Hawaiian Church at Koloa. The representatives of this church at the Association with evident affection introduced Mr. Alba to the Association and provided a place for him in the program. He was listened to with sympathetic interest, his action in speaking appealing to all hearts, quite as much as his translated message, and at the close a Hawaiian woman started an appropriate hymn in which the whole company joined with one accord.

It was voted to continue licenses to preach as evangelists to Messrs. Alba, Okamoto and Tsin Hai Weay.

On Sunday the 19th the Board's Secretary, at the request of Pastor Lydgate, presented some phases of the Board's work at the Lihue Union Church in the morning, and at the Koloa Church in the evening.

♦♦♦

Speakers From the Field.

Hawaiian Board Sunday at Central Union Church will be observed this year on December 14; and the speakers will be the following men from the field, viz., Messrs. Cowan and Baker from Hawaii; Bowdish and Dodge from Maui; and Lydgate from Kauai. On that Sunday five speakers from the Board's forces in Honolulu will speak as follows: Rev. F. S. Scudder at Kohala; Rev. H. P. Judd at Kealahou; Rev. J. P. Erdman at Wailuku; Rev. Dr. D. Scudder at Paia; and Rev. W. B. Oleson at Lihue. By this exchange Central Union Church will hear the claims of the Board presented from the standpoint of the men on the field, and the churches who thus loan their pastor to Central Union Church for this great occasion, will in turn have the claims of the Board presented from a somewhat new angle.

This exchange should emphasize the

1843

SEVENTY YEARS

1913

"By Reason of Strength"

Few papers ever become "three score years and ten."

If there are four in all America besides *The FRIEND*, we do not know them.

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solidarity of our mission work in the Territory, and give an added sense of brotherhood in meeting the missionary obligations comprehended in the work of the Hawaiian Board.



Team Work For Hawaiian Board.

During the month of November the Honolulu Churches will be visited by speakers representing the Hawaiian Board. The speakers and dates as assigned are as follows:

Nov. 9. Portuguese Church: Messrs. Richards, Judd, Oleson.

Nov. 16. Kawaiahao Church: Messrs. Erdman, Richards, Scudder.

Nov. 16. Chinese Church: Messrs. Judd, Akana, Oleson.

Nov. 23. Kaumakapili Church: Messrs. Erdman, Judd, Oleson.

Nov. 30. Morning. Nuuanu Church. Messrs. Richards, Scudder, Erdman.

Nov. 30. Makiki Church: Messrs. Richards, Scudder, Erdman.

The month of November is the month set apart by vote of the Associations for special offerings in the churches for the Hawaiian Board. The Associations have recommended that the churches this year undertake to raise, on an average, \$1 per member for the Board. If the offerings made during November in a given church do not reach the desired amount, it has been suggested that other offerings be secured during the year up to June 1, 1914, until the amount is secured.

This is a new movement in the churches, and one in which we hope to enlist all our membership. In order to promote this interest, and to bring the work of the Board more prominently to the attention of our churches, the above named representatives of the Board, in teams of three, will speak in the several Honolulu churches on the dates above.

—W. B. O.



A Veteran Minister Gone.

Of the ministers in Hawaii who have served English-speaking congregations, the late Rev. Albert Blodgett Weymouth, M. D., of Lahaina, Maui, was the oldest. His death on October 6th brought into mourning a large number of friends throughout the territory.

Dr. Weymouth was an Episcopalian clergyman of scholarly attainments. He was the oldest Harvard graduate in the Territory, having taken his B. A. degree at Harvard in 1860, and M. A. in 1863; M. A. *ad eundem*, Arcadia, University of Nova Scotia, 1904; University of N. Y., M. D., 1863; Bow., M. D., 1863. He was a member of the Historical Societies of Maine and Wisconsin, and Fellow of the Royal Horticultural Society, London, England. He was author of "Life of Lieutenant Edgar M. Newcomb."

Dr. Weymouth was a close friend of Rev. R. B. Dodge and showed his open-mindedness by frequent attendance at Halealoha. Mr. Dodge was with him when the end came.

The Other Side

Reticence Versus Familiarity

Honolulu is warmly hospitable to new propaganda. Despite that in our climate which would dispose us to evenness and placidity of temperament, we are quick in the take-off, and warmly embrace new cults and particularly Social movements. This is much more a matter of credit than otherwise. We can well afford to look carefully, however, at some social and educational departures not well enough established anywhere to warrant their ready adoption here.

There is the teaching of Sex Hygiene, already in operation in the Chicago schools. In the last number of the Literary Digest an article on "Narcotic Cures" is freely quoted from the San Francisco *Argonaut*. It is worth reprinting here, but we have not the space.

"During the last few years we have seen the almost complete destruction of these reticences on sex matters, that doubtless had their own attendant evils, but did actually prevent far more evils than they caused. What we call plain speaking became a vogue and a fashion. Literature and the drama combined in what was said to be a moral crusade, but that was actually a financial crusade." * * *

Honolulu has had a striking illustration of this last evil. A recent theatrical company dumped upon Honolulu plays that might hardly pass censorship in worse towns than ours. By a cleverly feigned newspaper controversy between managers, as to whether features of the play were too *risque* to be presented, the prurient curiosity of the people was relied upon to bring good audiences,—to what purpose we do not know. All this on the virtuous pretext of enlightenment!

We proceed: * * * "Is it not well known to even the tyros in such matters that here at least the most fatal and irresistible of all forces is that of suggestion, and that reason and prudence struggle in vain against it. * * The cure of this sort of evil is reticence and not publicity, mystery and not familiarity, the home and not the pulpit, the mother and not the school teacher" * * * "Therefore it is time that we call a halt to the sex fanatics. They have been at their work for some years past and now the air is becoming unbreathable. They have almost persuaded us

that sex is the one thing worth thinking about and talking about. The results are sufficiently evil upon mature minds that have learned to govern themselves. Upon immature minds to whom self-government has hardly occurred, it has been little short of disastrous. Every sacred mystery of life has been cheapened coarsened, profaned. All the protective veils of mystery and sanctity have been broken down, and in their place we are offered statistics, hospital reports, and iodoform. It is these sex fanatics that are largely responsible for the juvenile immoralities of the day. It is the sex newspaper, the sex drama, the sex novel, the sex reformer, and the sex pulpit that have created it. * * * Things will come to a pretty pass, if we must now forbid our children to go to either school or church for fear of the moral contamination that must ensue."

Making some allowances for intemperateness of speech in the foregoing, there is sufficient of residuum of value to give us pause, before committing ourselves unreservedly to Sex Hygiene in the schools.

Is not the golden speech of Carlyle german to this subject, when speaking of "the so incalculable influences of Concealment," he says: "Is not Shame (*Schamm*) the soil of all virtue, of all good morals? Like other plants, Virtue will not grow unless its root be hidden, buried from the eye of the sun. Let the sun shine on it, nay do but privily look on it thyself, the root withers and no flowers will glad thee. O my friends, when we view the fair clustering flowers, that overwreath, for example, the Marriage-bower, and encircle man's life with the fragrance and hues of heaven, what hand will not smite the foul plunderer, that grubs them up by roots, and with grinning, grunting satisfaction shows us the dung they flourished in."

If we could be sure of two things, sex hygiene in the schools need not affright us:

First if only reverent and well-informed teachers presumed to touch the subject; second, if public warrant to discuss sex stopped with the schools (as conditioned above) and the floodgates were not opened to all sorts of sewage, our fears might well be allayed. T. R.



On the subject of parks and their relation to community development, *The Daily Argus* of Mount Vernon, N. Y., quotes from an article in the "Honolulu Beautiful" number of THE FRIEND. There have been many outside recognitions of this pictorial number issued last February in the interests of the Outdoor Circle.

A New Lay Movement

The Laymen's Missionary Movement among the Japanese was inaugurated by an invitation from Hawaii to Messrs. Matsuzawa and Nakamura of this city. These gentlemen spent two weeks in September, stirring up lay activity in Olaa, Mountain View, Papaikou, Honomu, Hakalau, and especially in Hilo. Mountain View gave them, as Christian representatives a peculiarly hearty welcome, and a special feast. From Olaa, a party accompanied them to the volcano, where a photographer caught them aspiring high.



ASPIRING HIGH.

An interesting incident was a conference in Hilo of the three young men's associations in Hilo, the Y.M.C.A., the Y. M. B. A., (Buddhist), and the Y. M. H. A. (Hilo) on the question of providing a central club, down town, where young men of the city and strangers who flock in on holidays, may find clean lodging and pure social entertainment. What none can do separately, they hope to accomplish by united effort, and have decided to try the experiment.

◆

Mr. Sokabe.

Mr. S. Sokabe, of Honomu, has been delivering a course of forceful Christian lectures in Hilo, the hall of the Y. M. B. A., (Buddhist) having been loaned for the purpose.

An appeal was made in the August FRIEND for help for Mr. Sokabe in securing a much needed new building for his splendid social work in Honomu. Mr. Sokabe has raised \$1000, chiefly from Japanese, for this building. He has begun the building, but should have about \$300 more to free it from encumbrance.

◆

As for Me and My House.

An Olaa Japanese, vice president of the Temperance Society, decided that Christ must be the head of his family, and was baptized on October 5. His eldest son agreed with him and says he wishes to be baptized at the next communion. The rest of the family do not yet understand "the way," but the father says, "I will bring them, as for me and my house, we will serve the Lord!" and from the set determination expressed in his face and words, we anticipate that they will.

◆

Is God in the Home?

Is God recognized in your home? Is your daily bread sweetened at the remembrance of the Gracious Provider? The world never has, and never can have its food supply stored up for many months in advance. Does its constant renewal, like that of the manna of old, suggest to you the constant care of Him who has taught us to pray, "Give us this day our daily bread"?

Life seems to have a reverent value when a man pauses to look upward before partaking of his food; when his spirit joins in such words as those of Balthazar, the Magian.

"Father of all,—God,—what we have is of Thee.

Take our thanks and bless us
That we may continue to do Thy will."
—F. S. S.

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S. S. Rally Week.

The following program was arranged by the Rev. Henry P. Judd for Sunday School Rally Week, November 3 to 7 inclusive. A summary of the four days' sessions will be written by Mr. Judd for the December issue.

Monday, Nov. 3rd, 4:30-5:30:

"The Development of the Child." C. T. Fitts, speaker.

"The Influence of Environment on the Child." Vaughan Mac Caughey, speaker.

Tuesday, Nov. 4th, 4:30-5:30:

"Bible Study for Culture." Rev. H. W. Chamberlain.

"Bible Study for Spiritual Power." Rev. J. L. Hopwood.

7:30-8:30:

"Some Laws of Teaching." Paul Super.

"Some Essentials of Teaching." Miss Ida MacDonald.

Thursday, Nov. 6th, 4:30-5:30.

"Securing Attention and Interest." Mrs. May Wilcox.

"The Art of Questioning." P. L. Horne.

7:30-8:30:

"Bible Reading and Confidant Teaching." Theo. Richards.

"Illustrating the Lesson." Mrs. L. G. Marshall.

Friday, Nov. 7th, 4:30-5:30:

"Teaching Reverence and Respect." Rev. F. S. Scudder.

"Duties of Leadership." Rev. J. P. Erdman.

7:30-8:30:

"Evangelism in the Sunday School." Rev. D. Scudder.

"The Opportunity of the Sunday School." Rev. H. P. Judd.

Personal Paragraphs

Rev. and Mrs. George Laughton and little daughter, Elizabeth, arrived from San Francisco on the Wilhelmina October 28. Rev. Laughton occupied his new pulpit at Hilo the first Sunday in November.

◆

In the role of booster-lecturer, Rev. A. A. Ebersole is said to have created a most favorable impression at several points in his Eastern travels. Before leaving Hawaii Mr. Ebersole equipped himself with a collection of lantern slides and by the use of these pictorial feature was able to satisfy the imagination of his audiences. He is now on his way home and is scheduled to reach here November 10.

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The date of Mr. and Mrs. C. H. Dickey's return to Honolulu is not yet definitely known. They are now in California and may decide to remain until after the holidays. Mrs. H. P. Baldwin, who accompanied Mrs. Dickey abroad, is now in Chicago.

◆

Rev. F. W. Merrill returned to Kohala on the Wilhelmina October 30. It is a sad sequence of his journey to the mainland that he did not reach home in time to see his brother alive.

"Better Circulation"

That is what our doctor prescribes for The FRIEND.

You can help.

Mrs. M. B. Norris and her sister, Miss Sarah Bussing, of New York, will be in Honolulu for a week beginning Nov. 11.

Mrs. Norris is the Secretary for Japan of the Women's Board of Foreign Missions of the Reformed Church in America. These ladies have spent more than a year in visiting the mission work in the lands where their Board is represented, and are coming here on their way home from Japan.

The ladies of the Japanese Churches in this city are preparing to receive them and arranging for meetings in which they may receive from them some of the information and inspiration they have gathered on their round-the-world trip.

Returning from the conference of the World Student Christian Federation at Lake Mohonk where she represented the World Student Christian Federation, Miss Umeko Tsuda is scheduled to sail from San Francisco November 31. It is a source of regret to her many friends in Honolulu that she has found it necessary to decline invitations for a stop-over visit.

Rev. Akaiko Akana, of Honolulu, arrived in the district last week, from Hamakua, and held services at Makapala, Halawa, Kapaa, Iole. That on Sunday morning at Iole Church was largely attended. A luau was given Friday afternoon at Makapala. He spoke to the Seminary girls on Saturday, and leaves on Friday, by the Mauna Kea. He was the guest of Rev. G. L. Kopa.—Kohala Midget.

CONSULAR RECEPTION.

The reception given by His Imperial Japanese Majesty's Consul General Hon. H. Eitaki and Mrs. Eitaki, at the Young Hotel on the evening of Friday, October 31, was a brilliant affair attended by a large number of guests. The occasion celebrated the birthday of the late Emperor. Owing to lack of space a full report is held for the December issue.

Speaking of Christmas presents for your children, have you seen "Everyland"? It is a quarterly magazine for children, fascinating in its dress and vivid in descriptions and illustrations of the life of little people of all lands."

Then there is a monthly paper called "Our Dumb Animals," which "speaks for those that cannot speak for themselves," quickly enlisting the sympathies and interests of its readers in the world of "beast, bird and fish."

We give unsolicited commendation of these papers. They appeal naturally to the social and humane instincts of children and thus keep them naturally and

delightfully in touch with the wide, wide world.

Speaking more selfishly, we wonder if you would not consider THE FRIEND a good Christmas present to a friend, near or far. Frequent quotations from THE FRIEND in mainland and Oriental papers indicate that it is a paper worthy of notice. Send some one THE FRIEND,—a Christmas present twelve times repeated during the year.

Mrs. Thomas Talks

IN the midst of a series of sex hygiene lessons, a Chicago teacher received the following note from the mother of one of her pupils:

"Don't teach Mary Ann no more about her insides; I don't see no use, besides it ain't nice."

Mrs. W. I. Thomas, of Chicago, a co-worker of Jane Addams, relates this incident in support of the ever broadening belief that parents and teachers have been far too secretive concerning matters which are of paramount importance in a healthy development of the child mind. This secretiveness or "insincerity" as she is pleased to term it, has given young people a biased line toward matters, which though delicate, need not be given an *indelicate* tinge by those better versed in nature's laws and the God-given functions of the body.

Mrs. Thomas is heartily in sympathy with Mrs. Ella Flagg Young, Chicago's superintendent of public schools, who resigned when the board turned down her proposition to introduce sex hygiene into the school curriculum. She believes with Mrs. Young that the matter should be studied biologically rather than sentimentally, and that it should be in the hands of trained specialists instead of being left to the regular teaching corps. This for the reason that many of the teachers are not in sympathy with the movement, and also because lacking in intuitive discretion, they might easily do more harm than good. She further declares that the child needs attention not merely during the adolescent and pre-adolescent years, but even during infancy. In point of fact it is true that in very many cases the improper sex education which is to shape the entire moral life of the individual is inadvertently gained during infancy. Thus she believes that the subject should be introduced with the planting of seeds and the whole of nature work given a more direct biological turn.

Urged to speak of local conditions, Mrs. Thomas stated to THE FRIEND representative that she believes Hawaii's problems to be social and not economic.

Chicago's October blizzard has already faced the Associated Charities with the problem of fuel and proper housing facilities she says, and coming wholly without warning, the situation has been doubly difficult. In her activities for community betterment in her home city she has become thoroughly acquainted with the unsanitary and morally degrading influence of the tenement districts. Many times, she says, she has gone into rooms filled with the sickening smell of steam from the family wash tub and has been almost overcome by the frightful stench of human and living odors. Poorly equipped with clothing, fuel and bedding, the people in these districts deem it necessary to keep doors (and windows if there be any) tightly closed. The result is a condition too fetid and horrible to describe.

"There is absolutely nothing of this kind in Honolulu," said Mrs. Thomas. "I have made a number of trips through your worst tenement districts in company with Mr. Spencer Bowen of Berea Settlement and Mrs. M. D. Carson, of Hale Lanakila Home, and find that outdoor baking and washing facilities remove much that is odorous and unsanitary from the rooms. There is surface dirt, to be sure, but none of the ingrown filth that characterizes Chicago tenements. Lanai entrances, narrow and congested as they may be, are a wonderful boon to the people. In short, nature provides so much that economic problems are practically negligible."

"But your social problems are overwhelming and it would be presumptuous indeed for me to suggest anything in the line of a remedy. First hand impressions lead me to believe that the Oriental custom of sleeping in rows on the floors, and the native absence of moral code greatly complicate matters here. In a way it is much easier to deal with people who by inheritance have some faint idea of right and wrong. The absence of this makes moralizing worse than futile. Then, too, you have the deplorable combination of the soldier element and the acquiescent native girl. I am told, and can easily believe, that the soldier of loose morals is ever a menacing cloud on the horizon of the social worker in Honolulu. It is a perilous situation and one with which it is particularly difficult to cope."

Mrs. Thomas first became definitely associated with public welfare work in connection with the Juvenile Court of Chicago. The women of that city have for some time been actively connected with work of this nature, and the success of the court system, the judges say, is due to their intelligent cooperation. Mrs. Thomas became a member of the

Juvenile Court Committee which was organized after the passage of the Juvenile Law in 1899. This committee was composed of a group of men and women whose aim was to give wise direction to the handling of this new class of cases about which the judges themselves had no definite knowledge. It was organized, in short, as a medium for clarifying conditions which led to children getting into court. Later it was found that it could well be used as a laboratory for a study of those conditions.

The committee was thus in a position to exercise a broad influence in clearing up conditions and to safeguard children. Out of it grew the broad administration of the Juvenile Court itself.

The Juvenile Protective Association is an outgrowth of the Juvenile Court Committee. This association concerns itself with looking out for demoralizing agencies such as five cent theatres, dance halls, etc. A study of unfavorable conditions led to the establishment of the Court of Domestic Relations which takes care of dependent children and cases of a domestic nature not brought into the Juvenile Court. This has greatly relieved the docket of the Court, the process of elimination making it possible to bring for settlement in the court only definite juvenile offenses. The appointment last year of a woman judge who handles all cases of girls brought up for sex offenses also simplifies the work of the Juvenile Court and relieves the rooms of curiosity and sensation seekers.

The chaperonage of all girls brought before the Federal Grand Jury is another commendable accomplishment of the Juvenile Protective Association. Investigation proved that girls were often subjected to hideous examinations while the sympathy of the officials was generally with the male offenders. The attendance of a woman officer throughout the trials has relieved the situation and has resulted in a better administration of justice.

The opening of a woman's rest room in the Criminal Court building has been accomplished since Mrs. Thomas has been in Honolulu. This was welcome news to her. Women and girls, she says, are often forced to wait long hours for their turn to appear before the Criminal Court, and the new rest room will do away with loafing in the corridors where they have been targets for the insults of vicious men.

While Mrs. Thomas did not speak at length of her association with Jane Addams, she alluded to her as the inspiration of Chicago's awakening along these lines. Asked as to the truth of the report that Miss Addams has been mentioned for the Chicago mayoralty, she stated that she had simply heard the

report and knew nothing of its authenticity.

Mrs. Thomas has been much interested in Miss Blascoer's reports of social conditions in Honolulu. She was a candidate for the same assignment, but at the time the choice was made, was in the hospital. She has had time for but a brief study of these reports, but has been asked by prominent persons here for a full review at her leisure.

Although coming to Honolulu at this time for a much needed rest, Mrs. Thomas has carried out a full program socially, and has been most generous with her leisure time. Her talks at the Progressive Party dinner, before the College Club and the Men's League are remembered with pleasure and profit by a large number of Honolulu folk.

* * * *

Just as we go to press news has come that Mrs. Gertrude Howe Britton is seriously considered by Mayor Harrison for the office of chief of police of Chicago. Mrs. Thomas is jubilant over this news. She and Mrs. Britton are personal friends and have been associated in public welfare work for a number of years. Mrs. Britton is a member of the Juvenile Court Committee, and for the past five years has been superintendent of the Juvenile Protective Association. Last summer she was made a member of the Board of Education of Chicago. As a resident worker in Hull House for a number of years she has had a broad training and is said by Mrs. Thomas to be a woman of exceptional executive ability. She is barely thirty years of age.

—E. V. W.

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The great need of teaching the children of the public schools the value of kindness to animals was stated by Mrs. Sanford B. Dole, re-elected president of the Hawaii Humane Society at a recent meeting of the organization. Mrs. Dole further suggested that the society take steps toward securing the co-operation of the teachers in this respect, and that members of the society volunteer to speak to the children at least once a month.

THE FRIEND

as a Christmas gift to friends
or children on the
MAINLAND

(See gift book too)

The Anti-Saloon League of Hawaii

By Geo. W. Paty

The Original Gronna Bill

IN THE SENATE OF THE UNITED STATES, April 29, 1912, Mr. Gronna introduced the following bill, which was read twice and referred to the Committee on Pacific Islands and Porto Rico:

A BILL

To prohibit selling of intoxicating beverages in the Territory of Hawaii.

BE IT ENACTED BY THE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES OF AMERICA IN CONGRESS ASSEMBLED

That any person, except agents hereinafter specified, who shall manufacture or sell, directly or indirectly, or expose for sale, or advertise as for sale in said Territory any spirituous, vinous, malt or fermented liquors, or any intoxicating beverages of any kind whatsoever, or shall knowingly allow such manufacture or sale in shop, hotel, restaurant, drug store, building or premises which he owns or controls, or shall give away any intoxicating drinks except to bona fide guests of his own private residence, and where such residence shall not be a public resort shall be punished by a fine not exceeding FIVE HUNDRED DOLLARS and IMPRISONMENT for not less than one month nor more than five years, with the forfeiture to the Territory of all liquors and bar-room fixtures and furniture found on the premises. The Governor is hereby directed to enforce the provision of this section, and it shall be the duty of district attorneys and of all executive officers to prosecute the violations of this Act.

Section 2: That for a second or subsequent conviction the fine and imprisonment shall be double that of the preceding conviction, and in case of a landlord, the third offense in the same building shall be punished in addition to forfeiture of the building to the Territory.

Section 3: That an agency for the sale of alcohol for medicinal purposes shall be established by the Governor of the Territory in Honolulu and such other towns as he may designate, under such rules as he may make, in charge of agents he shall appoint, who shall give adequate bonds to sell only on prescription of a licensed physician, such prescription to be filled but once, and to keep accurate register of every sale, showing the purchaser and the

amount sold, which register shall be open to public inspection.

Section 4: That all other laws in conflict with the provisions of this Act are hereby repealed.

Section 5: That this Act shall take effect three months after its enactment.

The Gronna bill will probably not come up until the regular session in Congress next December. The matter has lain practically dormant since its introduction April 29, 1912. The outlook is far more encouraging than ever before. We, as the Anti-Saloon League of Hawaii, are in a position to be of more assistance than ever before, owing to the fact that we have about forty different branches established throughout the Islands. The favorable attitude of the President, Vice-President, Secretary of State, and Secretary of the Navy and many others, the general enlightenment on the Liquor Traffic and its evils are all having their influence in the right direction. HAWAII DRY? My, won't it be one step nearer a Paradise?



MRS. E. A. WEAVER,
Who defended the Gronna Bill before the
Senate Committee on Pacific Islands and
Porto Rico.

It was the hope of the Anti-Saloon League of Hawaii to have had three delegates at the grand 20th Century Jubilee Convention of the Anti-Saloon League of America. Mr. W. A. Bowen, who was at Oberlin, Ohio, and Hon. Chas. H. Dickey, who was in Chicago, were both sent credentials signed by our President and Secretary as our delegates to that convention, but we are not certain that either will be able to attend.

We had hoped that the Hawaiian churches would send Mr. S. K. Kamaio-pili, but he was unable to leave at this

time, so it is doubtful that this League will have a delegate to this wonderful convention.

We are, however, working in harmony with the National League and having a regular temperance Sunday in about forty of the churches and Sunday Schools of these Islands, and asking for the signing of as many Lincoln-Lee Pledges as possible. The National Office hopes to get 1,000,000 new pledges in a day. Let Hawaii do its share.

Did Not Know?

In settling the estate of a prominent citizen, lately deceased, the Administrator was presented with liquor bills from MacFarlane & Co., Lovejoy & Co., and the Haleiwa Hotel. The condition of the aforesaid gentleman was well known to the general public of Honolulu and certainly must have been known to these persons who sold the liquor to him.

How hard that man struggled against the appetite for liquor no man knows; how he tried to make an honest living and gain the respect and confidence of the community only those who have made the same struggle can tell. When those who are engaged in the liquor traffic will, for the sake of personal gain, sell to a man whom they know to be struggling against the appetite for drink, whether he were on the tabu list or not, it is time for the community to take notice of these facts and ask if the trifling revenue from licenses for the traffic is adequate return for the ruin wrought by strong drink? The very common excuse that they did not know that the man was trying to reform or that he was on the tabu list is not sufficient. Nearly every day liquor is sold to those on the tabu list, and when the saloon keeper is charged with it he has the excuse that his bartender did not know he was on the tabu list, and he offers the argument that he cannot possibly identify all of those on the list. I think a suspension of license for three months would give the saloon keepers ample time to go around and get acquainted with the products of the Honolulu saloons—those whom the traffic has robbed of their power to say "no" to a curse they know is driving them to a drunkard's grave. And, if all the saloons took a six months' vacation the tabu list might get small enough so they could keep track of those on the list.

How Many Have COMPLETE FILES of THE FRIEND?

Please write us, if you have the whole or a part. Just now a file from 1885 to 1912 is wanted.

The lily-pond by the little church at 743 South King street is in beautiful bloom, and is well worth stepping aside to see. This could easily be developed into one of the beauty spots of Honolulu.

TREASURER'S STATEMENT.

Sept. 21, 1913, to Oct. 20, 1913.
RECEIPTS.

A. B. C. F. M.	\$ 47.75
A. M. A.	15.75
Beretania Settlement	550.65
Educational—Social Work	95.00
English-Portuguese Work	80.00
Filipino Evangelist	30.00
General Fund	216.70
Hawaii General Fund	10.00
Investment	25.00
Invested Funds (balance only)	3291.10
Japanese Work	170.00
Kohala Girls School	75.00
Kalihi Settlement	537.20
Kalaupapa Building Fund	35.00
Maui General Fund	106.00
Ministerial Relief Fund	20.75
Oahu General Fund	2318.60
Office Expense	.20
Sunday School Work	600.00
	\$8224.70

EXPENDITURES.

A. B. C. F. M.	\$ 30.00
Beretania Settlement	373.80
Chinese Work	\$47.00
Salaries	433.00
	480.00
Educational-Social Work	\$670.00
Salaries	250.00
	920.00
English-Port. Work	\$328.70
Salaries	762.00
	1090.70
Filipino Evangelist Account:	
General Fund	\$81.50
Salaries	390.00
	471.50
Hawaiian Work	\$40.00
	752.50
Salaries	712.50
Japanese Work	\$233.95
Salaries	1010.00
	1243.95
Kalihi Settlement	546.84
Lahainaluna Educational Fund	157.50
Office Expense	413.81
Preachers' Training Fund	130.00
Sunday School Work	172.25
	\$6808.55
Excess of Receipts over Exp.	\$1416.15
Overdraft on October 20, 1913	264.50
	—T. R.

At the annual meeting of the Humane Society it was decided to erect a \$1500 memorial to the late Rose C. Davison in the form of a drinking fountain for both animals and human beings. With the fulfillment of this plan a glowing tribute will be paid to the work of Miss Davison in her capacity of special officer of the society for four years prior to her death.

Do you advertise in THE FRIEND?
"It is well to show your goods."

—John Wanamaker.

Beretania Settlement

By W. Spencer Bowen

The aim of Beretania Settlement as I see it is "To build Christian Character expressing itself in various forms of service to the settlement and the neighborhood."

That this aim has been abundantly fulfilled under the efficient and sympathetic guidance of Mr. and Mrs. Elizah MacKenzie, is a fact which needs no corollary. Coming into the work with an open mind and a desire to be of service, I have been amazed at the power of the work, and while I have been concerned chiefly with the boys' department, there has been ample opportunity to gauge the strength of the whole. The result is increased admiration for what has been done, and an added desire to share in this great work.

Beretania Settlement as almost everyone here knows is in the heart of the most congested tenement district in Honolulu. In this comparatively small area are between six and seven thousand persons, almost all Orientals. The settlement has no counterpart in the immediate vicinity. The Nuuanu Japanese Church services and the Salvation Army and Buddhist street meetings cannot be said to be competitive gatherings. The Fort Street Chinese Church draws from the district, but reaches chiefly those already Christians. The Children's Playground under the Kindergarten Association at the corner of Smith and Beretania streets, is a valuable asset to the neighborhood. On the other hand are the saloons and a host of other degrading influences.

Recently there was a gang which was loafing about the settlement, playing cards, organizing street fights and in a number of ways disturbing the peace of the neighborhood. After continued effort we succeeded in getting one or two boys into school. Got a job for another, and finally the leader was induced to enter school. This concession on the part of the leader has resulted in a gradual disintegration of the gang spirit.

Several things which boys like have been introduced into the Settlement activities. In the first place there have been hikes. Out in the open with camp duties to perform and an equal share of responsibilities to meet, I have found a different spirit, one might almost say a different class of boys, the spontaneous song or the instinctive desire for prayer as the day closes being some of the manifestations.

There are handicaps to these hiking

trips, the principal one being that on account of night school the start can not be made until after 9 o'clock, but once a boy is aroused he never thinks of difficulties. One evening recently we started at 9 o'clock, and by brisk walking reached the top of Tantalus by 11:30. We then spread our blankets, offered prayers and turned in. The next morning we were up at 5:30 to see the sun rise. Only those who have seen the triumphal break of day from this commanding summit can appreciate the thrill which accompanies the experience. It may be incongruous to call a gang of crap-shooting, fight-loving urchins *lamb*s but I can't describe them better on the return trip. There was plenty of frisking and frolicking (appropriate vernacular by the way), but an entire absence of malicious gang spirit. We are planning a more extended hike for the Thanksgiving vacation.

Another innovation which promises beneficial results is the carpenter shop under the supervision of Mr. Crossman, of Kamehameha School. There are two classes, one on Tuesday and another on Friday evenings, thus separating the junior and senior divisions. At present the boys are learning to make joints, the idea being to teach squareness and accuracy. That the essentials of good carpentry apply to all phases of a properly constructed life is the big lesson we expect this course to drive home.

We are full up in this part of the work and have just half the tools we really need.

In addition to her big sewing class of seventy-five members, Mrs. MacKenzie is busy with two very interesting clubs, one composed of younger girls known as the Try Brigade and the other as the Willing Helpers. The Try Brigade is busy making scrap-books for little girls in one of the missions in China. With her usual cleverness Mrs. MacKenzie has contrived to furnish the material for these books absolutely free of cost. A certain wholesale house has donated a large number of sample books. The cardboard exteriors are used for the scrap-book covers, while the samples are carefully removed from the inner pages and utilized by the older girls in making pin holders and handkerchief cases. On the back of each scrap-book the girls paste a pretty card and below write their name. The idea is to start a regular correspondence with the far away recipients.

A summary of the activities of Beretania mission in skeleton form follows:

Sunday School, average attendance since last Christmas	240
(Oct. 19, it was 282).	
Sunday evening vespers, average adult attendance	50
Sunday Evening Story Hour, average attendance	25
Morning School for girls, five days a week, average attendance.....	22
Morning School for married women, four days a week, average attendance	11
Kindergarten (under Kindergarten Association) average attendance	70
Sewing Class, average attendance..	70
Junior Girls' Club (Try Brigade) average attendance	23
Senior Girls' Club (Willing Helpers) average attendance	25
Knights of King Arthur, average attendance ..	30
Beretania Athletic Club, average attendance ..	20
Scouts, active	6
Night School, four nights a week, average attendance	55
Junior Carpenter Shop, average attendance ..	12
Senior Carpenter Shop, average attendance ..	10
Branch Library of Hawaii, books drawn in four weeks.....	63
Savings Bank System, deposits 5c to \$14.00, number of accounts..	44
Literary Society, average attendance	20
Adult Bible Class, Sunday evening average attendance	12

The Master Key.

Sometimes a new key to thought will revolutionize the thinking of the whole world. Copernicus gave the key which opened the way to modern astronomy; Kepler Galileo and Newton each opened the door into new vistas of this wonderful science. The fundamental law of astronomy seems to have been discovered,—the master key which unlocks the door to all its mysteries. Darwin and Wallace revolutionized our ideas of biology. The key they found seems to have opened the door and no man can shut it.

By teaching us to think of God as our

FIVE GIFTS
at one
time

For Christmas.
(See our Special Offer.)

Father, Jesus provided us with a key into new realms of religious experience. By disclosing to us the law of love he started in men a process of thought that transforms our ideas both of earth and heaven. We realize now that whatever else may be required to make earth ideal, it can not become perfect without the reign of love; and whatever modifications may be required in our conceptions of heaven, you can not subtract from it the joys of friendship and love. "Who shall separate us from love?" That must endure. Jesus has given us such key words, opening to us one after another of the wonderful vistas in the domain of human science. There is no problem nor mystery in human life to which he does not possess the key. He himself is the Master. "By me if any man enter in he shall be saved; he shall go in and out and find pasture." —F. S. S.



Architectural Riddles.

Some things in Honolulu architecture strike the malihini as very queer. No doubt if he stays here long enough he will understand, for kamaainas do not seem puzzled over these very same things that are such a riddle to the newcomer. But it takes seven years, they say, to become a kamaaina, and that is so long to wait, so I take this means of seeking light upon my perplexities.

For days as I approached this city my steamer sailed through balmy breezes and I was told that it was ever thus in fair Honolulu,—Paradise of the Pacific,—no blizzards there, nor even frost, and January is like June.

"Why then," I asked, as we drew up to Alakea wharf, "Wherefore this schoolship type of shed with portholes for its ventilation?" "Why?" said one, "Why, don't you know, we're very proud of this modern wharf!" I saw my fellow-passengers straining for a glimpse of familiar faces, and the friends who came to welcome them were struggling for a footing near the peek-holes in the shed, and once more inquired, "But why not knock out the whole infernal side, and let the people breathe and see?" but all the answer I received was a complacent smirk, and "Well you are a malihini." And yet I'm waiting for an answer. Why not knock the side plumb out?

Ever since I became interested in Honolulu, I have heard of its famous Federal Building on the Mahuka site. Naturally, curiosity led me there at once. "Well, well," said I, as I gazed at its airy dome—a Star-Chamber in very truth, but nothing doing underneath, "and why is this?" To which my guide replied, "What's the matter with you anyhow, you wanted air at the dock,

wouldn't you have some air in the Federal Building?"

"Are all your public buildings in the air?" I ventured; "Oh, no; look at our Executive Building," said he. I did look at it, but strange to say, it seemed to look at me, fixing its eyes on me, like mirrors, so I thought, but my companion said, "Are those ladies' hats, hanging on the wall outside?" Wondering what those ornaments might be, we asked a Chinaman, who relied, "Allee samee Chinese ship,

'No have eyes,
No can see,
No can see,
No can walkee.'"

This is the best explanation I have yet heard of these architectural curiosities on the Executive Building, for if the Ship of State is to safely navigate the troublous waters of politics it is important that it should be "full of eyes before and behind."

But still I maintain an inquiring mind, and will welcome further light upon the puzzling problem.

In my further walks around the town, I have been constantly confronted with new architectural riddles, but I desist, lest I should seem to be a critic,—be it far from me,—I am only a humble inquirer.

MALIHINI.

Hawaii Cousins

Fifty Years in Wedlock.

By Emma L. Dillingham

THE Golden Wedding of Mr. and Mrs. Luther Severance was celebrated during the afternoon of October 29th, 1913, at their home, in Hilo, overlooking the crescent bay of the same name. The day was ushered in by the arrival of eight cablegrams from friends in San Francisco, Honolulu and Kauai. The good will of those in Honolulu and Hilo was evidenced by the lavish wealth of beautiful and brilliant golden chrysanthemums that filled the rooms with their cheer and glowing faces,—while ferns and vines completed the fascination of the decorations. On the lawn under a graceful growth of bamboo, the guests were presented by Miss Helen Severance to Mr. and Mrs. Severance, assisted by Mrs. S. L. Austin, sister of the bride, Mrs. Walbridge and Mr. Parke of Honolulu, relatives of the groom, and Mr. and Mrs. B. F. Dillingham of Honolulu.

The continual stream of callers from 3 until nearly 6 P. M. was in itself proof of the wide-spread friendship entertained by all within the radius of many miles, for the guests of honor, who have made Hilo their home for forty-three years,

and who have ever been prominent in promoting the best good of the growing Crescent City, and standing for all that was progressive and true.

Hawaiians with their loving aloha and long-time memories, were among the early guests. Many Chinese with their families brought sincerest greetings as well as gifts. Friends far on in the march of life came with blessings and cheer for days to come. Comrades in life's journey clasped their hands in truest heartfelt congratulations that all were spared until this day, and friends from far and near radiated their sympathy and breathed their loving hopes for longer years of peace and happiness. It was an atmosphere of sincerest good-will and peace on earth and one of the days long to be remembered.

Later in the afternoon the bridal party repaired to the house, where, in flower-decked rooms and lanai, the guests were enjoying most delicious ice-cream and cake, and making merry with the memories of "old times", and forecasting in some measure events for the new. A hush fell upon the merry assembly as a friend stood forth, and in happy words presented some special gifts. From friends in Hilo a purse of over \$185, from friends in Honolulu a basket containing \$250, from a younger generation in Honolulu went in their youth to address Mr. and Mrs. Severance as "Uncle and Aunt Lu", a golden box holding \$150. Yet other gifts from Honolulu, Kauai, Kohala, Olaa and Hilo amounting to \$610 conveyed expressions of love and good will. Among the gifts were noted: in gold—a card basket, a bon bon dish, a chafing dish spoon, one dozen tea spoons, one dozen coffee spoons, one pair napkin rings, one salad knife, two picture frames, one vase, one casket, one thimble, one bon bon spoon, one pen, one paper cutter, one tea strainer, one gold lined salad dressing bowl and spoon, one watch chain, one gold mesh bag, one set studs, one gold chain, one pair gold cuff pins, three gold stick pins, three gold brooches, one gold sardine fork, one silver picture frame, one dozen large silver spoons, one silver desert spoon, two olive spoons, one Haviland boat for salad dressing, two standing glasses of Austrian ware, one Austrian jelly dish, one pair Royal Crown cups and saucers, one leather portfolio, one set gauze embroidered center-piece and doilies, three exquisite handkerchiefs, one guest book (completely filled that afternoon with the names of the guests), a very handsome casserole, brass jardenier, one pair jade ear-rings, one jade bracelet, Canton tray and tea set and several pieces of cut glass.

Standing among the gifts were beautiful photographs of two of the brides-

maids of fifty years ago, who could only be present in this way on this occasion—Mrs. J. B. Atherton of Honolulu, and Mrs. Mary E. Nott, of Oakland, California. Mrs. Emilita (Wilder) Cooke who stood beside the bride in 1863, and Mr. Charles Clark, brother of the bride, with Mr. J. B. Atherton and Mr. John Paty, also of the bridal party, passed into the great beyond within the last two decades, but they were not forgotten in the memories of some of the guests on this occasion.

Mrs. B. F. Dillingham was the only guest present at the golden wedding on the twenty-ninth, who attended the wedding a half century ago.

The arrangements for this notable gathering were absolutely beyond criticism. The many carriages came and went without interruption or delay, nor was there crowding or hurrying at any time. The refreshments were delicious and abundant. The spirit of the guests was sincerely sympathetic and genuine, and the event, so unusual, filled with emotions beyond expression.

Accompanying a gift from Kohala were these sweet stanzas:

"O Friends whose united way
Has reached the golden year of life
'We Bonds' a greeting send today
To you and your dear wife.

We wish you days of brightest hue,
May faithful friends more loyal be,
And coming years be filled for you
With peace and calm tranquility."

*Emma R. Bond
Caroline S. Bond.*

With the gift from the younger friends who have always addressed Mr. and Mrs. Severance as "Uncle and Aunt Lu" came the following:

"1863 1913"

To
LUTHER
and

LUCINDA SEVERANCE.

Strong and true
Is our love for you
Aunt Lu
And Uncle Lu
You, too,
You two!

Our love is a chain,
A golden chain
That links the memories of by-gone
happy hours,
Yours—Ours,
And brings the mback again.

Now if we may
On this, your golden wedding day,
We'll lay

Our golden links about your feet
(A fetter sweet)
Hoping to bind you, and to find you
Long love's captives.

Thus we greet you
Aunt Lu
And Uncle Luther, too
God bless you two!

Another friend contributed the following:

BELOVED FRIENDS.

Half a century of wedded life
Is yours this anniversary day.
The cheer, the hope, the prayers for
Years of blessed union given so long ago,
Today but crown you with their true
fruit.

Though long in years, in memory but a
span.

Hearts grow not old, life still has sweets,
The rosy dawn was not so bright as are
The golden tints in restful afternoon.
Years have but proved the friends of
youth

Hands clasp the closer—hearts beat the
warmer—

Trust unbroken crowns your lives,
And voices vibrant through their tears
Thank God for these rare fifty years."
—E. L. D.

Your Grandmother

took
THE FRIEND

Help your grandchildren
to the same privilege

The Japanese Y. M. C. A.

In spite of its location, which is quite tucked out of sight, the Japanese Y. M. C. A., under its efficient secretary, Mr. B. M. Matsuzawa, is making good. If you want to find it don't look for it, or you will miss it; look for the opposite side of the street; there you will see the long cement building occupied by the Hawaii Shimpo on Smith street. Then go more or less diagonally opposite and up a long narrow flight of stairs, and there it is. A very pleasant room when you get there. Mr. Matsuzawa, in his report from April to September tells us what they are doing there.

The Daily Round.

"Our Association has only one room 20x25, and 15 feet high. The door will be open at 8 o'clock. 8 to 9 is cleaning hour which we call "Secretary's physical training hour with mop and broom."

9 to half is Secretary's Sweet hour of Prayer. 10 to 11 is consultation or visiting hour for young men. Many young men come to talk with me concerning their personal affairs. From about 12 to 2 p. m. is the siesta hour for young men who work in banks, stores, offices or newspaper firms. Half a dozen "siesta chairs" have been provided for their comfort; after a little rest they return with new energy and smiling faces to their work. From about the time those offices and firms close, the ping-pong table is ready for play. We have ten champion players. From 6:30 our 400 watts lamps are lighted for the night school.

"Besides the regular schedule use of this room, being our only room, it has to serve also as the social meeting place of our students and Association.

Bible Class.

"In our Bible class, of which Mr. Kilam is the pilot, we have five men who have never failed to attend from the beginning; these five are a High School teacher, an editor, a merchant, a banker and a student in the college of Hawaii. A most thankful event is that two of our young men are preparing to become Y. M. C. A. secretaries. One is now studying in Springfield, Mass., the other is still in the College of Hawaii, but will go to Springfield soon. Another student is helping me in my work. He is repairing his old English.

Night School.

Mr. J. Urice is the Star of the Night School. Messrs. Patrick and Tamura, graduates of the High School, are helping him. Mr. Fukumura is the "roller" of the Bookkeeping class. In the near future we can supply two bookkeepers from our class.

Library.

"Rev. Westervelt's Library Fund" is exhausted. We are praying that some one will give help for our Library. 60 Japanese books and 20 English books were bought during this term. We have now 170 English and 180 Japanese books. The total number of books circulated this term is 114, to 75 persons. Besides these we provide:

Monthly Magazines. 20 kinds (Japanese)
5 kinds (English)
Daily Papers. 8 kinds (Japanese)
2 kinds (English)

"Hon. Soroku Ebara, special messenger to Japanese in California, representing the Seiyukwai, and Mr. K. Yamamoto, Gen.-Secretary of Tokyo Y.M. C.A., gave us good lectures on "Our Nation's Duty for America."

B. M. MATSUZAWA,
Secretary.

Men Working For Men

By PAUL SUPER

Valuable Comparisons.

The Honolulu Young Men's Christian Association is making a comparison of its work with that in other cities of 50,000 population. In this comparison Honolulu stands third in the matter of Association real estate without debt; Gary, Indiana, being first and Lancaster, Pa., second. Honolulu reports its real estate at \$204,000, and on this there is no debt. The next comparison is in membership. For cities of 50,000 Honolulu again stands among the first, ranking fourth among city associations, and first if the Japanese Branch be added as composing part of the Honolulu membership, as the Japanese compose part of the population. Honolulu's Y.M.C.A. membership in the central branch was 1552 at the time all the reports were made. It is larger now.

Mr. Heinrichs, the office secretary, is now making a study of the Honolulu Association's work in comparison with other associations having around 1500 members, most of which are in cities much larger than Honolulu, Minneapolis, Camden, N. J., Worcester, Mass., Spokane, Wash., and Dallas, Texas, having about the same association membership as Honolulu. Altogether there are sixteen associations in the United States in the same membership class as Honolulu. A first glance at the figures shows that Honolulu stands about eighth in this list on the average, ranking higher in some departments, and being at the bottom of the list only in the matter of the number of men in gymnasium classes. Most of the local physical work has been in the nature of games and not drill work.

The study of those things in which we stand lower than most of the Associations of our class is the most profitable study. Special efforts have already been organized to bring up these phases of the work. Considering that the work in the present building is new, and that last year was the first year of four of the employed officers, the showing made in the year book is on the whole gratifying.



Shop Meetings Resumed.

The religious work committee has resumed its meetings in the Honolulu Iron Works and Catton, Neill & Co. These meetings are held at noon while the men eat lunch. Principal Ferguson of Mills School is giving the talks at the Honolulu Iron Works, with Mr. Bart-

lett of Kamehameha Schools and G. E. Jackson of the Association force helping. At Catton, Neill's Mr. R. M. Cross is giving a series of talks on the life of Christ, with George Andrus of Kamehameha Schools leading the singing. Mr. Killam has made arrangements to start weekly meetings at Central Fire Station. The extension work of the Association is developing into a very important department.



The Bible and Bowling.

In organizing the men's Bible classes this year Mr. Killam introduced the idea of each class putting a bowling team into a tournament. The plan was enthusiastically received and the bowling and Bible study have both begun. Each adds to the interest in the other, and incidentally the religious and physical work of the Association are mixed in an altogether wholesome mixture.



Employment.

The problem of finding employment for men out of work is one that is giving the Association some concern this fall. A larger number of men than usual are without employment, and on the other hand there are fewer jobs than during other years. Mr. Larimer and a very strong committee are working on the problem, and a number of men are interviewed and directed every day. The Chamber of Commerce has by recent action brought the employment work of the Association favorably before the business community in an effort to secure greater cooperation in solving this pressing difficulty of men out of work.



Employed Boys.

The work for boys who have quit school at 15 years of age and gone to work has developed into one of the best departments of the Association. Mr. R. M. Cross is in charge of these boys, and he has organized a wide variety of activities for them. Every Monday evening about sixty boys meet in Cooke Hall for supper, after which they are joined by some thirty others. These boys spend half an hour in Bible classes under adult leaders, and then play games in the gym. and games hall. These two big rooms provide physical work for seventy to ninety boys at a time. Tuesday and Friday nights they meet in three classes for educational work, securing there the

elements of an English education. Thursday nights are devoted to physical work also. Special socials provide social life for the boys, and thus this department ministers to them in body, mind and spirit, with educational, religious, social and physical activities.

Birdseye Glimpses

The Hilo Boarding School.

WE cannot report any special stride that the Boarding School has taken, we are simply forging ahead. To just do "fairly well" does not satisfy us; each year must see an advancement over the last.

Our working hours are about evenly divided between the industrial and the academic work; and in each there is a wholesome interest shown. When a boy comes with the request that he may be allowed to rise at five A. M. in order to get in an extra half hour of study before the work bell rings, it shows that he is in earnest.

We have recently had a donation of books for our library, which brings our number up to about 2200 volumes. The boys have free access to the books and are showing an improvement in the intelligent use of the books.

The afternoons are devoted to practical work in the shops and on the farm.

Boys with a special bent are given an opportunity in the trade they wish to follow, such as farming, dairying, carpentry work, blacksmithing, or printing. The aim, however, is to make the industrial work educative in order that he may know something about several lines of work before he specializes. Hence, when it can be managed, we give a boy a course in each of the departments.

The course in Home Crafts, recently introduced, is very helpful along this line. This work consists of short courses in tying knots and splicing ropes, setting window glass, leather work, in repairing particularly; oiling rain coats, concrete work, soap making, painting, cane-seating chairs, laying water pipes, and repairing leaking faucets, soldering, care of horses, cleaning their feet, care of their teeth, harnessing, shoeing; care and cleaning of a carriage, poultry work, and many other little tasks that teach home economics.

This summer one of our smallest boys went to his home in Kohala. He observed the old raincoat of his employer and asked to be allowed to clean and re-oil. They were afraid he would only ruin the coat and wrote back to the school to ask if the small lad really knew how to oil the coat properly. When

assured that he did, they allowed him to try. When he returned to us in September he brought us word that his one year's training at the Boarding School had wonderfully improved him.

From another source we were told by a teacher from one of the country districts: "I wish I had learned all you are teaching in the Home Crafts. It would help me so in my work. I was having a very hard time trying to cement the floor of the school basement. I could not get it right. Ah Fong was home on his vacation and was watching us. Presently he said: 'If you want me to, I will help you.' He took hold and taught us and we got a fine floor."

Just at present we are remodeling our poi factory, putting in a new taro washer, enlarging the room and making it fly proof. The school consumes from 15 to 20 bags of taro per week. For many years we have made a specialty of experimenting with taro, and have now some 50 varieties growing on the school farm.

We are also interested in bananas, having 20 varieties of these; but this year we are putting special stress on papayas, and hope to have something useful to say about this fruit in the near future.

—L. C. LYMAN.

♦♦♦

East Maui Notes.

Maunaolu Seminary opened this year with the finest of prospects for a successful term. The enrollment is above seventy with more pupils coming. Among the girls there is a deeper, broader spirit evident than in the past, showing that the hard conscientious work of former years is bearing fruit. All the Bible work is based on the various courses of the Graded Sunday School quarterlies, thus adapting the study to the interests and capacity of the various girls.

The new music teacher arrived on the last Lurline. Miss Ethel M. Geer is a graduate of the Oberlin Conservatory and especially versed in piano and organ. Her winning personality will also add much to the life that centers in and around the school. All the other teachers are back from their vacations greatly refreshed and enthusiastic for the year that opens so promisingly.

Thanks to the kindness of one of the newer friends of the school, fine new blackboards have been placed throughout the building.

The annual fair of the Makawao Union Church was held October 11 in the sugar room of the Paia mill. Local talent well interpreted Jerome K. Jerome's "Barbara". The newly organized Paia Brass Band added much zest to the evening while the booths gave up their

store of the good, the beautiful and the refreshing. Something like \$700 net was realized in cash. A very noticeable feature of the evening was the cosmopolitan spirit of brotherhood seen on every hand.

In the Haiku homestead region new homes continue to appear. The school-house is fast becoming the general center of all activities. Here they rally for church, Sunday School, social meetings and also the discussion of questions that concern their crops or general activities. Co-operation is helping them to solve many problems that are peculiar to their locality.

—A. C. B.

♦♦♦

The Japanese Ministerial Association has addressed all the Japanese private schools in the Territory on the subject of having picnics, noisy games and celebrations on Sunday. Representing that the observance of the Sabbath is not only a custom beneficial to men, but that especially because it is a custom established and guarded by the American people, their letter advocates that it should be the aim of all Japanese to observe the day in a manner that will not be offensive to the best ideals of the people of this country.

♦♦♦

With the idea of creating a home atmosphere, and of getting into closer personal touch with the boys, many of whom are away from home for the first time, Dr. and Mrs. W. P. Ferguson have established a custom of calling upon the students in their rooms every Sunday afternoon. A number of touching manifestations of gratitude have proven the plan well worth while. Saturday night musicales offer another innovation. These informal programs are enjoyed alike by faculty and students.

♦♦♦

The Rev. H. P. Judd, the well known clergyman who was located on Maui for some time, and who is now general superintendent of Sunday Schools and the Chinese missions, is a visitor to Maui once more. The Rev. Mr. Judd was in Wailuku a couple of weeks ago, attending the Evangelical Convention. He then proceeded to Hilo where another convention was held. That convention

was highly successful, says Mr. Judd.

Mr. Judd is on Maui this time to attend to several matters pertaining to his office. On Wednesday evening he just arrived in time to attend a meeting at the Kaahumanu Church. On Thursday he was at another gathering at Hama-kuapoko; Friday at Lahaina, and today he leaves for Molokai where he will remain for two weeks. Mrs. Judd is on Molokai also.

For a week or so Mr. Judd was on Lanai where he reports everything as looking well. The big ranch which took the place of the beet plantation, is now being stocked up with cattle, and the sheep are gradually being sold and killed off.—*Maui News*, Oct. 11.

♦♦♦

(Hawaii Cousins Continued)

Echoes From the Long Ago

"The Last Survivor", and Mrs. Jerusha Chamberlain, *An Aged Missionary, Gone Home*," are articles from two different writers in New England, sent to Honolulu last year, by a grand-daughter. There are a few inaccuracies as might be expected from a writer who had never been in Hawaii, but on the whole the account does not disagree with other records, and is interesting in that it shows a woman's share in the introduction of Christianity to Hawaii.

Mrs. Daniel Chamberlain must have been a remarkable woman—from another source we have the following account of her childhood:

"Few women have shared greater vicissitudes of fortune. Born with the republic in 1787, at the age of ten years she removed to the wilds of New York, where her father, with a few others from the town of Hopkinton and Westboro, purchased of the Indians the land on which stands the large and wealthy city of Syracuse. Exposure and hardships soon carried most of this pioneer company to the grave, the father and mother among the number. A winter's journey of eighteen days found Jerusha and a little brother once more in a civilized home."

"THE LAST SURVIVOR."

"October 21, 1819, a little company of missionaries left Long Wharf to embark in an old and, as was afterwards pronounced, unseaworthy vessel, for the purpose of carrying the glad news of salvation to benighted pagans on these, then, far distant islands. This frail band consisted of five young men with their wives, and three native youths on their return.

"Mrs. Jerusha Chamberlain, wife of Daniel Chamberlain, who died at Quincy,

**Pay ONCE
and then PAU**

This ends your bother
for five years.

Mass., June 27, at the ripe age of ninety-two years and seven months, was the only mother in the company. If ever there was an illustration of the way God uses 'the weak things of the world to confound the mighty,' the inception and rending out of this mission was such. Sunk in the grossest idolatry, with no acquaintance with Christian nations except through the vilest and most profligate refugees and traders, without a written language or laws, nude, and subsisting mainly by theft, the natives were of the worst type and the attempt to plant the standard of the cross and civilization was pronounced from a worldly standpoint 'unpardonable folly.' Indeed, so chimerical did the effort appear in the view of the worthy owners of the vessel, that they privately instructed the captain to bring back these missionaries forthwith, in case they failed to effect a landing on the islands. But 'God's ways are not as our ways.'

"After a long and stormy passage of nearly six months, the frail craft with its precious cargo cast anchor in the harbor of Honolulu. The first scene (at Kawaihai, Hawaii) which greeted this defenceless band was a bevy of nude "kanakas" swimming with savage curiosity about the little brig. Terror stricken, the wives of the missionaries took refuge in the hold of the vessel. Every effort had been made by the foreign traders, who feared exposure, to prejudice the suspicious natives. For three days the matter of allowing the missionaries to land was debated by the barbarous chiefs, advised by the traders and refugees. 'If capture and plunder is the motive of this company, why bring these women and their family of five children along with them?' This last decided the question with these perplexed barbarians. At this critical juncture, Mrs. Chamberlain, with characteristic resolution and courage, led the way with her husband and children, being the first of the women to land. A white woman with a family of children was a sight never before witnessed by these swarthy islanders. This bold step at once won their confidence and sympathy. Two empty thatched huts were offered, and a dormitory and cook-house provided. With rare tact Mrs. Chamberlain soon secured the help of a corps of native purveyors and provision was soon made for feeding a family of eighteen. For some months this large family was fed almost wholly by presents made to Mrs. Chamberlain and her children from the nude natives.

"On one occasion, when scarce a morsel could be gathered for the waiting meal, two kanakas suddenly presented themselves bearing a pig suspended on a pole—a present for the *baby*. The existence of the mission during the first year

was largely due to Mrs. Chamberlain's efficient efforts in providing the means for feeding this company. At one time, in view of the formidable obstacles presented, it was well nigh decided to abandon this field, and remove the mission to Society Islands. And only the Christian faith and firmness of Mrs. Chamberlain, supported by her husband, prevented the carrying out of this plan. Possessed of unusually good health, she rarely yielded to discouragement. With a clear intellect and rare judgment, her counsel was often sought during the critical period of planting this first mission on these islands. Four children survive her, among them a son who bears the father's name, now residing at Auburndale. Some two years ago, finding herself without a home, she was taken and tenderly cared for by a daughter-in-law in Quincy, where she died in full trust in that Saviour whose cause had ever been dear to her. Her remains were laid beside her husband in Westboro."

A. W. S.

♦♦♦

MRS. JERUSHA CHAMBERLAIN, AN AGED MISSIONARY, GONE HOME.

This venerable lady passed to her reward, at the residence of her son in Wollaston, a part of Quincy, on the 27th inst. at the advanced age of ninety-two years, seven months, having been born in Hopkinton in November, 1786. During the last six years, nearly all the time, she had resided with her son-in-law, Mr. W. F. Morse of this village, Mrs. Morse being her daughter. Until within about three years of her death her faculties were retained to a remarkable degree for one of her years.

Mrs. Chamberlain was one of the pioneer missionaries to the Sandwich Islands, whither she sailed from Boston in the brig "Thaddeus," October 23, 1819, in company with her late husband and five children, and seven other families, and after a six months' journey in a narrow and unseaworthy brig, the company spied land in the distance and soon joyfully arrived at their destination.

To human view that mission was an experiment. But little was known of those islands except that they were inhabited by a rude and barbarious people.

No call had been made by them for teachers as now comes from India, China and Africa. These islands were brought to the notice of the Christian public by a few natives who had strayed away to this country, and had fallen in with some good people in Connecticut, and been converted to the Christian faith and somewhat educated. Three went back to their homes with the missionaries. It happened that two of the officers of the "Thaddeus", good and reliable men, had been to the islands before. They said women and children could never live there, even if they were allowed to land; that human beings were sacrificed to native idols, and that the tabu was cruel in the extreme.

Hawaii was the first land made. The brig lay off there two days; a boat was soon manned and pulled off for the shore. Meanwhile a canoe of native men and women came along side with fruit. The ladies of the mission seemed startled at the first sight of the nearly naked, dark-skinned strangers, and stepped back and wept. The boat soon returned and their tears were dried. The old king was dead; their idols destroyed, and their tabu abolished; and well they might think the isles were waiting for the law of God which they had come to bring them. The brig next sailed for Honolulu, Oahu, this was the stronghold of Satan then, because wicked men from Christian lands, who knew the power of the Gospel, were there, and great opposition was made by them to the landing of the mission. The contest was strong and Satan was vanquished. After two long weeks of doubt and waiting, a chief more shrewd than the rest decided the case by saying: "If they had come to take the islands why did they bring their women and children?" The children were very attractive to the natives, particularly the baby, then two years old, and many were the presents she received, sometimes a pig, sometimes a fowl or a fish or a barrel of potatoes. Mr. Bingham used to say that Nancy half supported the mission, but this was after the landing. Now they are on the ground. The goods had all been consigned to the care of Mr. Chamberlain as "superintendent of secular affairs," and were marked B. T. C.

As a good Providence would have it, Captain Winship of Brighton, whose name was afterwards well known as proprietor of the famous gardens in that town, owned three thatched houses at Honolulu. These he offered to the mission before they left Boston. It was generous and timely, for the goods must be landed at once. The vessel was sold to the natives, loaded with salt, manned mostly by natives, and sailed for the

**"The BEST
is yet to be--"**

(Next 70 years
of The FRIEND)

northwest coast, and was never heard from.

And now for the "setting up of house-keeping," for missionaries must needs eat and drink as they did in the days of the Apostles. The instructions from the "Board" in Park Street Church, at Boston, were, in part, that they should be one family and neither call aught that he possessed his own; and they were, indeed, then "of one heart and one soul, and all things were common," Acts 4:32. Perhaps a more earnest, devout and prayerful set of missionaries has never been sent from this country, and the blessing of God was upon them. The natives were kind and docile, but rude and ignorant in the extreme. Pen and paper would fail to tell of the care and perplexity which Mrs. Chamberlain must have had at that time. Much might have been expected of Mr. Chamberlain by virtue of the office conferred upon him as "secular superintendent", but Mrs. C. was not commissioned to be a mother to the whole mission family. She

was not much older in years than some of the other ladies, but she had had more experience in practical life. Her age was then 32 years, and her husband was four years older, both in their prime. None of the missionaries could speak the language of the natives, and the latter could speak but a few words of English. Mrs. Chamberlain managed to utilize the native strength wonderfully and they worked freely and cheerfully for her. They must all necessarily live in one family, and there must be but one mind to direct, and this lot fell upon the only one of them all who had good health, a cheerful, willing mind and capabilities to manage. Two new stations were found on different islands as soon as it could be done, and each must have one of the children for an attraction and an interpreter; for the children learned the language much sooner than the adults. Then came a show of a desire to learn to read. This came as soon as a few pages of an elementary school book were printed in their language, and the chil-

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dren could and did teach as successfully and as acceptably as a profound D.D. could have done.

But in the midst of their zeal for the cause for which they had sacrificed so much and had crossed the wide ocean, and when it seemed more than ever that they could not be spared, Mr. Chamberlain was stricken down with brain fever. He was very sick and his recovery slow and doubtful. He was advised to go to a cooler climate. The mountains of Hawaii were first talked of, for it was a long voyage home, and Mrs. Chamberlain would be left unprotected with her family should he die at sea, which might be the case.

(Continued in Next Issue.)

EVENTS. September.

23. Rev. John W. Wadman reappointed as Superintendent of Methodist Episcopal Mission in the Hawaiian Islands.
23. The Civic Conference, one of the most successful gatherings of public spirited citizens ever held in Honolulu, closes with banquet at the Moana Hotel.
28. News reached Honolulu of the narrow escape from drowning of Rear Admiral Walter C. Cowles, Commander in Chief of the Pacific Fleet. He, with two companions, was caught in a storm while on a launch in the Gulf of California. They were rescued by crews from the South Dakota and the California.
29. Members of the Promotion Committee and other civic organizations entertain the National Commissioners of the Panama-Pacific Exposition during their stay in the city.

October.

1. The Hawaiian Evangelical Association opens a three day session at Kaumakapili Church.
1. Dangerous blaze threatens the heart of the tenement district of Honolulu.
4. The Underwood Tariff Bill passed by the Senate yesterday is signed by President Wilson and becomes a law.
6. Yuen Shi-k'ai re-elected President of the Chinese Republic.
8. Field Bakery No. 5 established on the Mahuku site begins task of supplying 5000 soldiers with bread.
10. Last dyke of Panama Canal dynamited away this A. M. Report reached Honolulu at 8:31. President Yuen Shih-k'ai inaugurated.
12. Canadian Liner Volturno burned at sea, loss of 135. Saving of 521 lives due to wireless.
13. Military maneuvers begin. All the U. S. military forces of Oahu will participate. Bark S. C. Allen wrecked on the reef off Waikiki.
18. Mill engineers from all the islands

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22. Hawaii Humane Society to erect
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MARRIAGES.

Smith-Monkley—In Honolulu, September 24,
1913, Miss Ruby M. Monkley to Thos.
Smith, both of Australia.

Eames-McLean—In Honolulu, October 7,
1913, Miss Carrie McLean to Alfred W.
Eames, Jr.

Faithful-Heady—In Honolulu, October 22,
1913, Miss Mary Noble Heady to Regi-
nold P. Faithful.



DEATHS.

Barnett—In Wailuku, Maui, September 21,
1913, Mrs. Robson Barnett. Interment
in Honolulu.

Kuamoo—In Honolulu, September 23, 1913,
Kuamoo of Manoa; aged sixty years.

Cate—In Cleveland, Ohio, September 25,
1913, Charles E. Cate, brother of Mrs.
Sanford B. Dole of this city.

Ellsworth—In Honolulu, October 1, 1913,
Captain R. D. Ellsworth.

Anderson—In Honolulu, October 5, 1913,
Hilda Priscilla Anderson; aged 20
years.

Dillon—In Honolulu, October 6, 1913, P. F.
Dillon, aged 65 years.

Weymouth—In Lahaina, Maui, October 6,
1913, Rev. A. B. Weymouth, M. D., in-
firmities of old age.

Wodehouse—In Honolulu, October 8, 1913,
James Hay Wodehouse, aged 52 years.

Machado—In Honolulu, October 15, Antonio
Machado, aged 92 years.

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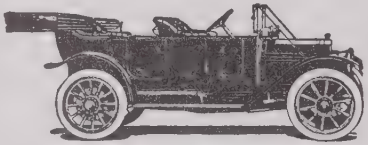
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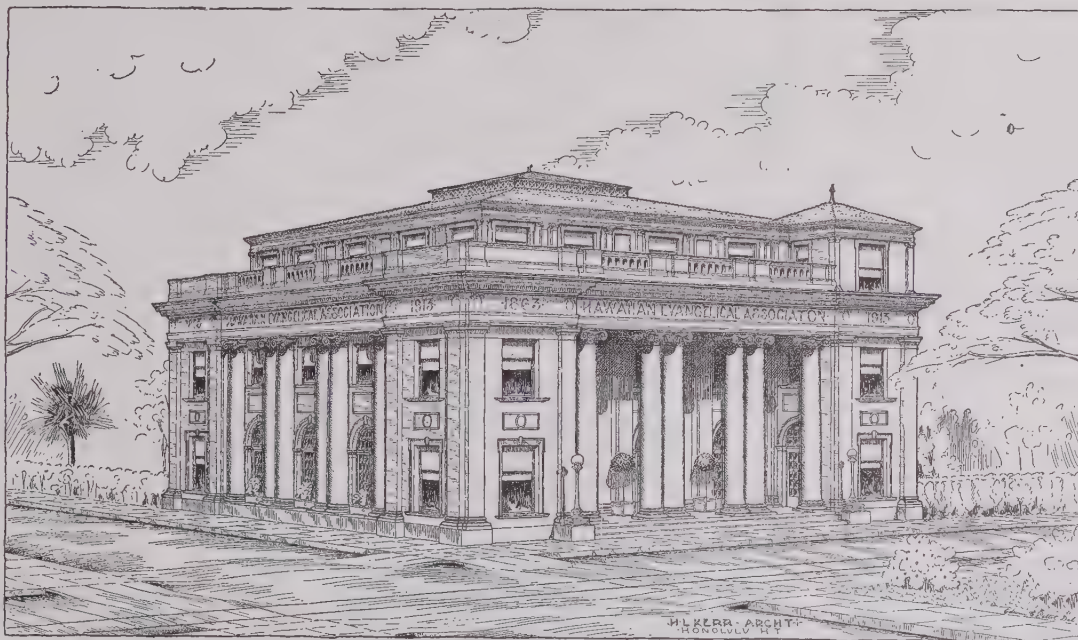
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HONOLULU, HAWAII, DECEMBER, 1913.

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Seventy Years Young.

IN some respects Hawaii is one of the most conservative spots on earth. For example, fashion bulks less here than in any other community we know that keeps up to date. Our climate is in part responsible for this. We have perpetual spring and hence it is impossible to impose clothing for four seasons upon the back of this single and ideal one. But our conservatism also has a hand in keeping us from too much devotion to fashion. Observant travelers comment upon the notable absence of ostentation in the dwellings and habits of our wealthy people. The inherited tendencies of the early missionary days figure largely among the causes of this simplicity. Yet Hawaii does not lag behind the rest of the world. Honolulu was one of the first cities to adopt the telephone and when the automatic system had proved its effectiveness, she refused to tolerate that mainland enormity, duplicated telephone systems, and in-

stalled the most modern apparatus procurable. The Islands were far ahead of the rest of the world in the use of wireless telegraphy and insist in keeping at the front in every really useful innovation for making life efficient. This combination of love for the past and closest sympathy with the vanguard of the present powerfully impresses all who study our island civilization. The Friend is an illustration of like character in the realm of the periodical. Few communities on earth can boast a religious newspaper that has reached the age of three score years and ten. Among the journals of the United States it stands with those of advanced life. The spirit of continuity, which is the essence of conservatism, and which we have seen to be characteristic of life here, is responsible for this vitality. Our people have a just pride in possessing "the oldest newspaper west of the Mississippi river." Meantime the Friend has never allowed itself to crystalize. It is as young today as ever because it keeps abreast of the times. It has never believed in orthodoxy, that frightful, infallible Protestant Pope. Both Mr. Damon and Dr. Bishop lived with the van. They were ahead of the main army, radicals if you will. Mr. Damon was a prince of reformers and championed the temperance cause when it was most unpopular. Dr. Bishop delighted to tell how suspicious the fathers of his day were of his theology. He loved science as much as he did religion, a trait that in his time was the essence of unorthodoxy. The Friend has always scandalized good conservatives by its advanced positions and therefore it has lived. It has persistently kept young. If it had allowed itself to champion the point of view of past generations, it would have died. Of course, this has prevented it from being consistent. Unlike Princeton Seminary as interpreted by President Patton, it does not believe today substantially what was believed one hundred years ago by the forbears of its present supporters. It believes in

a Progressive Christ and a progressive revelation of truth. Naturally, since its columns are freely open, even in the same number utterance may take issue with utterance. But the experience of every man who is alive and who debates with himself the pros and cons of great questions, tells a similar tale. We believe that the Friend will live seventy years more and that it will be more virile and fuller of breezy young life than now, because we feel sure that the progressive spirit of Hawaii, which is so true to the evolutionary advance that exhibits the twin traits of conformity to type and tendency to vary, will continue to characterize the life of this community.

❖

Its Christianity.

The Friend has loved reforms. It began by championing the cause of the sailor. Its devotion to that fascinating type of manhood which has done so much for humanity was touching. The seaman's inveterate foe was drink, always has been drink, always will be until Jack London's plea in "John Barleycorn" is heard and the world gains the common sense to stop the manufacture and sale of this poison. So the Friend had nothing to do but take Jack Tar's side and fight his deadly enemy. It was lively business back there in the 40's and 50's, but Mr. Damon was a Puritan and the son of Puritans. He never gave nor asked quarter. During the years other great issues have developed, slavery, political honesty, industrial justice, the white slave trade with their numberless corollaries. All of these have had the Friend as advocate. It is this type of Christian progress, the regeneration of the world, that has enlisted the largest share of this journal's active support. Yet it has stood conspicuously for the individual. Evangelistic effort has found in its columns enthusiastic advocacy. It has believed in the birth from above as the great Christian essential and prerequisite in all persistent, patient, uncompromizing conflict with social ills.

This double Gospel, love God, love man, has been its constant inspiration and this it has tried to practice.



Henry Allen.

In view of its long years of championing the sailor's cause, it is very fitting that upon entering its second period of life, the Friend should re-institute its "Seamen's Department," and put at its head Henry Allen, able seaman. Mr. Allen is known familiarly and well to all the Honolulu waterfront. For some time now he has been engaged in quiet work for sailors and his touch with the seafaring life of our city is so intimate that the tidings he brings will be full of interest to our readers. We are happy to introduce him to them all and feel sure that ere long he will take his place in the composite picture of the many contributors who make up the concept of the Friend in the minds of those to whom our columns are familiar.



Governor Pinkham.

Everybody rejoices that the gubernatorial question is finally settled. Again President Wilson has had his way though Republican votes were needed to make his will prevail. The Friend extends a cordial welcome to the new Governor and wishes him the largest success. His position is not a hard one to fill. It requires common sense, conscience and devotion to the public weal. Given these qualities plus backbone and anyone ought to make a good governor. We look for a thoroughly non-partisan conduct of the office and for only such changes in personnel as will make team work possible. Under the circumstances attending this appointment, no wholesale dismissal of public servants is to be expected. In this case, fortunately, there are no party victors and hence no party spoils. No governor anywhere has entered office so untrammelled as Mr. Pinkham. He owes his place to no man or party in the territory and to no party outside of it. If he does not make a ten strike it will be because it is not in him to do so. While if he achieves an honorable record it will be all to his own credit. There is a very kindly feeling toward him on all sides, not a great deal is expected of him because so little is known of his latent power. He has, therefore, everything to gain by straightforward, honorable, public-spirited conduct of his office. The Friend expects him to make good and will heartily co-

operate with him in every effort to promote the welfare of Hawaii.



Well Done Good And Faithful Servant.

Hawaii will always have cause to be grateful to the Honorable Walter F. Frear for his whole-souled devotion to the interests of the people, for his high conduct of the office of Governor, for the splendid achievements that mark his term of service and for the ideal of manhood in public employ which he has exhibited. He was called upon to follow two predecessors each of whom had conferred singular distinction upon the office of Governor. He has made the third in this triumvirate, which it is safe to say, will never be excelled. Hawaii has certainly been singularly fortunate in having had these three men at the helm in the troublous days of its early development as an integral part of the United States. The steady growth of the power of the Executive throughout the Union during the past decade has been viewed with mixed sentiments by conservatives and progressives. Some have seen in it a movement fraught with grave dangers; others have hailed it as a mighty aid to democracy. Everywhere the people are coming to look upon the Executive as their champion against the tyranny of wealth and their trusted leader in securing from the legislature the enactment of their will as expressed in party declarations. Ex-Governor Frear has well filled this part. Practically all the beneficial legislation since 1907, when he entered office, has been enacted under his championing leadership. In fact, most of the bills passed were drafted either by him or under his supervision or with his revision. The result is a surprising array of good laws. Probably the homesteading legislation which has sought to place the public land of the Territory in the hands of bona fide settlers and to keep it out of the grip of large corporations, will prove to have been the greatest achievement of former Governor Frear's administration. The Organic Act had to be amended in order to secure the passage of the various provisions. Mr. Frear drafted the amendments and engineered them through Congress. Supplementing the main object of this legislation, the ex-Governor induced the Legislature to pass laws making all funds realized from homesteads available for homestead roads and assisting settlers in marketing their produce and in

obtaining proper seed. Other laws on behalf of farmers extend the work of the Board of Agriculture and Forestry and press the College of Hawaii into practical service in maintaining an experiment station for poultry, swine and cows. In the line of public education, the advance during Mr. Frear's administration has been remarkable. The passage of the law regulating the finances of the educational department introduced order into what was chaos before. The McKinley High, Liliokalani, Pukuhaina, Hilo Union, Wailuku High, Lahaina, Lahainaluna, and Girls' Industrial Schools' new buildings date from this administration. Mr. Frear also secured from Mr. Carnegie the gift of the Territorial Library building. His term of office has coincided with a forward movement in good road construction culminating in the provision for belt roads throughout the Islands. Other measures have dealt with primary elections, permanent voters' register, government deposits in local banks, leprosy, tuberculosis, taxation, indeterminate sentence, Workmen's Compensation and Public Utilities Commission. The vexed question between the public and the Honolulu Rapid Transit Company was also most equitably settled through his agency. Only those who have been called upon to work side by side with Mr. Frear know with what unselfish devotion he gave himself to the duties of his office. His mastery of the details of every subject he touched was a constant surprise to specialists themselves. One of the most delightful features of his administration was its genuine friendliness. The home of the former Governor was the people's home. In the social conduct of his office he was fortunate in having as the sharer of his responsibilities and privileges such a fascinating, gracious, democratic, accomplished and perfect mistress of the Executive Mansion as Mrs. Frear, to whom the Territory owes more of the larger success of this administration than it will ever fully realize.

—D. S.

THE FRIEND
as a Christmas gift to friends
or children on the
MAINLAND
(See gift book too)

❁ ❁ *Father Damon---By W. T. Brigham.* ❁ ❁

THAT is the name that comes most naturally to me as I recall his greeting soon after I landed in Honolulu fifty years ago next May, and if I can add so much as a single leaf to his memorial wreath, it will be small recompense for the many fatherly kindnesses I received from that good man during the year and a half of my visit for exploration.

My Sunday home was the Bethel where the "Seamen's Chaplain" preached, or I would rather say presided, for his personality was even more attractive than his preachments, altho these drew to the Bethel the homeless sects then in Honolulu. When I arrived in 1864 the Anglican mission had recently started its services in the building on Nuuanu and Kukui streets and had drawn most of the Episcopalians from the Bethel, and they parted from the pastor with regrets and the kindest feelings. The Congregationalists, Methodists, Baptists and Unitarians gathered in most friendly worship where sectarian dogma, if not unknown, was never offensive; we could all say Amen to his prayers and ministrations; we felt his daily life followed closely the footsteps of the Master.

Little as he needed it a walking stick was always in his hand as he walked up the aisle to his rather high pulpit; but it was not to stay his steps but to support the tall silk hat (relic of New England Puritanism) which he placed in the upper corner of the stairway; this hat was also a convenient receptacle for a large handkerchief, and one day he was so interested in introducing a stranger to the church that in removing his hat he forgot to remove the neatly folded handkerchief, and walked serenely through the chapel and climbed into the pulpit with the package reposing on his venerable head, to the amusement of the children and the annoyance of his wife, who, by her excited gestures in the front pew, tried to call his attention to the unnecessary head dress, but it was some seconds before he comprehended her agitation and in the mean time the derelict had fallen from its perch. Let no one imagine that he was thoughtless or careless; his thoughts and cares were all for others.

This led to his being the most active member of many an association from the government of Oahu College to a committee to give the crew of a newly arrived whale ship a picnic on shore. He was a wonderful man to reconcile factions, and had he been on a jury there would have been no unconvincible jurymen there. Baseball games were not

in those days, but quarrels of course arose, and if Father Damon was umpire there was peace.

It is hard for the resident of Honolulu in these cosmopolitan days to understand the simplicity of the little town that hardly touched the slopes of Punchbowl and stretched eastward no farther than Kawaiahao church and the Mission, and westward hardly beyond the Nuuanu stream on King street. The Judd home was almost the upper end of Nuuanu, although there were scattered residences above, but when Dr. Judd sold the lot for the cemetery that was considered out of town. In that charming little town everybody knew everybody and social entertainments were simple, but most enjoyable; there was more good music then than at present, and the picnics were so good that they had to vanish with that Golden Age. While they lasted, Father and Mother Damon were most desired company on these occasions,—whether it was to Luakaha or the Kings' Falls with their fine bathing places, or to the Heiau at Moiliili or the then desert plains beyond Diamond Head, or to the mountains above the town, one was sure of a good time if that excellent couple were of the party.



FATHER DAMON

In the study on Chaplain Lane what a hearty home welcome there always was, or in the dining room where there was almost always some guest to meet with the numerous and interesting family. I think the Damon library was

the only circulating one in town, and the owner once pointed out to me his broken sets where a volume he had lent had never come back, and his remark was, "Well it may be comforting some poor sailor on a long voyage!" That these losses were serious may be seen in the advertisements in *THE FRIEND* for lost books. Let us hope that the advent of the Carnegie has put an end to those petty thefts.

But neither Church nor Home limited the genial temper of Father Damon. One day he met the late Dr. Bingham on Fort street soon after his return from his eight years mission in the Gilbert Islands. Those who knew the learned Doctor remember his unusual height, considerably over six feet, and cordially greeting each other, Damon remarked, "Brother Bingham, the American Board don't want you any longer!" The ancient joke was new to Brother Bingham who was dumb with astonishment, but at last faltered out, "What is the matter—what have I done?" And Father Damon had to explain why nobody wanted him *any longer*.

Probably his work at Oahu College was next in importance to his work among the sailors and other strangers coming to Honolulu. His annual reports as Chairman or Secretary show that, and it was at Punahou that I saw him frequently, for in those dismal days of the Rebellion gold had gone up to 200 and I was drawing my funds from Boston at that disadvantage, so that after a few months spent in traveling over the group and collecting with my companion Horace Mann, we concluded it was wise to return home, he to his work with Professor Asa Gray at Harvard, and I to go on with my law studies. With this intention I went to say good bye to my good friend, and he seemed disturbed and begged me to wait for the next packet, then monthly barques. The next week he came to my house in Alakea street, said he could not agree to have my work left unfinished and would I consider a position at Punahou where I could have a house, board, pasturage for my horse, time for my scientific work and a generous salary. I was greatly astonished, but he had arranged it all and for a year I was domiciled in the "Octagon" at Punahou under the presidency of my other friend, the late Dr. Alexander. Those were pleasant days, and my companion Horace Mann was able to travel over the group collecting and sending his plants to me while I dried and prepared them. Not a week

passed but Father Damon drove out to see how we all got on, and his visits were very welcome.

In those days all the household help was Hawaiian, and there was not a Jap to be seen on the group. Hawaiian was the language we all had to learn in our intercourse with these people—only a few of the nobles spoke English. Kanaina, the father of King Lunalilo, often dined with me at the home of my cousin Judge James W. Austin, but I never heard him speak a word of English. Princess Ruta did not like to speak it, neither did the late Queen Kapiolani although both understood it to some extent. Now Father Damon had not the gift of language and his attempts to speak Hawaiian were sometimes amusing,—it was usually a string of alternate English and Hawaiian words. "En Ioane hana noho that bay lio, and do it wikiwiki!" I once heard him say, and John put the saddle on my bay horse as quickly as could be expected.

But I must plead the excuse of old age for my garrulity, for on such a subject as Father Damon the Founder of this paper and The Friend of all in charming old Honolulu, I am apt to forget the strain on the patience of those whose interests were not then or there, but in this form those who wish can turn the page, a simpler course than to turn shoulder to the speaker.

THE OLD BETHEL

By SANFORD B. DOLE

THE location of the Bethel, as many will remember, was at the west angle of King and Bethel streets. The main entrance was on the King street side from which it was separated by a little plot of ground covered with grass, across which there was a graveled walk leading to the entrance. On the Ewa side of this was a one-story wing which was used for prayer meetings and Sunday School work. The first building was a one-story, wooden edifice, brought as I understand from Boston. This was afterward raised and a lower story of stone built underneath it, making a two-story building. My recollections date with the building as it was so finished. There was a small bell tower at the Bethel street end, with a flag staff upon which a blue flag floated on Sundays, with the word "Bethel" in white. The interior of the church was white. The pulpit was a lofty, old-fashioned affair with panels at its front and sides. There was a gallery running around the sides and the tower end, which was often occupied by sailors. That part of this gallery opposite the pulpit was occupied by the choir and a melodeon. After some years a large panel of crimson velvet was placed on the wall back of the pulpit, making, to us children and perhaps

to others, a very splendid addition to the solemn white of the walls. To our younger eyes, the general atmosphere of the building was most formal and forbidding. I remember that my brother once admitted that he had, during his earliest attendance at the services of the church, harbored with profound awe, the idea that the pulpit was the throne of God.

As was the custom in those days, I was taken to the services of the church at a very early age with considerable discomfort to myself; on one occasion, I could not have been over three years old, falling asleep, I fell from the pew seat to the floor—the seats were unusually high—and immediately set up a loud cry, but was speedily hushed into silence. Later, when I was four or five years old, my dislike to such attendance was still strong. I remember that one Sunday I had some trouble with my eyes and my parents thought it best that I should remain at home, which pleased me so much that next Sunday morning, although I had during the week entirely recovered, I again complained of ophthalmic symptoms. My wise parents saw in this but the development of worldly cunning and peremptorily carried me off to church.

Father Damon, a most benignant figure, came into church at the morning services promptly at the hour, proceeded up the aisle with stately dignity, handed his wife to a pew near the pulpit, and then proceeded to his seat behind the pulpit, where he was out of sight to the congregation except those occupying the side galleries. The invocation was always opened with these impressive words, "Gathered in these thine earthly courts this day."

The space under the tower was an open porch through which persons entering the lower part of the church passed, and in which stood the bell-ringer. Outside of this porch, under the sky, was a stairway which led up to a platform from which a door led into the galleries of the church. The bell-ringer at one time was a man by the name of Hayward, whose occupation on week-days was that of stonemason. It happened on one occasion that unexpectedly the pastor was suddenly detained by illness. The leading men of the congregation were at a loss to know what to do, and while they were anxiously discussing the situation Mr. Hayward, having finished ringing the bell, came up and offered to take the place of the pastor. Whether this proposition was welcomed or not I cannot say, but the bell-ringer proceeded to the pulpit, conducted the service and preached a sermon, filling the congregation with great surprise over his unexpected display of fluency, knowledge of human nature and acquaintance with Holy writ.



Twice in the history of the Bethel it narrowly escaped destruction by fire. In the good old whaling times there was a large three-story house built of wood standing on the makai side of King street about where the McCandless block and Dimond's store now are. One Saturday evening it was burned to the ground. The fire was a hot one and the Bethel was in great danger, but was somewhat protected by a hau tree which grew near it on the side of Bethel street. That and

the hand fire engines of the time had much to do with its escape. Again in the big conflagration of 1886, when a fire starting on Hotel street west of Nuuanu devastated a good part of Chinatown and swept down toward the opposite side of King street from the Bethel. The danger was so imminent that a force from a war vessel in port was procured to try and blow up the Sailors' Home just makai of the Bethel to stop the course of the flames toward the business part of the

town. After a few failures and the cessation of the progress of the flames mauka of King street, the attempt was given up. The open space around the old International Hotel mauka of the old Castle & Cooke store, checked the fire in its course toward King street.

A few years later, when the Bethel organization united with the Fort Street Church to form the Central Union Church, the Bethel was taken down.

Return of the Wanderers

WE left Honolulu on Saturday, May 31st, reached Oberlin June 13th, and arrived in Boston June 28th. Returning from the Continent we arrived in Honolulu November 25th, and thus were absent from our island home but six days short of six months.

On our journey Eastward, we tarried in Oberlin some days to renew old acquaintance, and to witness the College Commencement exercises, and were impressed with the changes from the Oberlin of thirty and forty years ago. The uniformed choirs in the churches, and the uniform black robes with black mortar-board hats of the professors, and of the graduating class, marked a departure from the plain citizen's garb of former days, and were a great surprise. One argument in favor of such uniforms we had not known, namely the greater economy of uniform apparel. The choir girls, by the uniform, were saved from expensive competition among themselves, as to hats and dresses.

We witnessed the graduating exercises of from 120 to 130 students, more than half of whom were young ladies.

In Boston, during the earlier days of July, we experienced a degree of heat unknown to residents of Honolulu, the

thermometer showing 105° in the shade. We noticed on these very hot days that draymen were carting coal to fill the cellars of forehanded citizens who were preparing for the cold of coming winter.

We noted the strange fact, that in several of the grandest churches of the city, at noon day in mid-summer, there was not daylight enough to enable one to read. Gas light or electric lights were required to enable the preacher to read his sermon. The scarcity of fresh air, and of God-given daylight, made the panting victim long for the island home where these priceless treasures are free and abundant.

Old Park Street Church, where so many of the missionary fathers to Hawaii received their benediction and said their final farewell, was one of the best lighted churches of the city and was to us, a sacred spot, and the most frequented by us for Sabbath worship. Twice we worshiped with a church of colored people on Charles street. The sermons were good and profitable, while there was an air of genial good fellowship, that reminded one of the atmosphere that fills a Hawaiian country audience.

We spent four months in Boston in faithful study of historic documents of the greatest interest, to be found in the archives of the American Board. Limi-

tations of time and conditions of health, to our great regret, forbade attendance at the Triennial Council and the Annual Meeting of the American Board, both of which were held in Kansas City.

Returning Westward and homeward, while again for a few days we tarried in Oberlin, on the day of our departure, November 10, Oberlin, and all Northern Ohio, was buried in snow which in Oberlin was two feet deep.

On the 14th of November, as our train was approaching Oakland, we had the novel experience of an interview with an armed robber who took from the five passengers, and from the officers of our Pullman car, what money he could find upon our persons. Ten or fifteen minutes after he left us, our train brought us in safety to the Sixteenth Street Station of Oakland.

O. H. GULICK.

"Seventy Years"

"Yes, but what did you do in them"?

The FRIEND need not blush to answer.

AN EPOCH-MAKING CHURCH COUNCIL*

THE words of the Apostle Paul to the Church at Ephesus (Ephesians 4:1-16) seem peculiarly appropriate to our theme. The 16th verse especially states exactly the ideal which the National Council at Kansas City sought to realize.

The men in that Council and in the Commission of 19, which had been appointed to draft the revision of the constitution, attempted to make it true of Congregationalism just what Paul said is essential in any religious organization that would do effective work—that *"all the body be fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part so as to make the increase of the body unto the building up of itself in love."*

There has been a growing feeling in recent years among the leaders of our communion that one of the weaknesses of Congregationalism was the looseness of the denominational organization,—the whole body was not as *"fitly framed and knit together"* as it might be. Some have felt that in our protest against any centralized ecclesiastical authority, such as governs certain other branches of the Christian Church, we have swung to the other extreme and have suffered in denominational efficiency through too much independence on the part of the individual churches. *We have lacked that esprit de corps*, so to speak, that denominational loyalty which has characterized some of these other communions with their more centralized form of government. *It has been difficult to provide adequate supervision over the weak and struggling churches when the larger, stronger churches each went on its own way, rejoicing in its strength and power, but paying little heed or feeling no particular responsibility for those churches not so fortunately situated. We have not carried out our Lord's injunction, "Bear ye one anothers burden. The result has been that we have in many places lost churches to other denominations who were in position to exercise a fostering care over them. Whole sections of the country which once were strongly Congregational are today dominated by Methodism or Presbyterianism. These startling facts have set men to thinking and many have been the suggestions*

* Address delivered at Central Union Church Sunday morning, November 16, 1913, by the Associate Minister Rev. A. A. Ebersole.

(Congregationalism Reorganized for Greater Efficiency.)

CREED*

We believe in God the Father, infinite in wisdom, goodness, and love; and in Jesus Christ, his Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the Gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

* Adopted by the National Council at Kansas City.

voiced to remedy this defect in our denominational life.

But there has been another more fatal point of weakness in our present form of church administration which has been becoming more and more evident in recent years; and that is the lack of coordination between the various missionary societies. At the present time there are seven different benevolent societies through which the Congregational churches are doing their missionary work, each one with a separate constitution, a separate voting constituency, a separate board of control, and separate officers. While most of the work is in separate fields, yet there is constant contact and over-lapping. Until the recent adoption of the Apportionment Plan by many of the churches, each of these societies has each year gone up and down the land, making seven separate and distinct appeals to the churches for financial support. This has become intolerable. The cry of the present day is for efficiency. There is a demand that the

waste that comes from duplication, misdirected energy and inefficient management shall be stopped and that 100 per cent of effort shall produce 100 per cent of results. The men who in the business and industrial world have found it absolutely necessary to reorganize their establishments in order to get adequate results have been becoming more and more impatient with the surprising waste, the clumsy and bungling methods which have characterized our whole missionary enterprise.

The time had come when the issue had to be fairly faced and met or the churches would lose the support even of the men which it has. Dr. Boynton put it patly in his opening address of the Council: *"We are put squarely in the presence of an alternative. Either we must readjust our forces and effort and advance denominationally, or abandon hope of increasing influence in the religious history of America. There is no escape. It is either efficiency or exit for Congregationalism."*

It was in response to this growing sentiment, this rising demand for revision that the National Council at Boston in October, 1910 (three years ago) appointed a Commission of Nineteen on Polity whose duty it was to be to formulate a consistent and practicable scheme of administration and to submit to the next council a Constitution and By-Laws which should embody their judgment.

The Council appointed on that Commission nineteen of the ablest and wisest men in Congregationalism—this the statesmanlike document which they finally presented abundantly proved.

This commission held frequent meetings during the past three years and devoted hours and days to discussion and deliberation. It was in constant correspondence with churches, associations and conferences, receiving more than one thousand letters, all of which were carefully considered. Through its committees it held important conferences with missionary societies and other organizations. Several times during these three years the Commission issued tentative reports, sending copies to all the churches, officers of missionary societies, and ministers, and after considering the replies which these elicited would proceed to revise the proposed constitution.

The final draft, after repeated revisions, was mailed to the delegates to the National Council just before we left for Kansas City. You will readily see with what a keen interest the 600 or more

delegates from all parts of the United States East and West, North and South, gathered at Kansas City on October 22d last, for the changes which the new constitution proposed were extremely radical and there were many misgivings as to whether it could be adopted without considerable compromise.

The Commission held five open sessions—four at the noon hour from 12:30 to 2 o'clock—(men would go without lunch in order to be present at these hearings)—and one night session from 9:30 (after the regular evening program) until midnight.

It was at this open forum that one heard men at their best. There was sharp difference of opinion and consequently some splendid discussions—but the one thing that impressed me profoundly was that throughout all those sessions there was never once exhibited the slightest acrimony or bitterness of feeling. The whole discussion was carried on in a fine, generous, exalted spirit; and one could not help but feel this was due in large measure to the splendid ability and perfect frankness of *the men on the Commission* of Nineteen. The spirit of fairness was so manifest they made us all feel that every suggestion, no matter by whom made, was to be given full consideration, that their one wish and desire was to know the will of the majority and incorporate that will in the final report.

The climax of the Council came on Saturday, October 25th, when the entire forenoon was set aside for the final hearing and adoption of the report. The Commission has been in Executive Session until midnight, certain minor changes being made the last minute—and the Kansas City printer, between that hour and nine o'clock the next morning when the Council convened, had put the entire revised report into final printed form. The interest was intense. Speeches were limited to five minutes each. A strong effort was made to introduce certain vital changes even then; but it soon became evident that there was already a remarkable unanimity in favor of adopting the report as it stood. Amendment after amendment was voted down, only one or two minor alterations were made, and finally, at 12:30, the debate was declared closed, and after a few impressive words from Dr. Sanders, the Chairman of the Commission, and Dr. Boynton, the ex-moderator of the Council, also a member of the Commission, the vote was taken.

The impressiveness of that occasion one will never forget. We seemed to be dominated by an irresistible spiritual power. We were not taking this action as individuals. We had the consciousness of being compassed about with a

great cloud of witnesses. The fathers and brethren of former Councils seemed to be present in spirit, solicitous in the outcome of that hour. The 750,000 Congregationalist members of the churches which we represented, were anxiously waiting to hear the result of the vote.

Imagine, if you can, the emotion which swept through all our hearts when we found that the entire Council rose to its feet in solemn approval of the new constitution. Only one man registered his vote against it, and he was an old man who had deeded his farm to the American Board and was under the delusion that this action of the Council might affect the validity of the corporation of the Board. His lone dissenting vote seemed but to accentuate the unanimity of the action.

Is it any wonder that the audience spontaneously broke forth in the Doxology? We all felt that we had just participated in an historic—an epoch-making event.

What, then are the new points of polity which this Constitution introduces,—just what are the changes which it proposes to effect?

THREE INNOVATIONS.

There are *three* important and vital changes—any one of which might well be considered radical and revolutionary.

1. In the first place *the nature and purpose of the National Council* itself is completely changed.

Heretofore the National Council has been the great open forum for the hearing of addresses on vital themes pertaining to the general progress of the Church and of the Kingdom of God, and for the transaction of such business as affected the cause of Christ throughout the Churches in general. It could pass resolutions and make suggestions to the churches, but had nothing directly to do with the management of any of the Church's missionary or benevolent activities.

This new Constitution makes of the National Council the general administrative body of all the work carried on by the Denomination. In it are to head up the various missionary organizations, home and foreign, as well as its educational and benevolent societies.

In fact the members of the National Council shall constitute the majority of the voting members of each of these societies, so that the Council will hereafter practically conduct and control

The American Board of Foreign Missions,

The Home Missionary Society,
The Congregational Education Society,

The Sunday School and Publishing Society,

instead of each of these having their own independent Boards and reporting only occasionally and as it pleased them to the General Church Constituency as it assembled once in three years at the National Council.

In other words, the National Council hereafter will partake more of the nature of a great missionary business meeting, rather than being, as it has been, an occasion for speech making and for the discussion of general religious themes.

To give the Council *continuity*, (for it can readily be seen that its membership must be continuous if it is to carry on the work of these societies) the Constitution provides that the delegates are to be elected for a term of four years.

With the Council Meeting every two years, as it will hereafter, this makes all delegates hold over two sessions, one half being elected every two years.

So when, for instance, the Hawaiian Evangelical Association elects its next delegates to the National Council it must try to find men who are likely to be able to attend the next two sessions of the Council, *i. e.* 1915 and 1917.

And these delegates, as I have indicated, will *not only* be members of the National Council, BUT ALSO voting members of each one of the Missionary and Benevolent Societies as well.

2. The second feature in the new scheme is the creation of what is to be called "*the Commission on Missions*" composed of fourteen members, one-half of whom are to be elected at each biennial session of the National Council.

This commission is to have general supervision of all the missionary societies, home and foreign.

In other words this Commission will

Leper Christmas



To be sure we can use the money contributions that have always come in.

We have not failed for many years to send a box of sweets and fruits from the Board Rooms.

The church building appeals to us more. The Christian lepers of our own communion ought to have a building in place of the old one now in ruins.

They ought to have it for CHRISTMAS. The Hawaiian churches out of their poverty have given \$3000. It would be fine if in response to letters from G. P. Castle as chairman, the balance required—something like \$3000 more—would be forthcoming. T. R.

in a sense be an Executive Committee of the Council which shall give the closest attention to the affairs of the Missionary Societies during the two year interval between the Council meetings.

This you will see is a radical departure from the present situation when each society is a law unto itself, independent and autonomous.

An attempt this, sure enough, to have "*all the body fitly framed and knit together.*"

It has also been thought, indeed is suggested by the Commission of 19, that this Commission on Missions can and should take over the work of apportionment.

Since they, the men on this Commission, are to make recommendations for securing greater efficiency in these Societies, they ought also to have something to say as to how the money is to be raised to carry on and extend the work.

3. But the new departure, which has caused the most apprehension, and was longest and most bitterly opposed by certain sections of the denomination, is the creation of a *Denominational Secretary*, who, as Secretary both of the National Council and of the Commission on Missions, becomes the real supervising and administrative head of the new organization.

Some of the ministers and laymen, too, felt that this was but the first step toward Episcopacy, and that we were endangering the autonomy and independence of the local church. It seemed to them that it would be very easy for such an officer to gradually assume more and more authority over the affairs of the denomination.

As one of these men put it—"What is this but a *denatured bishop?*"

THE DANGERS OF CENTRALIZATION.

By Rev. Edward A. George.

"The effect of these proposals is depressing. It makes a Congregationalist feel that he has been following a false light. Why at this late date should we begin to grope after a centralized organization, when Presbyterians and Anglicans and Romanists have had the experience of centuries in developing one? Why should we go through all the experimental stages when other denominations have worked the whole thing out? Why should we "feebly struggle" when the Anglican saints "in glory shine" for this achievement? If we need a permanent national secretary and other officers of continuous authority to hold us together in a concatenated organization, why not become Episcopalians and adopt a bishop? If spiritual democracy is a failure, if the Congregational order has performed its office and is no longer adequate to modern conditions, let us

frankly abandon it for one more fitted to survive."

But this is, it seems to most of us, a wholly ungrounded fear. If we are going to bring our forces into closer co-ordination we must, as a matter of course, have some one man at the head of the organization to see that the desired end is accomplished.

The Commission of 19, in their report define his office very clearly and indicate the supreme importance and large possibilities of the position.

As if by Providential Preparation there seemed to be *one man* in our fellowship, pre-eminently qualified to fill this difficult and all-important position, and when it came time to elect the Secretary under the New Constitution the Council with great enthusiasm and with absolute unanimity, chose REV. HUBERT C. HERRING.

Dr. Herring has for the past six years been GENERAL SECRETARY of the Home Missionary Society, where he had achieved wonderful results in the face of tremendous difficulties, proving himself to be "*a prudent counselor, a constructive statesman, a tactful administrator, a forceful leader of men.*"

The election of Dr. Herring to be the executive head of the new order of things, was the fitting climax to a week of intense and absorbing interest and sent everyone away feeling confident that a new era had come in the united work of the Congregational churches of America.

If, now, as Dr. Herring said in accepting the Secretaryship, the *six thousand churches* in the Congregational Fellowship can have a new baptism of the Holy Spirit,—

If the 750,000 members in these churches will but dedicate themselves anew to more loyal devotion to the things for which Congregationalism primarily stands

—the simple, devout worship of Almighty God
—the practical and every day service of men.

THEN with this improved organization which the new constitution does surely give us, we shall go on to new and greater achievements as a denomination, and add new glory and new honor to the name and fame of our Lord and Christ, the Great Head of the Church, the Saviour and Redeemer of Men.

How Many Have COMPLETE FILES of THE FRIEND?

Please write us, if you have the whole or a part. Just now a file from 1885 to 1912 is wanted.

Wars of the Friend

Seven Great Battles in a Seventy
Years War

"THE pen is mightier than the Sword." There was but one thirty years war on the battle fields of blood—that record can never be repeated, for no nation or combination of nations could stand the expense of a long drawn out war under modern conditions but to THE FRIEND today belongs the distinction of having carried on for Seventy Years a strenuous warfare, shedding much ink at the point of the pen, driving the enemy from one retreat to another, and still pressing forward in the eternal campaign for righteousness. During these seventy years many skirmishes of considerable importance have occurred in which the enemy was routed and his outposts were taken, but in this brief record we can notice only some of the greater battles which, once begun, can never end.

1. *Assault on Fort Winepress.* The first volley fired by THE FRIEND was directed against this stronghold, and in the successive years it has directed against it all the stratagems, and forces of honorable warfare. Against all who traffic in the fierce appetites and passions of men, against the powers of France and England forcing their liquors upon the little Kingdom of the Kamehameha's, against the hitherto invincible Liquor Dealers' Association, "against principalities, against the powers, against the world rulers of this darkness" THE FRIEND has fought and will fight until the fight is won, and we have fair hope that ere we have reached the four-score years these fair islands will be rid of the curse that has brought death into this Eden of the Pacific.

II. *A Great Naval Engagement.* Seventy years ago we announced ourselves as "The Seamen's Friend." We enlisted the Seamen of the Pacific from the whalers, the commercial sailing craft and the naval ships of all nations, in a fight against the use of liquors and opium, against gambling and lotteries, and in behalf of clean speech, pure morals and the worship of God. We fought for their homes, their wives and their children and their honor as men. We fought to secure justice for them against oppressive ship masters and owners; and contended for justice toward ship owners and masters against the runaway and the deserter. We fought for the protection of the Flag in behalf of foreign sailors on American ships, and for the triumph of humane principles upon the highways of the seas.

III. *Battle of Missionary Ridge.* So-called because of the onslaught of those forces that threatened to corrupt the ideals and patriotism of the army of God. Direct assaults against the "Faith of our Fathers" and attempts to undermine the institutions for which they laid down their lives, have more than once imperilled these islands. The name of Literary Generals Damon, Coan, Bishop, Gulick and others have become world famous in their defense of strongholds. Whole armies of Oriental faiths have come outnumbering us ten to one, but the shout of victory is heard in the kingdom of God, and its willing captives are now going back to the lands from whence they came to plant our standards there.

Nor should we omit to mention the stand of our army for reverence for the holy name of God, observance of one day each week for rest and worship, and the bringing together in unity God's people of every name, in Churches by the name of "Union," and in the alliance called the Federation of the Churches in the city of Honolulu.

IV. *Engagement at Brotherhood Crossroads.* Here we have been challenged by the terrific forces of race prejudice and suspicion, but in no spot on the great battlefield of the world has there been so thorough a capitulation of the enemy to a recognition of the ideals, and a realization of the practice, of the Brotherhood of the races. Hawaii is the Gibraltar of the World in this great warfare, and the echoes from Fortress Friend are heard in every nation.

V. *Slaughter of the Germ.* Location indeterminate. The enemy is skilled at Guerrilla warfare and is still in the ascendant. But THE FRIEND has given him chase in every mountain, valley and swamp. He attacks our people, our animals, our cane, fruits, flowers, trees, ground, water and atmosphere. Away back in 1844 THE FRIEND was vaccinating, segregating and medicating and, with each new appearance of the enemy in whatever guise, has been foremost in the conflict, bringing to bear on the elusive foe the searchlights and implements of modern warfare.

VI. *Establishment of City Beautiful.* The war is not ended, but the vision of those who declared it seventy years ago, is beginning to materialize in a City Beautiful, here and in many parts of the islands. "The Life of the Land is Preserved by Righteousness." Clean Government, Progressive Legislation, Good Roads; introducing of trees plants, fruits, and flowers from all parts of the earth, preserving the forests, beautifying the camps and all that goes to make these islands a Paradise, this has been the fight of THE FRIEND for many decades.

VII. *Planting the Flag of the Prince of Peace.* Men argue that the human race can not progress without warfare. We Believe That. We fight for the substitution of the pen for the sword; of ink for blood;; of plowshares for weapons of steel and of pruninghooks for spears; we fight for the recognition of the International Court, and for the reclamation of men and money from the conflicts which devastate to the conflicts that make the desert rejoice and blossom as the rose.

F.S.S.



World's Evangelical Alliance

Topics Suggested for Week of Universal and United Prayer.

SUNDAY, JANUARY 4th.

Texts for Sermons or Addresses.

"The Kingdoms of this world are becoming the Kingdoms of our Lord."—Rev. xi, 15.

MONDAY, JANUARY 5th.

Thanksgiving and Humiliation.

That there is still set before us an

open door for the Gospel.

Scripture readings: 2 Samuel vii. 18-29; Psalm xcvi. ; 2 Timothy iii.; Rev. iii. 7-22.

TUESDAY, JANUARY 6th.

The Church Universal—The "One Body" of Which Christ Is the Head.

That all Christians may recognize the obligation of consecrating themselves and their wealth to the service of God.

Scripture Readings: Eph. i. 15-23; Eph. iii. 10-21; 1 Cor. ii. 1-5; Col. i. 18-24; 2 John.

WEDNESDAY, JANUARY 7th.

Nations and Their Rulers.

For the awakening of the Churches to the perils of immorality.

For a righteous and lasting World Peace.

Scripture Reading: 1 Tim. ii. 1-8; 1 Peter ii. 13-17; Psalm xxiv.; Psalm cxxxviii.

THURSDAY, JANUARY 8th.

Missions.

For blessing on all Missionary agen-

THE OLD BETHEL AND ITS CHAPLAIN S. C. D.

Trailing, dusky wings of years,
Towering clouds of lime-white smoke,
(For the angel of death through fire spoke,) Gentle mist of human tears—
Alas, they blur the picture we would trace.
But not forgot
Is that hallowed spot,
Coral chapel in grassy plot,
And the fountain flowing freely in the little corner space.

Seaman, wanderer, brothers, all,
Beachcomber, whaler, homesick lad,
Ne'er-do-well, good, indifferent, bad,—
Memory echoes the cheery call,—
"Come, Boys, I say, to old Bethel with me!"
The Stranger's Friend!
How did it end?
How far will that stone its ripples send,
If you drop it, even softly,—in yon blue-and-purple sea?

—Mary Dillingham Frear.

cies, Evangelistic, Medical, Educational and Industrial.

Scripture Readings: Matthew xxviii. 18-20; Acts iv. 31-37; Galatians i. 6-11; Romans x. 11-15; 2 Thess. iii. 1-5.

FRIDAY, JANUARY 9th.

Families, Educational Establishments and the Young.

For increasing recognition of the obligation of daily Family Worship.

Scripture Reading: Psalm ciii. 17; cxix. 9-11 and cxxx; 2 Tim. iii. 15-17; Joshua i. 1-9 and xxiv. 15; Proverbs i. 7-9 and xv. 33.

Scripture Readings: Zech. xii. 9-10; Romans xi. 1-15; Psalm. ii. and lxxvii, 2; Isaiah lx. 1-3.

♦♦♦

The Memorial Building

SHALL the Hawaiian Board and incidentally THE FRIEND have a new home? The staff of the Board has not had the best of offices in which to do its work, and the members of the Board have had many meetings where good "trades" would have added much to the comfort of those present. The location of the present building, so far as the part of town goes, has been considered excellent, as it is well situated for the purpose of sale of books, convenient for visitors from the other islands, and for the transaction of the general business of the Board. The question of remodelling the present building has been considered a number of times, with the view of making it better adapted for the comfort and convenience of those who used it, and to make provision for the safe keeping of the records and papers of historical interest belonging to the Board, now scattered and in unsafe places.

You will remember that it was the generosity of Mr. and Mrs. P. C. Jones which gave the Board its present home. Not long ago Mr. Jones also gave a large sum which could be used for building purposes and expressed his willingness that the present property be disposed of if it seemed to be for the best. It is some time now since the question came up of acquiring the property on the corner opposite the present location. While there have been many delays, arrangements were finally completed for the purchase of the corner referred to, viz, the South East corner of Merchant and Alakea streets, containing an area of 15,870 square feet, at a total cost of the Board of \$41,500. At about the same time it was found that the property now occupied could be sold for \$20,000, and this has been done, the Board taking a lease for a year of the upper floor.

"Contemporaries"



Born in 1843, and therefore the same age as "The Friend", were Mrs. J. M. Atherton, (Top); Mrs. R. W. Andrews, (Left); Mrs. Luther Severance, (Right); and Mr. Joseph S. Emerson, (Bottom) shown above. Other "Cousins" born in the same year, whose photographs were not available, are Miss Anna Paris, Mrs. Waters (Sarah Coan) now in New York, and Mrs. Inch (Clara Dibble), of Washington, D. C.

This virtually commits the Board to the erecting of a new building. What should be the nature of such a building? Should it be a business block with stores and offices to rent in addition to the rooms required for the Board? Or should it take on the character of a memorial to mission work on the Islands and become a center of religion and philanthropic work, a headquarters for those activities making for the good of the community? Would it not be well to have a building which should in its very architecture stamp it as different from the ordinary, and one which, situated in the midst of "big business" would suggest higher aims?

It is with this in mind that the building committee which has been instructed

to secure plans for submission to the Board in endeavoring to plan a building which shall provide rooms and offices for the Board, also rooms suitable for down town offices for churches when such are required, for Christian Endeavor, Anti-Saloon, Associated Charity, and similar organizations, all to be housed in a building, plain, dignified and distinctive.

The committee is not yet ready to report, either upon the elevation or the interior arrangements, but the title page shows a sketch which has been submitted by the architect to give an idea in a general way of the kind of building which the committee has in mind. At different times it has been suggested that some memorial should be erected to

honor and keep in mind the memory of the missionary fathers and mothers who did such magnificent work for the cause of Christianity in these Islands; and a number of those, who as descendants of the missionaries, or as intensely interested in the work done in the past and now being done, have indicated a desire to have part in the erection of some memorial, it is hoped that their plan for a new building such as has been referred to may meet with their approval and have their hearty support. Later, when deeds have been passed and the probable cost of the building ascertained, figures will be given showing what will be required, but if expectations are realized a large part of the cost of the building will be met from the proceeds of the sale of the new land which will not be required for the building. While the present is not the most auspicious time for presenting this matter to the supporters of the Board, yet the figures which the treasurer hopes to soon show, will, it is believed, convince all of the wisdom of the move even at this time. Not at all as a report from the building committee, this method of bringing the matter to the attention of the readers of THE FRIEND is taken by a

Member of the
Building Committee.

F. J. L.

♦♦♦

The Friend as a Temperance Paper

By W. D. WESTERVELT.

ATTENTION has been called in other papers to the title under which the first copy of THE FRIEND was issued in January, 1843. It was simply "Temperance Advocate." Its prospectus was short—"The Temperance Advocate will be issued whenever the progress of the cause shall demand its appearance, 4 single numbers 12½ cents, 10 single numbers 25 cents." There were three articles and a word of introduction. All were brimful of temperance.

The Honolulu people wanted Dr. Samuel C. Damon to publish this paper regularly as a monthly, and subscribed about \$100 to provide for its first year's need. Dr. Damon was pastor of the Seamen's Bethel and was doing a fine work in fixing the love of God and the fear of sin in the hearts of his hearers. The more he knew about seamen the more he hated their most deadly enemy—so he made a double title for his February number, "Temperance Advocate and Seaman's Friend." At once he sounded the call for "total abstinence." Dr. Damon wanted the best there was in men and felt keenly that he could not get it by any temporizing halfway measures. The disease which destroyed manhood would not be totally healed unless there was complete removal of the cause.

In Volume II, 1844, Dr. Damon changed the title to "The Friend of Temperance and Seamen."

During this year the continual presentation of the evils of strong drink and the benefits of total abstinence led to many pledge signers and several small temperance societies on various ships. Letters from Captains and Seamen stirred the lovers of human welfare, and in August, 1844 "The Hawaiian Total Abstinence Union" was organized. During 1844 the sale at auction of licenses for saloons was noticed with the statement that one license was bought by a friend of temperance with the hope of shutting out that one evil. There was thorough discussion of such topics as "Drunkards Begin their Course When they are Boys," and "Is the Traffic in Intoxicating Drinks Immoral?"

In the first numbers of Volume III, 1845, Dr. Damon adopted the simple title which has characterized our journal to the present time as "The Friend." In a sub-headline the objects sought by the editor were specifically stated, "A semi-monthly journal devoted to temperance, seamen, marine and general intelligence." He tried to make the paper a true friend to the home as well as the community. He asked such questions as these: "Has the wife no fears for her husband who sips steadily or even occasionally from the intoxicating cup?" "Has the mother no reason to fear that her influence may give a bias to the minds of her children that will end in their ruin?" The public discussed such topics as "The Benefits of Total Abstinence." Attention is called from time to time to the growth of good order in the streets of Honolulu. The past evil was sometimes contrasted with the influence of total abstinence—as in the following paragraph: "A few years since it was so common for drunkards to be seen in the streets that the disgusting sight occasioned no surprise. Now one says 'I saw a drunken sailor the first time this shipping season.'" Then again, "Mechanics have risen more than 100 per cent the past 18 months. Work is promptly and well done"; "Who is responsible for the improvement in Honolulu? Not those who put the bottle to their neighbor's mouth, not those who import strong drink. No! Nor those who claim that temperance is a good thing, but by their personal influence cause the glass to pass from hand to hand. No! the work has been done by the general influence from abroad and the efforts of Total Abstinence in Honolulu."

Through the different volumes of THE FRIEND runs the record of the birth and death of various organizations for the salvation of men who have been sent to the depths of a personal hell by the aw-

ful power of an appetite for intoxicating liquors, and always there has been the record of good work done, men saved and above all the agitation kept vividly alive of education for the sake of saving the children and youth of the islands from beginning to be drunkards. The writer in the limited space granted for this article cannot do any more than make a statement which is exceedingly feeble when compared with the record of seventy-five years of strong work. Dr. Damon and the grand old men and women who were American missionaries in these islands and some splendid workers of European birth have never forgotten the needs of men, the power of evil and the benefits of total abstinence as the best foundation for the permanent welfare of the citizens of the Hawaiian Islands. THE FRIEND in all its various editors since the time of Dr. Damon has been a tree whose magnificent fruit has always been the thought expressed in a multitude of ways—Destruction of wrong and development of right for the good of men and this best accomplished by total abstinence.

♦♦♦

The Hawaiians have from time immemorial entertained a belief in a deity whom they called Pele. She, they believed, had control of the volcano Kilauea. Lono was one of her friends, but once when he happened to insult her, she began to pursue him. He fled in great terror, and passing his home in his flight he cried, "Aloha, aloha", to his wife and children, but could not stop for Pele was in close pursuit. Shortly he came to the shore where he found a man just landing in a fishing canoe. He immediately seized the canoe and pushed out to sea. When Captain Cook arrived, he received the name "Lono", the people supposing him to be the same personage who had left in a canoe, now returning in a much larger vessel.—From an early Friend.

♦♦♦

En route to China to become a missionary, Miss Janet Macdonald was recently in Honolulu, the guest of her aunt, Miss Ida Macdonald. The young woman is a member of a missionary party sent out by the Presbyterian Board of Canada. She will be stationed temporarily at Honan, North China.

Your Grandmother

**took
THE FRIEND**

**Help your grandchildren
to the same privilege**

1843

THE SEAMEN'S FRIEND

1913

The first Seamen's paper in the United States. The FRIEND now revives the old feature. Any items of interest to seamen and the "waterfront" will be found in these columns.

HENRY ALLEN, Editor

THE *Volturno* disaster is now a closed incident so far as the general public is concerned. This is a rapid age. This passing show has too many and frequent sensations of dimensions entitling them to rank as "Thrillers." For any public mind, the nine days wonder of our fathers is no longer popular; blood curdling indeed, and of world-wide significance must be the calamity which would command front page space for two consecutive days in these hustling times.

Captain Inch, master of the ill-fated *Volturno*, when he arrived in New York on the *Kroonland* was at once taken captive by those implacable "head-hunters," the reporters. They sought to wring from him an admission that he was a hero, but Captain Inch appears to be what his name partly suggests, "Every inch a man and sailor." "I'm no hero! Any good sailor would have done what I did. Its all in a day's work."

The tribute of affection paid by Captain Inch to the "True Sailor" is one worth its face value. It takes a sailor to justly appraise the worth of his fellow craftsman, and Captain Inch is a sailor; make no mistake about that. Any man who like himself, has bucked the "Roaring Westerlies," off the Horn in old wind-jammers cannot help becoming a sailor.

The western ocean trade is usually regarded as the "Rough House School" of seamanship, but, take it from one who knows, that you'll never get really up to what's what in sea-going until you've beaten your way around Cape Horn, or Good Hope, before the mast in a wind-jammer.

Well done, Old Shipmate! We of the Old School understand, without ringing in heroism, or public demonstration.

♦♦♦

Career of the Barque S. C. Allen Almost at an End.

Owing to the strong southerly winds which prevailed these last few days, the hope of saving the "S. C. Allen" is scant.

Situated as she was, the winds have caused her to drift across the reef, breaking her back. Anchored with heavy anchors, when the winds rose, her chains parted. She drifted inshore, keeling over on her port side, and caused her downfall, to complete the work of destruction, and add another to the list of ill-fated vessels

who met their end in that same locality. K. Matsumoto, the owner of the barque, salvaged 400,000 feet of lumber, losing nothing in his deal.

♦♦♦

The schooner "Robert Searles" has been sold to the Inter-Island Navigation Company for the sum of \$1250. The steamship company also bought what was left of the vessel's lumber cargo on private terms.

♦♦♦

The U. S. Navy Department has accepted the bid of D. B. Dearborn, New York, for the transportation of coal from the "Atlantic Range" to Honolulu by the American sailing ship "John Eua" 4200—4300 tons capacity at \$6 per ton.

♦♦♦

The Kestral left December 4 for Fanning Island with cold storage and supplies. Fifteen days will be consumed in making the voyage.

♦♦♦

Local Seamen Not Exempt.

An important decision was rendered recently by the Supreme Court in the case of J. H. Schank vs. H. O. Clark defendant, and the Inter-Island Steam Navigation Co. garnishee, in which it is held that, under the Federal Status the wages of a seaman engaged in the merchant trade between the ports in this Territory, the seaman not having been shipped by a Shipping Commissioner, may be attached by a creditor in garnishment proceedings.

The case was appealed directly from the District Court of Honolulu on points of law to the Supreme Court.

Judge Monsarrat gave judgment in Schank's favor.

♦♦♦

Hands Across the Sea.

We congratulate our able and vigorous contemporary (?) *The Coast Seaman's Journal* on having just entered on the twenty-seventh year of its life. Long may it flourish, say we!

♦♦♦

Visitors to the Water Front.

Don't ever call a schooner a ship. Don't call a ship a boat in writing of incidents or disaster to a ship. Call her a ship all the way through. Of a schooner or brig or brigantine keep the name all through—don't write it ship or boat.

There is one general term for all rigs—that is vessel. Have a bit of regard for the feelings of the old salt and don't write Sou-East and Nor-East. Good nautical grammar is sou-west, nor-west, south-east and north-east.

♦♦♦

CAPTAIN REMNANT of the "Luciline" reported that on July 5, in latitude 39.40, longitude 48.19, he sighted a comparatively old wreck, standing vertically in the water, with about eight feet of its length extending above the waves. The "Titanic" went down in latitude 41.40, longitude 50.14. The wreck was covered with a marine growth of comparatively recent formation, tending to show that it had been in the water a little more than a year.

The derelict had the appearance, Captain Remnant said, of being held down by anchors in shoal water, and of being buoyed up by water-tight compartments. He is of the opinion that it is the forward part of the "Titanic," which, it was said, split in two just before it sank.

The mystery surrounding the loss of the "Titanic" brings to our notice the loss of the P. & O. steamer "Quetta" in 1890, in the outside passage of the "Great Barrier Reef" off the coast of Australia, whilst on her way from Sydney to England, only nine persons being saved out of some three hundred and odd souls.

On a calm moonlight night, with a smooth sea the "Quetta" struck an obstacle and in three minutes disappeared, leaving only to mark the place a mass of struggling human beings and wreckage.

Divers sent later to investigate, found the starboard side of her literally torn out below the water line by a sunken coral rock resembling a church steeple, which had been built up slowly but surely in the direct fairway of all homeward and outward bound vessels.

For years vessels had, no doubt, passed within a few feet of this sunken menace to navigation, they being utterly ignorant of the fact, and only when the "Quetta" met her fate did mariners know how close was their "Call" at times by the work of the coral or marine insects of recent formation.

♦

The American-Hawaiian Steamship Company announces a special service via

the Tehuantepec route for the direct delivery of cargo from San Francisco, Oakland Long Wharf, San Diego, San Pedro, Seattle, Tacoma and Portland to Philadelphia and Boston. Shipments will be handled in carload lots only, but on the basis of New York rates; that is, except wharfage charges and other incidental charges customary at the respective ports; such incidental charges, if any, to be on account of consignees and in addition to the freight rate.—Pacific Marine.



The Seamen of America owe an inestimable debt of gratitude to Senator La Follette of Wisconsin. It was mainly due to his efforts—his unmatched championship and his tireless, unselfish devotion to a cause that lacked assistance—that made possible the Seamen's sweeping victory in the Senate. More power to the Senator from Wisconsin! May his reward be plentiful while he is yet in his prime and while he yet has the full measure of vision and the rare courage to do the things about which others dream.



The Police Commission of San Francisco, by unanimous vote, has adopted a resolution declaring that no more liquor licenses are to be issued henceforth in what is now known as the Barbary Coast District, except for "straight" saloons. Also, the employment of females is to be stopped, and no woman will be allowed to visit the "dives." Dancing will not be permitted. All of which means, if the police are to act in accordance with the letter and spirit of the resolution that the Barbary Coast is to be put out of business.



NEW ENGLAND BREEZE.

Dear FRIEND:

You asked for some account of our vacation. I fear there is not much to interest others in the experiences of a quiet and restful vacation such as ours was. You must be New England born to appreciate the thrill of our first sight of the home-land and know the Connecticut valley to understand how beautiful a world we found ourselves in, and then go to Mount Holyoke College to meet a child from whom you had been long parted, and then go to your old church to realize the interest and joy of those first days of our arrival at the journey's end. We settled down for the summer at the dear old homestead among the White Mountains, and in making gardens, milking cows, caring for horses, raising chickens, hunting birds (not with a gun), picking berries, walking in the woods, showing pictures of Hawaii, and answering questions about our new home we gained the rest we sought.

We found people eager to hear about our islands. There is some indefinite knowledge and much definite ignorance about Hawaii in the States. A handbook for the study of missions tells you that Honolulu is on Kauai, and a number of people thought we must touch at Manila to reach Honolulu. Questions both curious and serious were asked us: "What do you have to eat?" "Don't pineapples grow on trees? I thought they did." "Do you like the natives?" "Do you like the Chinaman?" "How do you get along in Hawaii with the Japanese?" "What is poi?"

My old church wanted to hear about Christian work in Hawaii. The story of the leper church and of the Hawaiian pastors who had become lepers interested, especially, the Young Pilgrim Band of Christian Endeavor, who sent me this note and a gift:

"Dear Mr. Burnham:

"The lesson tonight at our Endeavor meeting was about pleasing God. We thought it would please God if we sent some of our money to help build a church for the lepers you told us about this morning. Will you please take it to them for us."

It surprised many people to learn that there was a protestant church among the lepers of Molokai, and that any one besides Father Damien had become a leper while doing Christian work there.

When the snow began to appear on Mount Washington and the frosts to nip the gardens and the birds to fly southward, we began to pack and to think with new interest of our Hawaiian home and work.

The culmination of our vacation was at Kansas City and the National Council of our churches. In that busy Western city we enjoyed the hospitality of two worthy Congregational women, an automobile ride over the city, and two snow storms, and the Council.

The Council was self-conscious, and thought and said it was a great one in other respects than the number of members on its roll. And, indeed, it was a great representative gathering. The great missionary societies were there in annual session. There were home missionaries to tell of the problems of the frontier; there were city missionaries to tell of the complex work among the foreign born people; there were pastors from the east and the west, from the north and from the south; there were teachers of the Indian and the Negro, and the friends of the immigrants. There, too, were missionaries from foreign fields, Japan, China, Mexico, Albania, Micronesia and other lands. The story of a world-wide work was told us. The work in our own Hawaii had splendid presentation by Mr. Ebersole.

The exhibits of the various missionary societies covering many square feet of space were centers of continued interest and made us aware of this great and varied work through the seeing of the eyes. The Hawaiian delegates wish there had been a Hawaiian exhibit.

The Council met with a great question before it; would it adopt a new constitution. The proposed constitution was in the hands of the delegates before the Council assembled, and all knew what the important work was to be.

There was a varied program with important reports and inspiring addresses, a Council sermon on Sunday and the tender fellowship of the communion, but there was no time of such intense and subdued feeling as that which marked the moments of the final vote upon the adoption or rejection of the proposed Constitution. That was the supreme moment of the Council. One may still feel, but can hardly describe, its solemnity. It did indeed seem that we were led by one spirit—the Holy Spirit of God.

There were no acrimonious debates. The amendments offered were adopted or rejected without creating a sadly disappointed minority. The Council was of one mind in its final action, be that action, as the future will show, wise or unwise. But one vote was recorded against the new Constitution.

There was a sense of elation that the movement towards closer fellowship of the churches and closer union of the missionary societies to the churches had at last become embodied in new laws and by-laws.

What shall we say of this new Constitution? We may say this: The things in church government we love are expressed in it; "the freedom and responsibility of the individual soul and the right of private judgment"; "the autonomy of the local church", the "fellowship of the churches." The great common and vital beliefs of the churches are expressed in the article on Faith. There, too, is fine definition of the mission of the church: "We hold it to be the mission of the Church of Christ to proclaim the Gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the motion of justice, the reign of peace, and the realization of brotherhood."

The new machinery is yet untried, but if, when tried thoroughly it shall be found wanting, we have no ecclesiastical powers or Mede and Persian laws to forbid us from changing it.

The vacation ended at Kansas City. The journey thence was a struggle with delayed trains and rough seas.

Yours truly,

Collins G. Burnham.

Lahaina, T. H., Nov. 19, 1913.

The Anti-Saloon League of Hawaii

By George W. Paty

PROHIBITION BY KAMEHAMEHA

IN 1818, about a year before his death, having become convinced that liquor was injuring his people, Kamehameha called a great council of all his chiefs on the island of Hawaii, at Kailua, causing a large grass council house to be built for the express purpose of holding the meeting with his chiefs therein. Among other subjects he brought up for discussion was that of the manufacture and consumption of liquor. After due consideration with the chiefs, he said to them:

"I COMMAND YOU EVERY ONE TO GO HOME, EACH TO YOUR OWN DISTRICT, AND DESTROY EVERY LIQUOR STILL WHICH YOU FIND. DISTILLING AND DRINKING LIQUOR ARE TABU FROM THIS TIME FORWARD."

It is further related that the chiefs immediately returned home and carried out the King's orders. The council house was thereupon by the King's orders torn down so that it might not be used for any other purpose, as an indication of the King's opinion of the importance of the occasion.

THE campaign for Lincoln-Lee Pledges by the Anti-Saloon League of Hawaii had the hearty co-operation of all the churches and Sunday Schools in the city with one exception, and of thirty churches and Sunday Schools on the other Islands early returns show encouraging results. It will be two weeks yet before the full returns are in.

Honor roll of magazines not advertising liquor: All-Story, American Boy, American Magazine, Argosy, Cavalier, Century, Circle, Collier's, Country Life in America, Current Literature, Delinicator, Designer, Everybody's Magazine, Garden Magazine, Good Housekeeping, Harper's Magazine, Harper's Bazaar, Housekeeper, Household, Ladies' Home Journal, Ladies' World, Literary Digest, Living Age, McClure's Magazine, Modern Priscilla, New England Magazine, New Idea Woman's Magazine, Review of Reviews, Saturday Evening Post, Scrap-Book, St. Nicholas, Suburban Life, Uncle Remus Magazine, Woman's Home Companion, World Today, Woman's Magazine, Youth's Companion, Physical Culture, the Farm Journal.

"Less than ten of 786 newspapers in

the state of Kansas accept liquor advertisements."

HONOLULU HONOR ROLL:
STAR-BULLETIN
O LUSO
THE FRIEND
PARADISE OF THE PACIFIC
KUOKOA.

"If these papers and magazines can live without liquor ads. so can any paper or magazine that has the interests of the community enough at heart to stand for a cleaner, purer, political, civic and religious atmosphere."

Digest of Field Reports for Quarter Ending September 30, 1913

*Presented by General Superintendent
Oleson at Hawaiian Board Meeting,
November 14, 1913.*

THIS quarter each year chronicles the culmination of the year's work in the Annual Conference of the Hawaiian Evangelical Association, the succeeding month of vacation and preparation for the work of another year, and the actual inauguration of such work.

The Annual Conference this year at Kawaiahao Church was a notable one in the work accomplished, in the results reported, and in the spirit that pervaded all the meetings. There was hearty participation by the delegates in the anniversary exercises commemorating on the same day the Jubilee pastorate of Rev. H. H. Parker, and the half century of mission work by the Hawaiian Board. The esteem in which this Board is held by all our churches was evidenced throughout the Conference. A striking feature was the interest developed in the competitive concert by representatives from all parts of the territory. This effort to promote interest in a higher type of church music, has already met with a remarkable response justifying the undertaking.

During this quarter, there have been some forward steps taken in the organization of teacher training classes, and of women's and girls' clubs. Aid has been furnished by one congregation to a young man pursuing studies on the mainland. Notable success has crowned the effort in one community to reach all classes through the privileges of a gymnasium and swimming tank.

In a few instances reports come of renovations and improvements in buildings, providing thus for the comfort of worshippers. The recent years have chronicled so many improvements in parsonages and houses of worship, and the erection of so many new buildings, that some diminution in this respect seems natural.

It is to be regretted that the funds for the proposed new church building at Kalaupapa should not be forthcoming. The amount already paid in, in small sums, and mainly from the Hawaiian churches, is now \$2999.35, or about one-half the amount needed. As the present house of worship is in a very dilapidated condition, the speedy completion of this fund is much to be desired.

Steady advance is being made in improving the quality of Sunday School teaching through the stimulus and training imparted by Sunday School Institutes held at every point in the territory easily accessible for groups of teachers. These Institutes are likewise sure to awaken the interest of some who have hitherto accepted no responsibility in this important branch of the Board's work.

It is gratifying to note that one more Hawaiian minister, specially well-equipped, has been located in an important field, and that some men of promise are seriously considering their duty to enter the ministry.

The Bible School has a larger attendance than ever, and though the number is small, the men who are there fitting themselves for the ministry, are diligent in their work and give promise of large usefulness in the future.

We note the enlarged service to the community of our men in the field, both in the public discussion of themes of vital moment to all classes, and through active participation in such organizations as the recent Civic Conference.

Our Filipino Mission on Oahu is prospering in the increased hold gained by our evangelist in his widely scattered parish. Nearly a score on one of our Oahu plantations have signified their desire to make public confession of Christ and to unite in church membership. Our evangelist now looks after the Filipinos in all the camps on three plantations besides conducting services weekly at the Immigration Station. Our Filipino Mission on Oahu is growing on our hands, and needs another well-equipped man, and more money.

On Kauai, our evangelist is making substantial headway and a Filipino church will soon become necessary.

Our evangelist to Spanish-speaking people has recently opened the Berean Mission on Vineyard Street, and the meetings have been thronged from the outset, the attendants being Spaniards, Porto Ricans, Filipinos, Russians, and Hawaiians, the services being partly in English and partly in Spanish. One of our Bible School students is an efficient helper at this Mission.

One of our Portuguese pastors has taken up editorial work, and another has returned to his former parish, and entered into his work with new zest and promise of increased usefulness.

The plan proposed by the Secretary in his Annual Report, that each church mem-

(Continued on page 286)

In Honolulu Shops

Friendly Hints to Christmas Buyers

Gift furniture in mahogany. Nothing could be in better taste, nothing more practical. What you buy, you buy for a lifetime. The latest styles are an echo from the days of our grandmothers. They are the things "worth while" that are never out of tune. J. Hopp & Co. Ltd.

♦♦♦

Dolls, stuffed animals and handkerchiefs. Sounds Christmassy doesn't it? N. S. Sachs Dry Goods Co. Ltd., is specializing in this line. There's a wide variety from which to choose.

♦♦♦

It isn't always convenient to put a pair of shoes in a Christmas stocking, but a shoe order takes but little space and is a most acceptable gift. The order may be filled at the leisure of the recipient, thus insuring perfect fit and entire satisfaction. The Manufacturers' Shoe Co. Ltd., introduced this clever scheme several years ago and it has steadily grown in popularity. Order blanks may be had at the store.

♦♦♦

Wicker furniture is ideal for the tropics. Light, cool and durable, it is adaptable either to lanai or indoor furnishings. The finishing touch of harmony and comfort is in the upholstery. The Coyne Furniture Co. will do this for you.

♦♦♦

If you are already wearing the "Mary Jane" patent turn sole, ankle tie, low heel shoe, comment is superfluous. If not a call at the Hawaii Shoe Co. Ltd. will convince you. All the craze on the mainland.

♦♦♦

Several years ago Honolulu folk heard a lecture on Japanese towels. Stories about their manufacture and use are full of interest. A great variety of articles suitable for Christmas gifts may be fashioned from bolts of the toweling material. Particularly attractive patterns have been imported for the holiday trade by the Japanese Bazaar, Fort St.

♦♦♦

To mainland friends perhaps nothing would appeal quite so much as a gift distinctively Hawaiian. "The Land of Aloha" has a "strong, deep charm" whether one has been there or no. Lauhala and bamboo fans, basketry, mats, handkerchief cases, card cases, coconut fans, tapas, koa akuleles, calabashes, napkin rings, trays, etc.—all these are appropriate and all are to be found at the Hawaii and South Seas Curio store. As an accommodation to island customers this store will send goods on approval.

♦♦♦

It is said that when Uncle Sam has the nightmare he sees microbes—thousands of

them, all shapes and sizes, who pursue him wildly, turning deaf ears to his cries of terror. After one particularly harrowing experience of this kind, and before the cold sweat had ceased to drop from his brow, this venerable uncle of ours influenced the Inter-State Commerce Commission to stop the use of common drinking cups on all trains and boats. Quite recently the use of the roller towel was tabooed by the government. As usual Honolulu was not slow to fall in line. To meet all demands, both public and private, the American-Hawaiian Paper Co. Ltd., has a big supply of individual towels and cups.

♦♦♦

Evening gowns by express! That's the way B. F. Ehlers & Co. do things, and thus it happens that Honolulu women are privileged to wear creations ten days after they leave the hands of New York modistes. Ready to wear garments for all occasions are shown in great variety at this store. Sometimes it is hard to get as far as the second floor because of the bewildering array of pretty things down stairs, but it will repay you just for the satisfaction of knowing "what's what" in clothes.

♦♦♦

A visit to the store of Wall & Dougherty disclosed a wide variety of holiday goods; charming little Maeterlinck Blue Birds at 50 cents each, to diamond and platinum jewelry designed for fat pocketbooks and connoisseurs. Fascinating little vanity bags and hundreds of articles for my lady's toilet cannot but bring delight to the heart of the Christmas shopper.

♦♦♦

"Once an eater always a patron", is the slogan of the Sweet Shop. This particularly applies to the special cakes, pies and candy for the holiday trade. There is enough to be done at the Christmas season without fussing in the kitchen. Place your order early and rest content.

♦♦♦

There never has been a people as inherently artistic as the Japanese. Every thing they make is charming, not only because it is the fruit of patience, but because of the wonderful conception of color and design. A big assortment of curio and fancy goods of all descriptions may be found at Sayegusa's, Nuuanu St.

♦♦♦

Fancy pickled fruits, plum pudding, nuts, candies and raisins,—these and other delicacies for the Christmas table at Goear's Grocery.

♦♦♦

The care of books is a problem in Hawaii. If you value your library place your books in Globe Wernicke cases. They are sectional—buy as you can.

♦♦♦

Pictures framed and unframed at the Honolulu Picture Framing & Supply Co.

This makes it possible to select hastily or to choose mat and frame at your leisure. Sepia tints of the world's masterpieces.

♦♦♦

College posters, Hawaiian scenes, famous prints from all parts of the world; one could not ask for a better selection. They are all to be found at the Pacific Picture Framing Company.

♦♦♦

Record breakers? You'd almost think so with forty thousand talking machine records in stock. They range from popular to classic. The largest stock of pianos in the city. Bergstrom Music Co.

♦♦♦

"Sensible Christmas". What does that mean but the giving of useful gifts? Bath robes, smoking jackets, leather bags, are things men need and like. M. McInerney Ltd., headquarters.

♦♦♦

The problem of what to get for the men in your family will be easily solved by a visit to Silva's Toggery Ltd. This store is specializing for the first time this year in leather goods. The assortment includes comb and brush cases, handkerchief cases, collar boxes, manicure cases, purses, etc.

♦♦♦

"Like Mother used to make" without the fuss and worry. That's true of several brands of mince-meats, plum puddings, cranberry sauces, fruits and jellies carried by Henry May & Co. Order by telephone if you are too busy to shop in person.

♦♦♦

In their handsome new store Dimond & Co. Ltd. are offering five main lines of goods. Useful articles in silverware, crystal, china, art potteries and electric lamps are shown in splendid assortments at prices that suit.

♦♦♦

Make the kiddies glad with a Christmas tree! A fine assortment of tree ornaments may be found at the C. J. Day & Co. store together with an attractive line of dinner favors. These are special offerings. Staple lines include nuts, raisins, bon bons, mince meats, etc.

E. V. W.

♦

Mr. and Mrs. B. F. Dillingham left on the Manchuria November 11, having been called to Worcester, Mass., by the serious illness of Mr. Dillingham's sister.

♦

Dr. D. Scudder was elected president of the Council of the Inter-Church Federation at the annual meeting of that organization held recently. The other officers elected were James Wakefield, vice-president; L. Tenny Peck, treasurer, and Lloyd R. Killam, secretary.

♦

The index of general subjects treated in 1913 which should have appeared in this issue is held for January owing to lack of space.

Hawaii Cousins

THE following extract from a printed letter written by Mr. Bingham, from Hartford, Conn., in 1841, gives a concise resume of mission work previous to this time.

" * * * God has graciously sustained us. * * * He has sent forth to the pioneer successive and well appointed reinforcements, till our number has amounted to forty males and forty-three females, including the seaman's chaplain and his lady. * * * With such encouragements and helps we have been enabled to toil on with little remission, through good and evil report, until we have seen an unwritten language reduced to form, and have seen the whole sacred volume translated into it, printed in an edition of 10,000 copies, and put into the hands of thousands of natives, now able through the efforts of their missionary teachers, to read it understandingly, and in some measure appreciate its value.

"We have seen the Christian Sabbath established where it was unknown, and for years observed with great propriety. We have seen Christian marriage introduced, and protected by the civil arm, and made to take the place of an extremely loose and destructive system; intemperance extensively checked and controlled, the government of the Islands greatly improved, wholesome written laws promulgated and executed with a good degree of regularity and energy; industry, agriculture and manufactures, in some degree promoted; and schools and churches established which if properly sustained will prove a blessing to the nation. They need ample means for training up a native ministry, schoolmasters, doctors, lawyers, etc., for the nation.

"In connection with the means employed and the prayers offered both here and there, God has been pleased to pour out His spirit and add His rich blessing to the labor of our unworthy hands. He has wonderfully carried forward His own work in His own way through an instrumentality imperfect and inadequate

indeed, but such as He in His sovereignty appears to have chosen, and graciously designed for His own sake to bless. Nineteen churches have been established in the Sandwich Islands by our mission, and more than 21,000 of the natives gathered into them, where discipline is maintained with care, and where there appears to be a good degree of faith and piety, though there are many imperfections, and doubtless much chaff, yet we trust a great multitude of chosen vessels ordained and prepared unto glory, in whose salvation heaven will rejoice, and Zion be glad. * * * "God has done great things for us." * * * For the glorious work done for the Sandwich Islands, not unto us, but unto God be the glory. * * *

(To be continued)

♦ ♦ ♦

DIGEST OF FIELD REPORTS.

(Continued from page 284)

ber of every one of our one hundred and four churches, should contribute \$1.00 the current year to the Hawaiian Board, has received enthusiastic response. Our Japanese delegates to the Annual Conference were the first to formally adopt the suggestion and pledge themselves to this effect. Since then some of our Hawaiian Churches have also undertaken to raise the desired amount. And while the Island Association meetings have been mainly held since September 30th, it is timely to report now that all four Associations have voted unanimously to recommend that the churches approve and adopt the plan.

Progress toward self-support is being made all the time. Our Japanese Churches are thoroughly aroused to this obligation. Some steps in this direction are being discussed among our Chinese constituents. The English speaking congregation at K. of P. Hall are also meeting all their running expenses, aside from salary of the preacher. This movement is timely and vital to the enlargement of our missionary operations; for as rapidly as money is released from present obligations, it can be turned to the promotion of new work. In this movement

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we trust there will be co-operation from our churches of every nationality.

I have to report the death of Rev. Hezekiah Manase, one of the early members of this Board, and of Rev. J. K. Kekahuna also formerly a member of this Board. These two men were the oldest Hawaiian ministers, in point of ordination, one having been ordained in 1864, and the other in 1869.

In some cases the aggressive work of our churches and settlements has suffered loss owing to changes in personnel, due to absence of some workers on vacations, and unfilled vacancies. On the whole, however, there has been satisfactory progress in improved organization, multiplication of agencies, and increase in attendance.

The quarter on which we have entered already, gives promise of increased efficiency and success in all departments of our work. Certain features of team work in promoting larger giving to the Board, open up new possibilities that will be more properly dealt with in the digest for the closing quarter of the year.

♦♦♦

EVENTS.

October.

25. First civil service examinations for positions in the police and fire departments. . . . Secretary of Territory Mott-Smith leaves for mainland on a much-needed vacation. . . . Attorney-General Thayer assumes the role of Acting Governor.

27. Annual meeting Men's League Central Union Church. Election of officers. Mrs. William I. Thomas of Chicago delivered stirring address on "Civic and Social Advance in Chicago."

29. Army maneuvers end after ten days' strenuous work.

31. Local Japanese celebrate birthday of the new Emperor.

November.

3. Opening of Sunday School Conference. Interesting program for the week.

4. Tammany Hall defeated in New York. President Wilson's faction of the Democratic party wins governorship.

9. World-wide week of prayer in Y.M.C.A. circles begins today.

10. Sale of Red Cross seals begins today. . . . Rev. A. A. Ebersole, associate pastor of Central Union Church, returns from a five months' vacation.

11. Floating dry dock Hoolana christened and tested before a large gathering.

12. First shipment of the 1914 sugar crop.

20. Captain William R. Davis appointed head of Medical Examination Board for the examination of officers of Medical Corps.

19. Meeting of committee of Inter-Church Federation, plan to strive to increase church attendance.

22. Harvard 15, Yale 5, annual foot-ball game.

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23. Annual convention of the Hawaiian
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MARRIAGES.

Mist-MacGoun—At Puunene, Maui, October
20, 1913, Herbert W. M. Mist and Miss
Marguerite MacGoun.

Williams-Rico—In San Francisco, California,
November 8, 1913, John Brodie Williams
and Miss Aldonza Rico.

Doyle-Syms—In Honolulu, November 4, 1913,
John Francis Doyle and Miss Emma
Curtis Syms.

McGrew-Restarick—In Honolulu, November
11, 1913, Reynold McGrew and Miss
Margaret Restarick.

Nalle-Gilbert—In Honolulu, November 12,
1913, Lt. William Nalle and Miss Lucy
Gilbert.

DEATHS.

Knight—In Honolulu, October 27, 1913, Mrs.
Ella Knight, aged 28 years.

Smith—In Honolulu, November 1, 1913, Fred
G. Smith, aged 37 years.

Watkins—In Honolulu, November 2, 1913,
Mrs. Blanche S. Watkins.

Hoyt—In Honolulu, November 3, 1913, Mrs.
Elsa Peterson Hoyt, aged 26 years.

Moses—In Honolulu, November 5, 1913, Fred-
erick Moses, Sr., of Hilo, aged 75 years.

Abreu—In Honolulu, November 6, 1913,
Manuel D. Abreu.

Parmalee—In Honolulu, November 14, 1913,
Howard A. Parmalee, aged 66 years.

Lane—In Honolulu, November 17, 1913, Mrs.
Richard C. Lane, aged 36 years.

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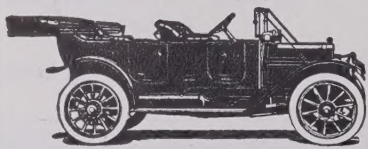
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